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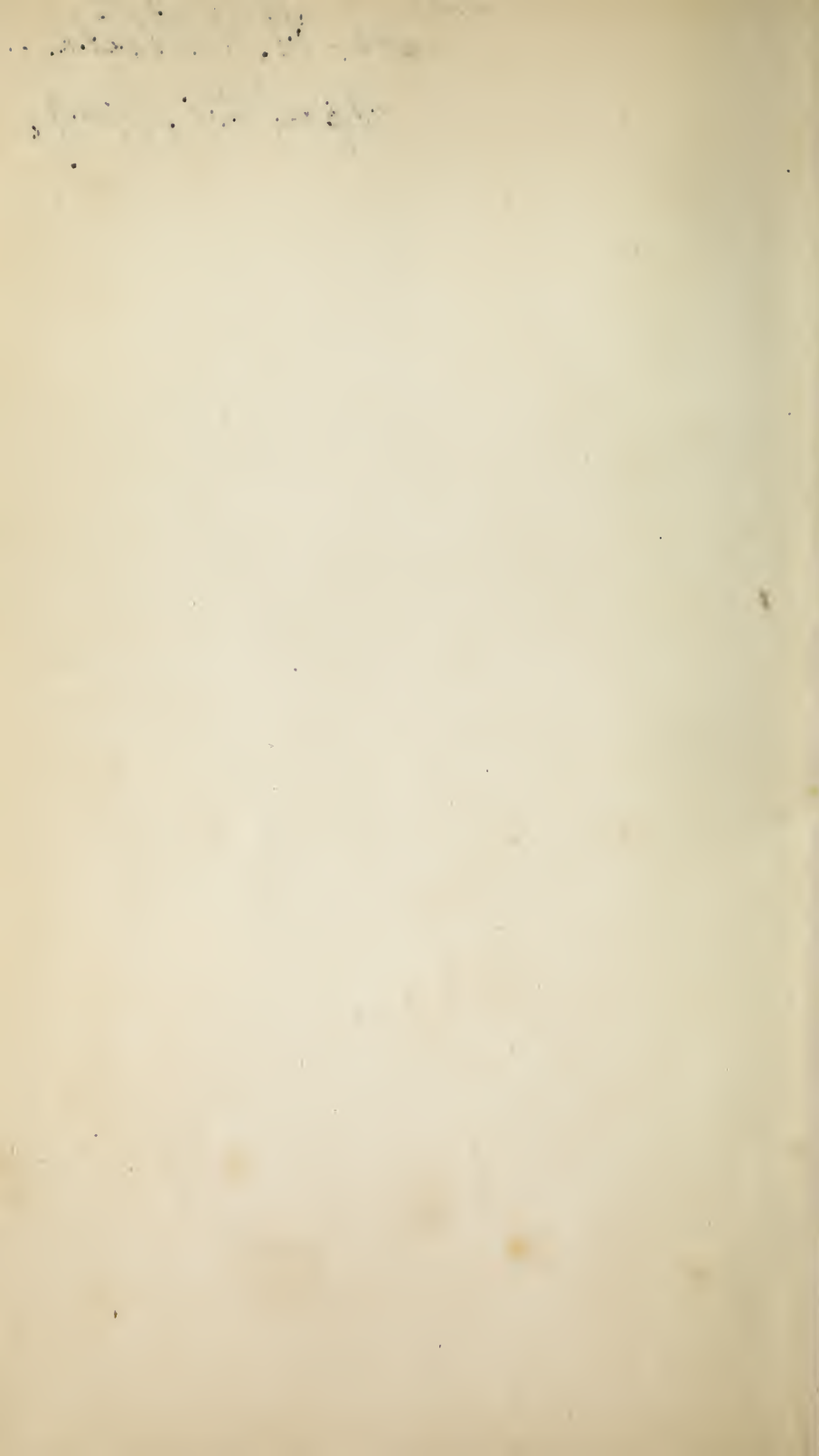


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Victor H. Vallsitz.

April 21, 1909.



TESTIMONIALS

RELATING TO

HOTCHKIN'S HISTORY OF WESTERN NEW YORK.

An Extract from the Minutes of the Synod of Geneva.

"Whereas Rev. James H. Hotchkin has stated to this Synod his design to compile and prepare a History of the Presbyterian Church in Western New York,

"Resolved, That the above Plan of Mr. Hotchkin is warmly approved and commended to the patronage of the churches, and that the papers and documents of this Synod be opened freely to his inspection; and Pastors and Sessions within our bounds are requested to co-operate with him by furnishing any materials in their power needful for the completion of the Work.

"A true Extract from the Minutes of the Synod of Geneva.

"Cortlandville, Oct. 9th, 1845.

"Attest, P. FOWLER, Temp. Clerk."

A Testimonial similar to the above was given by the Synod of Genesee in July, 1846; also by the Presbytery of Geneva in Feb., 1845.

Testimonials from Rev. Henry Mills, D.D., Rev. Laurens P. Hickok, D.D., and Rev. Samuel M. Hopkins, Professors in the Theological Seminary of Auburn, and Rev. Luther Halsey, D.D., late Professor of Ecclesiastical History.

"Deeply impressed with the importance of an accurate history of the state of society in Western New York, especially of the rise and extension of our churches in this interesting region, and of securing a knowledge of the facts while yet the memory of the pioneers of the enterprise is fresh in the minds of surviving witnesses, it was with pleasure we heard of the design of Rev. James H. Hotchkin to prepare such a history.—The early acquaintance of Mr. Hotchkin with the efforts in their incipient stages, the part he has subsequently borne, and his habits of statistical accuracy in facts and dates, seem to designate him as the one above all others who should engage in such a work. The length of time which he has sedulously devoted to gather and arrange the requisite materials, increases

our confident hope that he will supply a volume highly acceptable to the general reader, and of the deepest interest to the churches whose early history it is his special object to record.

HENRY MILLS,
SAMUEL M. HOPKINS,
LUTHER HALSEY.

"Auburn, May 4th, 1848."

"My acquaintance with Rev. Mr. Hotchkin has been more limited than in the case of my colleagues, but so far as it extends, it is in concurrence with the above.

"L. P. HICKOK."

From Rev. Leonard E. Lathrop, D.D., Pastor of the Second Presbyterian Church of Auburn.

"The views expressed above have my hearty concurrence.

"L. E. LATHROP."

From Rev. Henry Dwight, of Geneva.

"I have long been acquainted with Rev. Mr. Hotchkin, and think him well qualified for the work in which he is engaged.

"H. DWIGHT."

From Rev. Miles P. Squier of Geneva.

"Mr. Hotchkin having been for about half a century an inhabitant of Western New York, and during that period intimately and extensively acquainted with its ecclesiastical history, and having devoted much time with patient industry and research to the subject of his contemplated work, will, I doubt not, make it a valuable acquisition to the Christian history and literature of the country.

"MILES P. SQUIER."

EXTRACTS FROM LETTERS TO THE AUTHOR.

From Rev. John A. Murray, Agent of the American Home Missionary Society.

"The brethren whom I have consulted are of the opinion that such a work as you propose preparing is desirable, and would be highly useful. As a book of reference it would be very valuable, and if made to contain interesting facts of the early settlement of the towns and organization of the churches, it would become peculiarly interesting to many minds. The brethren are of opinion that your long residence in this part of the State and personal knowledge of facts would make you a suitable person to collect materials and complete the work."

From Rev. Thomas Lounsbury, of Ovid.

"If your History is ushered into the world in the right way and at the proper place, I think it will command a rapid and extensive sale, so that you may be handsomely remunerated for your labors. It is just such a work as all the clergy and many laymen will desire to possess."

From Hon. Elial T. Foote, formerly First Judge of the County of Chautauque.

"It will be a pleasure and not a burden to render you all the assistance in my power in your most praiseworthy effort. Some years since, I urged upon you the importance of committing to paper your early reminiscences of Western New York, as connected with the foundation of churches, and early missionary operations. I well knew that your own recollections alone were important to be preserved. You have seen Western New York brought from a savage wilderness to its present situation. You were an early laborer there in planting the standard of Christ, and God, in his mercy, has spared you to survive all, or nearly all, of the pioneers of our country in missionary operations. I shall prize your book highly, and I long to see it published, and hope it may not only prove a blessing to the churches by raising a spirit of grateful recollection for past mercies, but that you may be abundantly remunerated in a pecuniary point of view, by the rapid sale of your book when published."

From S. S. Forman, Esq., of Onondaga.

"I hope that you will meet with every encouragement to complete your enterprise of writing the History of Western New York."

From Wm. Eager, Esq., of De Witt.

"Should you be successful in procuring the materials you want to complete the undertaking, you will doubtless be instrumental of great good to the churches and people of Western New York, to say nothing of the good to others. May the Lord, our Heavenly Father, succeed and prosper you therein."

From Rev. Amos C. Tuttle, Sherburne.

"I am highly gratified with your contemplated plan, and trust you will receive all needed assistance from the pastors of the churches. A history of the Presbyterian churches in Western New York would constitute such a record of God's grace and covenant faithfulness with his people, as should be transmitted to those who shall come after us."

From Rev. W. N. McHarg, Albion.

"I shall be happy, if it should be in my power, to do you any service, as the object is one in which I feel great interest."

From Rev. E. B. Fancher, Stated Clerk of the Presbytery of Cortland.

"Permit me, Sir, to wish you success in your labor of love. May it be a monument to your memory which shall long be fondly cherished by the churches of Western New York!"

From Rev. H. J. Gaylord, Union.

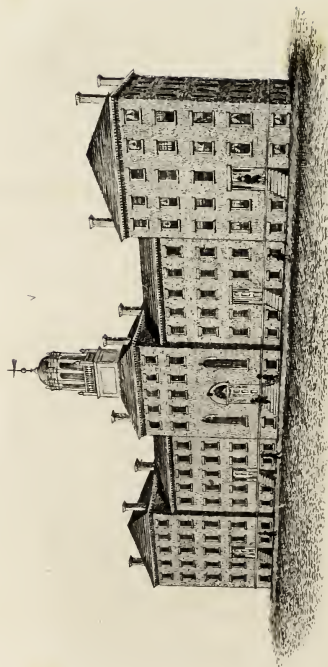
"The above statement is submitted with the wish and prayer that your efforts to prepare a History, in every way so desirable, may be crowned with success."

From Rev. Linus W. Billington, Scottsville.

"You have undertaken a work which will require much thought and pains; but I hope you will find it pleasant, and be able to finish it to your satisfaction. It will be a work of great interest to many, and well adapted to be useful."







THEOLOGICAL SEMINARY.
AUBURN, N.Y.

A
HISTORY
OF THE
PURCHASE AND SETTLEMENT
OF
WESTERN NEW YORK,
AND OF THE
RISE, PROGRESS, AND PRESENT STATE
OF THE
PRESBYTERIAN CHURCH
IN THAT SECTION.

BY
REV. JAMES H. HOTCHKIN.

NEW YORK:
PUBLISHED BY M. W. DODD, BRICK CHURCH CHAPEL,
OPPOSITE CITY HALL.

1848.

ENTERED according to Act of Congress, in the year 1848, by
JAMES H. HOTCHKIN,
in the Clerk's office of the District Court of the United States for the Northern
District of New York.

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In presenting the following work to the public, the author feels that no apology is necessary. It contains a record of facts in which the providence, the power, and the grace of God have been manifested in a very conspicuous manner, and calculated to call forth emotions of gratitude and expressions of thanksgiving from the hearts and lips of the people of God. The providence of God towards Western New York, and towards the Presbyterian Church in that region, has been peculiar, and deserves to be had in everlasting remembrance. In the compilation of this work, in which the author has spent the greater part of three years, he trusts that he has not been unmindful of the advice of a venerated servant of Christ, a former laborer in this part of the moral vineyard, in speaking of the instruments which God has employed in preaching the gospel, and establishing churches in this region, to speak of them in the spirit of 1 Cor. iii. 5-7, and to speak and write in such a manner, "*that God in all things may be glorified through Jesus Christ.*" The author has been a preacher of the Gospel in Western New York ever since the summer of 1801. At that period the Congregational and Presbyterian ministers resident on the territory, did not exceed in number ten or twelve, and the churches were few and small. All the ministers are now deceased, with one exception, and that one has long since left the region. The author has therefore been conversant with the ecclesiastical affairs of Western New York longer than any other Presbyterian minister. Nor has he been an inattentive observer of the events that have occurred. In the following History he relates many things from his own observation and recollection, and some from a vivid recollection of conversations with early settlers many years since. In laboring to prepare himself for the work he has examined with care, and made extracts from the Minutes of the General Assembly of the Presbyterian Church, the Records of the Synods and Presbyteries in Western New York, the Reports of Missionary and other Societies, old Magazines, in some instances, Files of Newspapers, Laws of the State of New York, and every other document within his knowledge that might give him any information. Nearly three years since he issued a Circular, announcing his purpose to compile and publish a History of the Presbyterian Church in Western New York, together with the plan of the intended work, and requesting the history of in-

dividual churches, in reply to questions proposed in the Circular. Five hundred copies of this Circular were distributed. It was the intention of the author that one of these Circulars should be placed in the hands of the pastor or some other individual of each Presbyterian and Congregational church. The number of churches, the history of which is given in this work, is about 430. The author has received answers to his Circular relating to about 130 of these churches. The history of the others has been gathered from other sources, and the information in most instances was very scanty. He has in many instances found difficulty resulting from the change of names. The original church of Aurelius is now Springport. The original church of Geneseo is now Lakeville. The present church of Pittsford was originally Northfield, then Boyle, and subsequently, Pittsford. Very many such changes have occurred in the progress of time, and in many instances the change is not noticed on the Records of the Presbyteries. From these circumstances the author cannot be positive that he has not, in some few instances, been led into mistakes. He can only say, that he has endeavored to be accurate, and has intended to rely on no doubtful testimony. Where the author has expressed an opinion which he knows is in conflict with the opinion of many others, and especially concerning subjects which have elicited strong feeling, he has intended to exhibit his views with kindness, and in conciliatory language, and he believes that his work will not be characterized as a mere partisan performance, but will be read with satisfaction by those who may differ with him in opinion. It has been his wish to produce a work which should impart profitable instruction, and be read with pleasure by different classes, and which in the clergyman's study and gentleman's library should constitute a valuable book of reference for many years to come. How far he has succeeded in his enterprise must be left for a candid public to judge.

The author's History relates to Western New York. This term may be somewhat ambiguous. As the author employs the term, Western New York embraces all that part of the State of New York which is bounded on the east by the eastern bounds of the counties of Broome, Chenango, and Madison: on the north by the northern boundary of the county of Onondaga, and Lake Ontario; and on the north-west, west, and south, by the boundaries of the State.

In conclusion, the Author would commend his work to God, and to the kindness of an intelligent Christian Public, hoping that the reader will find in it matter of thanksgiving and praise to God, and benefit to his own soul.

*August 1st, 1848.*

# CONTENTS.

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## CHAPTER I.

Western New York. Its Importance: its original Inhabitants. The Iroquois: Sketch of their History. Conflicting Claims of different States to the Territory of Western New York. Settlement with Massachusetts: with Connecticut Indians the sole Inhabitants of Western New York, prior to the War of the Revolution: the part which they took in that War. Sullivan's Expedition. Treaty of Peace between the United States and the Six Nations. Purchase by the State of New York, of the Oneidas, of the Onondagas, of the Cayugas. The Military Tract: its Survey and Distribution. Commencement of Settlement. Sale of the Massachusetts Ten Townships. Sale of the Genesee County by Massachusetts to Phelps and Gorham. Phelps's Treaty with the Indians at Canandaigua. Boundaries of the Purchase described: Survey of the Purchase, and Commencement of Settlement. Sale to Robert Morris, Charles Williamson, and Sir William Pulteney. Sale of Massachusetts to Robert Morris. The Holland Purchase. Sale by the Indians to Robert Morris. Indian Reservations. Present Condition of the Indians.—PAGE 1.

## CHAPTER II.

The Genesee County Settled at an earlier period than the Military Tract: Reasons for this. Commencement of Settlement on Phelps and Gorham's Purchase. Organization of Ontario County. Settlement of the Military Tract. Settlement of the Territory west of the Genesee river. Rapidity of Settlement; Causes for it. Some Hindrances, Sickness, Disturbance with the Indians. Treaty between the United States and the Six Nations. Construction of Roads State Road from Utica to Genesee river. First Stage from Utica westward. Road from Genesee river to Buffalo. Ridge Road from Rochester to Lewiston. Some other Roads. Cayuga Bridge. Erie Canal. Railroads. Civil Divisions of Western New York. Notice of Whites town, Geneseo, Northampton. Table respecting the Progress of Population.—PAGE 13.

## CHAPTER III.

Settlers in Western New York: their Origin. Motives for Emigrating. Character; Obstacles to the speedy establishment of Religious Institutions. First Organization of a Congregational Church, and Administration of the Lord's Supper. Rev. Zadoc Hunn, his Death and Character. Church organized in Palmyra: in Oquago: at Sherburne: at Newtown: at Charlestown: at Geneseo: at East Bloomfield: South Bristol: North Bristol: West Bloomfield: Victor: Canandaigua: Middletown: Pittstown: Augusta. Manner of Organization: Confession of Faith and Covenant. Settlement of Rev. John Rolph at South Bristol; Rev. Reuben Parmele at Victor; Rev. Timothy Field Ordained and Settled at Canandaigua: Rev. Joseph Grover Settled at North Bristol: Rev. Eleazer Fairbanks at Palmyra: Rev. Jedidiah Chapman at Geneva, a Standing Missionary: Rev. John Lindsley



at Ovid: Rev. James H. Hotchkin at West Bloomfield: Rev. Abijah Warren at South Bristol. Harmony between Congregationalists and Presbyterians. Circumstances contributing to the Formation of Churches and Settlement of Ministers. Missionaries. Revival. Dr. Williston's Letter. Mr. Bushnell's Letter. Manse used to promote the Revival: its Character and Results. Ontario Association.—PAGE 24.

#### CHAPTER IV.

Early Settlers on the Military Tract: their Character. Early Missionaries: Dr. Williston and others. Revivals of Religion. Organization of Churches. Milton, Aurelius, Skeneatoles, Pompey, Homer, Marcellus, Locke, Camillus, Ovid, Romulus, Ulysses, Junius. Rev. John Lindsley settled at Ovid: Rev. David Higgins at Aurelius: Rev. Hugh Wallis at Pompey: Rev. Nathan B. Darrow at Homer. Mr. Higgins's Letter. Presbytery of Oneida organized. Middle Association.—PAGE 42.

#### CHAPTER V.

Territory in Western New York East and South of the Military Tract. Chenango Country. The Massachusetts Ten Townships. Governor's Purchase. Col. Lincklaen's Purchase. Thomas's Patent: Bingham's Patent: Hooper and Wilson's Patent: Cox's Patent. Extinction of Indian Titles. Settlement of the Country. Mission to the Indians at Oquago. Progress of Settlement. Major Buck's Ordination.—PAGE 51

#### CHAPTER VI.

Difficulties attending the compilation of a Religious History. Different character of different Settlements. Organization of a Church in Sherburne. Labors of Missionaries. Dr. Williston located at Patterson's Settlement. Revival. Organization of a Church or House of Worship at Union, and Reformed Dutch Church. Rev. Mr. Palmer: Rev. Mr. Manly. Church organized at Owego and Jericho. Rev. Joel Chapin. Church organized in South Bainbridge, in Newark Valley, in Coventry. Rev. Joseph Wood: Rev. David Harrowar: Rev. William Stone: Rev. Joel T. Benedict: Rev. Seth Sage. Character of the Ministers and Churches in the Chenango County. The Susquehannah Association. Organization of two Churches in Sherburne. Rev. Joshua Knight: Rev. Roger Adams. Settlement of Oxford: Church organized at Oxford: at Cazenovia. Rev. Joshua Leonard. Church of Candor. Newtown. Dr. Amos Parks. Influence of the Revival of 1799. Exertions of Infidelity. Rev. John Camp.—PAGE 61.

#### CHAPTER VII.

State of the Country in 1800. Territory West of Genesee River. Joseph Ellicott: effect of his influence. Scotch Settlement at Caledonia. Organization of a Church. Rev. Alexander Denoon. Division of the Presbytery of Albany. Organization of the Synod of Albany. Presbytery of Geneva constituted. Rev. David Higgins and Rev. Hezekiah N. Woodruff became Members of the Presbytery. Are to have pious and orthodox Ministers. Strictness in examining Members for the Church. Proposal of a union of the Middle Association with the Synod of Albany: plan of Union proposed by Synod: approved by the General Assembly. Union consummated. Presbytery of Geneva and Middle Association constituted three Presbyteries, Geneva, Cayuga, and Onondaga. Synod of Geneva constituted. Plan of union



considered as establishing a general principle. Adopted as such in other parts of the Presbyterian Church. Difference between Churches received on the accommodating plan, and strictly Presbyterian Churches.—PAGE 77.

## CHAPTER VIII.

Territory West of the Genesee River. Phelps and Gorham's Purchase; the Mill Seat; the Triangle; the Connecticut Tract; the Cottinger Tract; the Church Tract; the Patterson Tract; the Starrett Tract. The Holland Purchase. Rapid Settlement of the Country. Peter Shaffer and Scottsville. Infidel Club. Ganson's Settlement. Almond. Rev. Andrew Gray. Organization of a Church. Settlement of Angelica. Town of Northampton divided. County of Genesee erected. Other Civil Divisions. Rev. David Perry, the first Missionary to this Region. "Father Spencer," his Labors, Character, Death, Monument. Church of Bergen, Riga. Rev. Allen Hollister. Church of Warsaw, Attica. Rev. Silas Hubbard. Church of Ogden, Fredonia, Buffalo, Lewiston, Hamburg. The War with Great Britain, its effects on the Holland Purchase. Rev. Samuel Parker. Rev. Robert Hubbard. Church of Almond, Angelica. Mr. Hubbard ordained and installed; his Labors, Character, and Death.—PAGE 88.

## CHAPTER IX.

Ontario Association. Convention of Delegates from Associations in the State of New York at Clinton. Deliberations in the Convention; different opinions; failure of forming a General Association. Reason for a Union of the Presbyterian and Congregational denominations. Dissolution of the Ontario Association. Union of the Ministers and Churches with the Presbytery of Geneva: favorable results of this Union. Harmony of Ministers and Churches in Doctrine and Practice. Character of the doctrines generally preached. Labor of the Ministers of the period. Benefit of Ministers having much labor. Harmony between Resident Ministers and Missionaries. Presbytery of Geneva divided into four Presbyteries, Geneva, Ontario, Bath, and Niagara. Enlargement of the Presbyteries. Presbytery of Rochester constituted. Presbytery of Genesee formed. Synod of Genesee erected.—PAGE 98.

## CHAPTER X.

The Luzerne Association. Union Association. All Congregational Associations in Western New York defunct. Great increase of the Presbyterian Church. Increase of Population. Rochester, Buffalo. Presbytery of Cortland erected. Presbytery of Chenango. Presbytery of Delaware detached from the Synod of Geneva and connected with the Synod of Albany. Presbytery of Angelica organized, detached from the Synod of Geneva, and connected with that of Genesee. Presbytery of Chemung constituted. Presbytery of Pennsylvania. A Contrast. Presbytery of Tioga erected. Presbytery of Ithaca. Church at the Pawnee Mission Station. Statistics of the Synod of Geneva. Alterations in the Boundaries of its Presbyteries. Synod of Genesee. Presbytery of Niagara erected. Presbytery of Buffalo. Changes in the Presbyteries. Statistics of the Synod of Genesee. General Remarks.—PAGE 109.

## CHAPTER XI.

The Holy Spirit: the manner of His Operation. What constitutes a Revival. Revival of 1799. Revival in West Bloomfield: in Ulysses: East Groton: Homer: Sher-

burne: Pompey: Otisco: Onondaga: Coventry: Sherburne: Windsor. Extracts from the Minutes of the General Assembly, the Presbytery of Geneva, and Synod of Geneva. Revivals of 1816 and 1817; in Cazenovia, Manlius, Sherburne, Norwich, Homer, Ontario, Auburn, Elbridge, Genoa First Church, Cayuga Village, Locke, Ithaca, Newfield, Binghamton. Revival in Romulus, Lyons, Palmyra, Geneva, Middlesex, Gorham, East Bloomfield, Victor, Phelps, Richmond, Livonia, Mount-Morris. State of the Church west of the Genesee River. Revivals. Ministers laboring in the Region. Character of the Revivals of this period. Means and Measures.—PAGE 121.

## CHAPTER XII.

History of Revivals continued. Synod of Geneva, 1819. Prattsburgh. From 1822 to 1825: 1826. Presbytery of Cayuga, Cortland Village, Marcellus, Genoa, Groton, Cayuga, Auburn, Ithaca, Danby, Candor. Character of the Revival, and means used. From 1827 to 1830. Revivals of 1831. Minutes of the General Assembly. Narrative of the Synod of Geneva, of the Synod of Genesee, of the Presbytery of Chenango, Cortland, Tigoa, Cayuga, Geneva, Bath, Angelica. Revivals in Onondaga Presbytery.—PAGE 134.

## CHAPTER XIII.

History of Revivals continued. Revivals of 1832. Synod of Geneva. Presbytery of Bath. Synod of Genesee. Revivals of 1833. 1834, Synod of Genesee. 1835, Spiritual drought. 1836, not remarkable. 1837, a year of Revivals. Synod of Genesee, Presbytery of Buffalo, Genesee, Angelica. Synod of Geneva. Revivals of 1833. Continuation of Revival till 1837.—PAGE 151.

## CHAPTER XIV.

Character of Revivals in Western New York, and means employed during the last twenty years. Testimony of the General Assembly, Synod of Geneva, Presbytery of Geneva. Three and four days' meetings. Protracted meetings. Evangelists, Leaders in protracted meetings, character of their preaching, Doctrine advanced. Rev. Charles G. Finney; Rev. Jedidiah Burchard; Rev. Samuel G.orton; Rev. James Boyle; Rev. Augustus Littlejohn. Resolution of the Presbytery of Angelica respecting Rev. David Slie. Presbytery of Genesee testify against the "American Revivalist and Rochester Observer." Presbytery of Ontario against the course pursued by Mr. Littlejohn. Presbytery of Cayuga against Mr. Myrick. Testimony of the Presbytery of Chenango; of the Synod of Geneva respecting the Central Evangelical Association of New York. Conclusion.—PAGE 159.

## CHAPTER XV.

History of Missionary operations in Western New York. The General Association of Connecticut sends Missionaries to Western New York. Specimen of their labors. Becomes the Missionary Society of Connecticut: its operations in Western New York. The General Assembly of the Presbyterian Church: early condition of the Presbyterian Church. Incipient steps with reference to Missions. Appointment of Missionaries to Western New York. Committee of Missions: Board of Missions. Change in the mode of employing Missionaries. Massachusetts Missionary Society, Berkshire and Columbia Missionary Society; Hampshire Missionary Society. So-

ciety for propagating the Gospel among the Indians and others of North America; New Hampshire Missionary Society. Morris County Associated Presbytery. Reformed Dutch Church.—PAGE 176.

#### CHAPTER XVI.

Genesee Missionary Society, its organization, operations; Funds derived from Female Associations, Indian School, Dissolution of the Society. Female Missionary Society of the Western District; Young People's Missionary Society of Western New York; the Western Domestic Missionary Society, Auxiliary to the American Home Missionary Society. Young Men's Missionary Society of New York. The New York Evangelical Missionary Society. United Domestic Missionary Society. American Home Missionary Society, its Object, its Auxiliaries, and Agencies; Western Agency, Central Agency: Mode of Operations. Field of Labor: Amount of Service. Operations of the Society in Western New York: Result of these Operations.—PAGE 190.

#### CHAPTER XVII.

History of the Theological Seminary of Auburn. Action of the Synod of Geneva; of the General Assembly. Seminary located at Auburn: Labor commenced. Act of Incorporation. Corner-Stone laid. Seminary Buildings. First Meeting of the Boards of Trustees and Commissioners. Dr. Richards elected Professor of Theology, but declined. Dr. Mills, Dr. Perrine, and Dr. Lansing elected Professors, Inaugurated. Instruction in the Seminary commenced. Ordinances of the Seminary. Course of Study. Anniversary. Vacations. Results of twenty-three years. Professorship founded by Arthur Tappan. Dr. Richards elected Professor. Dr. Lansing's Resignation. Bellamy and Edwards Professorship. Dr. Cox elected Professor. Death of Dr. Perrine. Dr. Halsey elected Professor. Dr. Cox's Resignation. Dr. Dickinson elected Professor. Death of Dr. Richards. Dr. Halsey's Resignation. Dr. Hickok elected Professor. Dr. Dickinson's Resignation. Mr. Hopkins elected Teacher of Ecclesiastical History. Mr. Smith elected Professor. Funds of the Seminary.—PAGE 203.

#### CHAPTER XVIII.

The Excising Act of 1837. Terms, "Old School" and "New School." Alleged Reasons for the Act. Plan of Union, its Origin. State of the Churches in Western New York. Examination of the Plan of Union: Examination of the Reasons alleged for the Excising Act. Manner in which the Synods and Presbyteries were constituted. Charge of "Gross Disorders" examined. "Great errors in Doctrine" charged on the Excised Synods, or vague expression. Testimony and Memorial. List of errors. Extracts from the Minutes of the Synod of Geneva, the Synod of Genesee, the Presbytery of Buffalo. Report of the Convention of Auburn.—PAGE 222.

#### CHAPTER XIX.

The Subject continued. The real Reasons for the Excising Act, Difference in Doctrinal Views, Difference in Judgment, how to conduct the Benevolent Operations of the Church. Determination of the Old School Party to secure a Majority in the Assembly. Measures adopted. Plan of Union abrogated: Committee of Ten, and their Report: Excision of the Synod of the Western Reserve: Declaration against



the American Home Missionary Society, and American Education Society. Ex-cision of the Synods of Utica, Geneva, and Genesee. Dissolution of the Third Presbytery of Philadelphia. Organization of a Board of Foreign Missions. Testimony against Doctrinal Errors. Order to the Synods of Albany, New Jersey, Michigan, Cincinnati, and Illinois. State of feeling produced in Western New York in view of the Exscinding Act. Fourth Resolution of the Assembly, how understood. Strictures on this Resolution. Attempt of the General Association of New York to divide the Churches; these attempts abortive. Auburn Convention, Resolutions passed, Committees appointed, and their Reports; unanimity of the Convention. Results of the Meeting. Commissioners of the Exscinded Presbyteries attend the Meeting of the General Assembly of 1833: their Commissions rejected. Assembly organized. Statistics of the New School Presbyterian Church: Statistics of the Old School Presbyterian Church in Western New York. Formation of Presbyteries and a Synod. Increase of the New School Church in Western New York.—PAGE 241.

## CHAPTER XX.

Course of Congregational Ministers and Churches after the Dissolution of the Associations. Rev. John Taylor. Genesee Consociation: the Monroe Association: the Consociation of Western New York. Attention paid by the New School Churches to the Benevolent Enterprises of the day. Home Missions: Foreign Missions: Bible Societies: Cayuga Bible Society: Female Bible Society of Geneva; Cortland Female Bible Society: other Societies Auxiliary to the American Bible Society: the Monroe County Bible Society. Education of Poor and Pious Youth for the Ministry: Recommendations of the General Assembly on this Subject. Action of the Presbyteries. Western Education Society: Tract Societies: Tract Distribution, Colporteurs. Sabbath Schools: Genesee Sabbath School Union: County Unions. Sabbath School Statistics for 1833.—PAGE 253.

## CHAPTER XXI.

Biographical Notices of Deceased Ministers.—Rev. Jedidiah Chapman: Rev. David Higgins: Rev. Henry Axtell, D.D.: Rev. Matthew L. R. Perrine, D.D.: Rev. Ebenezer Fitch, D.D.: Rev. James Richards, D.D.: Rev. Beriah Hotchkin.—PAGE 264.

## CHAPTER XXII.

History of Individual Churches, Synod of Geneva, Presbytery of Chenango:—Sherburne, Smyrna, Otselic, East Lincklaen, East Pharsalia, Pharsalia First Congregational, Plymouth, South New Berlin, Norwich, Preston, M'Donough, Smithville, Oxford, Guilford, Bainbridge, South Bainbridge, Bainbridge and Nineveh, Harpersville, Coventry First Church, Coventry Second Church, Green, Masonville, Colesville, Windsor, Barker, Triangle, Rockdale.—PAGE 288.

## CHAPTER XXIII.

Presbytery of Onondaga.—Nelson, Peterboro' or Smithfield, Cazenovia, Canaseraga, Lenox, Wampsville, Oneida Lake, Ridgeville, Chittenango, Matthews's Mills, Manlius, Manlius Centre, Oran, Pompey, Pompey Centre, Delphi, Tully, Otisco, La Fayette, Jamesville, Fayetteville, De Witt or Orville, Britton Settlement, Cicero,

Liverpool, Salina, Syracuse, Syracuse Congregational Church; Syracuse Second Presbyterian Church: Onondaga West Hill, Onondaga Hollow, South Onondaga: Camillus, Camillus Third Church: Van Buren, Amboy, Baldwinsville, Lysander.—PAGE 307.

## CHAPTER XXIV.

Presbytery of Cayuga.—Victory, Ira, Cato, Weedsport, Mentz, Montezuma, Elbridge, Jordan, Marcellus First Church, Marcellus Second Church, Skeneateles, Borodino, Sennett, Auburn First Church, Auburn Second Church, Cayuga Village, Aurelius, Springport, Fleming, Scipio Second Church, Scipio First Church, Aurora, Moravia, Summer Hill, Milan, Genoa First Church, Genoa Second Church, Genoa Third Church, Lansing, Genoa Free Congregational, East Groton, Kingston.—PAGE 333.

## CHAPTER XXV.

Presbytery of Geneva:—Wolcott Second Church, Wolcott, Huron, Sodus, Wayne, Williamson, Pulteneyville, Ontario, Walworth, Marion, Rose, Savannah, Clyde, Lyons, Newark, Port Gibson, East Palmyra, Palmyra, Farmington, Vienna, Phelps, Junius, Tyre, Seneca Falls, Waterloo, Canoga, Fayette, Geneva, Castleton, Hopewell, Chapinville, Rushville, Gorham, Romulus, Ovid, West Dresden, Bellona, Pennyan, Branchport, Pontiac, Canandaigua.—PAGE 363.

## CHAPTER XXVI.

Presbytery of Ithaca:—Peruville, West Groton, Ludlowville, Trumansburgh, Hector, Burdett, Mecklenburgh, Enfield, Ithaca, Varna, Dryden, Caroline, Derby, Newfield.—PAGE 401.

## CHAPTER XXVII.

Presbytery of Cortland:—De Ruyter, Lincklaen, Truxton, Preble, Preble Corners, Scott, Homer, Cortlandville, M'Grawville, Solon, Pitcher, Cincinnatus and Solon, Freetown, Virgil, Virgil Second Church, Harford, Marathon, Lisle.—PAGE 416.

## CHAPTER XXVIII.

Presbytery of Tioga:—Centre Lisle, Richford, Berkshire, Newark, Newark Second Church, Candor, Spencer, Newfield Second Church, Veteran, Union First Congregational, Union, Binghampton, Binghampton Congregational, Castle Creek, Conklin, East Owego, Owego, Tioga, Nichols.—PAGE 429.

## CHAPTER XXIX.

Presbytery of Chemung:—Reading, Havanna, Catlin, Mead's Creek, Campbell, Hornby, Millport, Fairport, Elmira, Elmira Congregational, Chemung, Athens, Southport, Big Flats, Corning, Painted Post First Church, Painted Post Second Church, Painted Post Village, Erwin, Addison, Thurston, Woodhull, Troupsburgh, Greenwood.—PAGE 441.

## CHAPTER XXX.

Presbytery of Bath:—Starkey, Dundee, Rock Stream, Barrington, Wayne, Tyrone, Pulteney, Prattsburgh, Naples, Conhocton, South Dansville, Howard Second Church, Howard, Kennedyville, Wheeler, Hammondsport, Bath, Cameron, Hornellsville, Jasper.—PAGE 458.

## CHAPTER XXXI.

Synod of Genesee.—Presbytery of Rochester :—Webster, Penfield, Bushnell's Basin, Pittsford, Brighton, Rochester First, Rochester Brick Church, Rochester Third, Rochester Free, Rochester Washington Street, North Rochester, Parma and Greece, Parma, Parma Corners, Clarkson, Murray, Holley, Brockport, Sweden, Ogden, Adams's Basin, Gates, Henrietta, Chili, Churchville, Riga, North Bergen, Bergen, Wheatland, Rush, West Mendon, Mendon.—PAGE 484.

## CHAPTER XXXII.

Presbytery of Niagara :—Carlton, Yates, Somerset, Wilson, Porter, Lewiston, Cambria, Lockport First, Lockport Second, Royalton, Middleport, Medina, Knowlesville, Gaines, Albion, Barre Centre, Millville, Pendleton, Chalmers, Niagara Falls.—PAGE 507.

## CHAPTER XXXIII.

Presbytery of Buffalo :—Newstead, Clarence, Black Rock, Buffalo First, Buffalo Free Congregational, Buffalo Pearl, Buffalo Park, Buffalo La Fayette Street, Buffalo German, Buffalo French Church, Indian Stations, Lancaster, Alden, Wales, East Aurora, West Aurora, Hamburg, Evans, Eden, Boston, Colden, Holland, Concord, Springville, Collins, Hanover, Forrestville, Silver Creek, Sheridan, Dunkirk, Fredonia, Villanova, Lodi, West Otto, East Otto, Ashford, Franklinville, Ellicottville, Cherry Creek, Charlotte, Stockton, Chautauque, Portland, Westfield, Ripley, Mayville, Ellery, Ellington, Connewango, Napoli, Great Valley, Randolph, Waterboro', Ellicott, Jamestown, Ashville, Mina, Panama, Busti, Carroll.—PAGE 518.

## CHAPTER XXXIV.

Presbytery of Genesee :—Byron, Elba, Oakfield, Alabama, Pembroke, Batavia, Stafford, Le Roy, Caledonia, Pavilion, East Bethany, Bethany Centre, Alexander, Union Church of Alexander and Darien, Darien, Darien Village, Bennington, Bennington Second, Attica, Attica Centre, Wyoming, Covington, Perry First, Perry Second, Perry Village, Warsaw, Orangeville, Varysburgh, Sheldon First, Sheldon Second or Strykersville, Java, Weathersfield Springs, Weathersfield, Gainesville, Carlisle, Pike, China.—PAGE 544.

## CHAPTER XXXV.

Presbytery of Ontario :—Centrefield, East Bloomfield, Victor, West Bloomfield, Lima, Avon, Avon Free Church, York Second, York First, Moscow, Geneseo, Lakeville, Livonia, Richmond, Bristol, South Bristol, Canadice, Conesus, Groveland, Mount Morris, Mount Morris Second, Nunda, Sparta, Sparta Second, Dansville Village, Springwater, Conhocton Second.—PAGE 562.

## CHAPTER XXXVI.

Presbytery of Angelica :—Dansville Free, Ossian, Portage, Portageville, Eagle, Centreville, Hume, Grove, Burns, Allen, Caneadea, Rushford, Farmersville, Black Creek, Haight, New Hudson, Belfast, Angelica, Almond, Amity, Friendship, Cuba, • Burton, Olean, Sico, Andover, Independence.—PAGE 587.



## CHAPTER I.

Western New York. Its Importance: its original Inhabitants. The Iroquois: Sketch of their History. Conflicting Claims of different States to the Territory of Western New York. Settlement with Massachusetts: with Connecticut Indians the sole Inhabitants of Western New York, prior to the War of the Revolution: the part which they took in that War. Sullivan's Expedition. Treaty of Peace between the United States and the Six Nations. Purchase by the State of New York, of the Oneidas, of the Onondagas, of the Cayugas. The Military Tract: its Survey and Distribution. Commencement of Settlement. Sale of the Massachusetts Ten Townships. Sale of the Genesee County by Massachusetts to Phelps and Gorham. Phelps's Treaty with the Indians at Canandaigua. Boundaries of the Purchase described: Survey of the Purchase, and Commencement of Settlement. Sale to Robert Morris, Charles Williamson, and Sir William Pulteney. Sale of Massachusetts to Robert Morris. The Holland Purchase. Sale by the Indians to Robert Morris. Indian Reservations. Present Condition of the Indians.

WESTERN NEW YORK is, on many accounts, justly considered as a very interesting part of the United States. Its soil, climate, and productions; the natural face of the country greatly diversified; its lakes and rivers, with their application to the purposes of trade and manufactures; the extent of its internal improvements, with the rapidity of their growth; the immense increase of the number of its inhabitants, connected with their enterprise, and intellectual and moral character; its civil, social, literary, and religious institutions, together with the circumstance that it constitutes the great thoroughfare between the East and the West, render it a peculiarly interesting part of the civilized world. Its history must be worthy of record and transmission to posterity. That its religious history may be understood and appreciated, it may be well to take a brief view of its settlement, the progress of its population, and civil divisions.

The aboriginal inhabitants of Western New York and owners of its soil were the people denominated by the French the Iroquois, and by the English the Six Nations, and sometimes, on account of their union with each other, the Confederates. Originally they constituted but five communities, viz. the Mohawks, whose principal towns were adjacent to the Mohawk river; the Oneidas, in the vicinity of Oneida lake; the Onondagas, near the Onondaga lake; the Cayugas, on the Cayuga lake; and the Senecas, whose territory in the State of New York comprehended all that part of the State which lies west of the Seneca lake, and which is denominated "the Genesee country." This name, or rather Geneseo, as it is pronounced by the aborigines, it is said, signified Pleasant



Valley. In the year 1712, the Tuscaroras, a tribe of Indians whose residence was in North Carolina, being driven from their possessions by a hostile tribe, emigrated northward, and were hospitably received by the Confederates, and adopted as a sixth nation in the confederacy. A territory was given them by the Oneidas, adjoining that of the Onondaga tribe. The Six Nations anciently constituted a numerous and powerful confederacy. By patrimony or right of conquest, they formerly claimed as theirs nearly all of the State of New York west of the Hudson river. Northward, their possessions extended into Canada; westward, to the banks of the Mississippi; and, southward, far into the southern States. Many other tribes owned their sway, and paid them tribute. By their union among themselves and always acting in concert, they were powerful; and by their ferocious courage in battle they were terrible to other hostile tribes, and not unfrequently to the European settlers. Their prowess was frequently felt with dreadful severity by the French in Canada, and by the Anglo-Saxons on the frontiers of New York, and others of the English colonies in America. From this statement it will be perceived that the territory to which the subsequent history relates, originally belonged to five of the Six Nations, viz. the Oneidas, the Tuscaroras, the Onondagas, the Cayugas, and the Senecas.

Although the Indians were the real proprietors of the soil, yet the different States, to a certain extent, claimed a property in the lands within certain boundaries, by virtue of original charters from the government of Great Britain, which claimed a title to dispose of the country, by right of prior discovery. These claims were considered as valid, so far, at least, as to entitle the party holding the charter, to the exclusion of all others, to purchase the domain of the Indians whenever they might be disposed to alienate it, and to colonize and exercise civil jurisdiction over the territory when purchased of the Indians. But, unfortunately, the charters of the different Companies or States conflicted with each other. At the period when they were granted by the crown of Great Britain, very little was known respecting the localities of the country. It was truly in Europe a *terra incognita*. Hence the boundaries which were assigned to the territories included in the respective charters were sometimes expressed in such vague terms as to be wholly unintelligible; or what, perhaps, was more frequently the case, the same portion of territory was included in different charters. While the country was very new, the colonists few in number, and far the greatest part of the territory was occupied by the aboriginal inhabitants, these conflicting claims excited little attention. The ownership of the Indians in the lands was by the colonists acknowledged. The colonists were too few to occupy but a small portion of the land included in their respective charters. More than they needed for present occupancy they were indis-

posed to buy of the original owners. Fear of attacks from the Indians required that they should settle in compact bodies, and contiguous to each other. Hence they concerned themselves little about territory at a great distance, although it might be comprehended within the limits of their charter from the King of Great Britain. But when the number of inhabitants was greatly increased, and a much larger share of land needed for settlement, controversies concerning title necessarily resulted. This was particularly the case after the termination of the war of the Revolution, and the acknowledgment of our national independence by the government of Great Britain.

The original charters of Massachusetts and Connecticut included all the lands within certain parallels running due west from the Atlantic to the Pacific Ocean. At the same time, the charter of New York covered all the land within the present limits of the State. That of Massachusetts particularly, covered a very large portion of the State of New York. That of Connecticut extended over a somewhat smaller territory within the State. It is supposed that Massachusetts, previous to the war of the Revolution, acceded to the claim of New York respecting jurisdiction and title to that portion of the State of New York, bounded east by the present dividing line between the States of New York and Massachusetts, and west by a line so far west of Hudson river as to include all the settlements made by the State of New York previous to the commencement of the Revolutionary war. As it regards that part of the State of New York which is embraced by the original charter of Massachusetts, and which lies west of a line which would include the settlements made previous to the Revolution, it does not appear that an understanding existed between the States. After the termination of the war of the Revolution and the circumstances of the country permitted the States to attend to their own individual interests, the claim of Massachusetts was revived, as it respected the right of pre-emption and jurisdiction over Western New York. New York resisted this claim. The parties pleaded their respective charters, and each considered its own claim valid in law and equity, and the matter in controversy of great importance, as it related to its own interest and honor. But instead of bringing the controversy to issue by an appeal to arms, the very common method of deciding disputes between rival States, when the matter at issue relates to boundaries, the parties at issue, realizing that they were brethren of the same grand confederation, possessing common interests, wisely determined to submit the matter at issue to Commissioners appointed by the States respectively. These Commissioners, so appointed, met at Hartford, in the State of Connecticut, and on the 16th of December, 1786, came to an amicable agreement on all the matters in controversy between their respective States. The sovereignty and right of jurisdiction over the

whole territory were confirmed to New York. To Massachusetts was conceded the right of the pre-emption of the soil from the native Indians, of all the land within the present limits of the State of New York lying west of a line beginning at a point in the north line of the State of Pennsylvania, eighty-two miles west from the north-east corner of that State, and running due north through the Seneca lake, and continued on to Lake Ontario, excepting from the above described tract, a territory of one mile in width, the whole length of the Niagara river, which was conceded to New York. It was also stipulated that Massachusetts should hold the pre-emptive right to a tract of 230,400 acres, equal to ten townships of six miles square each, between the Owego and Chenango rivers. This tract was formerly called "The Massachusetts Ten Townships." The remainder of the territory in dispute was acknowledged to be the property of the State of New York. Thus terminated all controversy respecting boundaries between these two sister States.

At an early period, a dispute respecting boundaries arose between the States of New York and Connecticut. The territory of Connecticut, according to the original charter of that State, extended across the eastern part of New York to Pennsylvania, and thence west to the Pacific Ocean, including a large portion of the State of Pennsylvania, together with a narrow strip of the adjacent territory of New York. This controversy was supposed to be terminated, in 1733, by an agreement between the two colonies, that the dividing line between them should be run parallel to the Hudson river, and at the distance of twenty miles from it to the east. This agreement, however, seems not to have been considered by Connecticut as precluding her claim to lands embraced by her charter, and lying west of what were the settled parts of New York. To these lands the claim of Connecticut was revived in 1750, and an attempt to settle the land, and exercise jurisdiction within the limits of Pennsylvania, was attended with very tragical consequences. Settlements were also made under the authority of the State of Connecticut, within the present limits of the State of New York, which called forth strong opposition from the latter State, and severe enactments relating to this subject were made by its Legislature, in 1796 and in 1798. This controversy was finally terminated in 1800, by an agreement between the government of the United States and that of the State of Connecticut. In that year a law was passed, authorizing the President of the United States to release to the State of Connecticut all claim to the soil of that tract of 3,300,000 acres of land lying on Lake Erie, within the limits of the present State of Ohio, and known as "The Western Reserve," on condition that the State of Connecticut should for ever relinquish all claims of jurisdiction over all other lands lying west, north-west, or south-west of the boundary line, agreed upon in 1733, between the States of Connecticut and New York,



as the dividing line between their respective States. In the same year, the Legislature of the State of Connecticut accepted of the proposition of Congress, and thus renounced all claim to jurisdiction and ownership in soil to every part of the territory within the present limits of the State of New York. This transaction was the final termination of all controversies respecting boundaries and jurisdiction between the State of New York and sister States, and paved the way for the quiet and rapid settlement of her Western Wilderness.

It has already been remarked, that the original inhabitants of Western New York, and owners of its soil, were the Indians denominated "The Six Nations." These were nearly the sole inhabitants, until a period subsequent to the war of the Revolution. At this period the country was an unbroken wilderness, with the exception of some small tracts cultivated by the Indians for the raising of corn and a few other vegetables, in the vicinity of their towns or places of residence. The remainder of the land was wholly unoccupied by them, except as a ground for hunting. In the war of the Revolution, the Six Nations, with the exception of the Oneida tribe, were persuaded to join the British, in opposition to the Americans. Their depredations and cruelties inflicted on the frontier settlements, were dreadful, of which the massacres at Cherry Valley and Wyoming are a terrible specimen. To check these invasions, and chastise the Indians, General Sullivan, with a considerable body of troops, was sent into their country in the summer of 1774. He proceeded with his army up the Susquehanna and Tioga rivers to Newtown (now Elmira), thence to the head of Seneca lake, and down the east side of the lake to its termination, and across the country by the foot of Canandaigua lake westward to Big Tree, on the Genesee river. In his expedition he did all that in him lay to distress the Indians, killing them when opportunity presented, burning their habitations, cutting down their fruit trees, and destroying all their fields of corn, and other esculent vegetables. In consequence of this infliction of chastisement upon the Indians, their subsequent sufferings were very great, and their incursions upon the frontier settlements were restrained.

After peace with Great Britain had been established, and our national independence secured, measures were prosecuted to establish a lasting peace with the Six Nations of Indians. As commissioners to negotiate a treaty with the Six Nations, Oliver Woolcot, Richard Butler, and Arthur Lee, were appointed by the government of the United States. These Commissioners met the Indians at Fort Stanwix, on the Mohawk river, and on the twenty-second day of October, 1784, a treaty between the Six Nations and the United States was established. By this treaty, perpetual peace and amity between the United States and the Six Nations was declared, and the Six Nations ceded to the United States 'all their

lands west of a line commencing at the mouth of a creek four miles east of Niagara, at a place on Lake Ontario, called Johnson's Landing, thence running southerly in a direction always four miles east of the portage or carrying-path between Lakes Erie and Ontario, to the mouth of Buffalo creek, on Lake Erie; thence due south to the north boundary of the State of Pennsylvania; thence west to the end of said boundary; thence south along the west boundary of the State of Pennsylvania to the Ohio river. According to the terms of this treaty, it would seem that the Indian title to all the land included in the present county of Chautauque, with some of the western parts of the counties of Niagara, Erie, and Cattaraugus, was extinguished by this contract, and yet we afterwards find, in a subsequent treaty, this same territory included in a sale of land to Robert Morris, with the consent of a commissioner of the United States.

In the year 1785, the State of New York, for a consideration of \$11,500, purchased of the Oneida and Tuscarora tribes a considerable tract of land, situate between the Unadilla and Chenango rivers; and on the twenty-second day of September, 1784, the Oneidas sold to the State the remainder of their territory, with the exception of a small reservation for their own use; and small tracts previously sold by them to the Stockbridge and Brothertown Indians, which tracts were confirmed to those Indians and their posterity for ever. The Oneidas also reserved to themselves the right of hunting and fishing on all the lands and waters thus relinquished, as also the joint occupancy with the whites of small tracts of land around Oneida lake, Fish creek, and Oswego river, for the purposes of fishing, trading, &c. In consideration of the lands thus acquired by this treaty, the State of New York paid to the Indians \$2000 in cash, \$2000 in clothing, and \$1000 in provisions, with \$500 additional, for the purpose of building a grist-mill on the Oneida reservation. The State also engaged to pay the tribe annually for ever the sum of \$600.

On the twelfth day of September, 1788, the Onondaga tribe of Indians, by a treaty made with them at Fort Schuyler, sold to the State of New York all their lands within the boundaries of the State, with the exception of a reservation around the principal village of their tribe. They also reserved to themselves certain other privileges, concerning hunting, fishing, and making salt at the Salt lake. In consideration of this grant of lands, the State paid to the Indians one thousand French crowns in money, and five hundred dollars in clothing, and moreover, stipulated to pay to the Onondagas and their posterity for ever, the annual sum of five hundred dollars. This treaty was confirmed two years afterwards, at Fort Schuyler, where the tribe was convened, to receive their annuity, on which occasion the State bestowed on them a gratuity of five hundred dollars in addition to their annuity.

A treaty was concluded at Albany, on the twenty-fifth day of February, 1789, between the State of New York and the Cayuga tribe of Indians. By this treaty the Indians ceded to the State all their lands within the State, with the exception of a reservation of one hundred square miles, exclusive of the waters of the Cayuga lake, about which this reservation was located. The tribe also reserved to themselves the privilege of the eel fishery on Seneca river, with a suitable place on the south side of the river, for curing their fish. They also reserved to themselves and their posterity for ever, the right of fishing and hunting on every part of the ceded territory. As a proper consideration for the lands thus purchased of the Indians, the State paid them \$500, and agreed to pay them on the first day of June ensuing, the further sum of \$1,625, and in addition, engaged to pay to them and to their posterity for ever, the annual sum of \$500. In 1790, this treaty was confirmed at Fort Schuyler, on which occasion the State made them a gratuity of \$1000.

Thus the Indian title to all the lands in the State of New York east of the pre-emption line which constituted the eastern boundary of the territory ceded to Massachusetts, was extinguished, with the exception of some comparatively small reservations.

On the twenty-fifth day of July, 1782, the Legislature of the State of New York passed a law, setting apart a certain portion of its western lands for the payment of military bounties to the soldiers of the State who had served in the army for a certain period during the war of the Revolution. The tract which was set apart for this purpose, is bounded northwardly, by Lake Ontario, Oswego river, and Oneida lake; west, by the east line of the tract ceded to Massachusetts; south, by a line drawn due east from the southern extremity of Seneca lake; and east, by a line drawn from the most westerly boundary of the Oneida or Tuscarora country, on the Oneida lake, through the most westerly inclination of the west bounds of the Oneida or Tuscarora country. This tract, including 1,680,000 acres of land, has been denominated, "The Military Tract," and embraces the present counties of Onondaga, Cayuga, Seneca, and Cortland—the greater part of Tompkins, with smaller parts of Oswego and Wayne. At the time of the passage of this act, the Indian title to the lands in question was unextinguished, nor was it until 1788 and 1789, as has already been shown, that the soil was purchased of the original proprietors. The Indian title being at length extinguished, an act was passed by the Legislature of the State, Feb. 28th, 1789, for surveying the land and appropriating it to the use of the soldiers. In accordance with the provisions of this act, the Military Tract was surveyed into twenty-eight townships, containing each one hundred lots of six hundred acres. Each private soldier and non-commissioned officer of the State troops, had one lot assigned him. The officers re-



ceived larger shares in proportion to their rank. The soldiers, in many cases, realized very little from this arrangement. Many of them, in the long period which elapsed previous to the assignment of their lands, and in view of the uncertainties connected with the subject, had sold their patents for a mere pittance; in some instances, it is said, for a sum not exceeding eight dollars. Many of them, however, lived to settle upon their lots, and thus secured to themselves a competence in old age. The survey and appropriation of the Military Tract prepared the way for the speedy settlement of the lands, and the population rapidly increased.

It has been already stated in the history of the settlement of the controversy between the State of New York and the State of Massachusetts, that to Massachusetts was ceded the pre-emptive right to all that part of the State which lies west of a meridian drawn through the Seneca lake; also the possession of the tract called "The Massachusetts Ten Townships," on the Chenango river. Soon after the period of this arrangement, the State of Massachusetts sold the Ten Townships to Samuel Brown, and fifty-nine associates, for the sum of \$3,333. This transaction paved the way for the speedy settlement of the territory. The pre-emptive right of the State of Massachusetts to the vast territory west of the meridian line drawn through the Seneca lake, and containing about six millions of acres, was, in 1787, contracted to Oliver Phelps and Nathaniel Gorham, citizens of Massachusetts, for the sum of \$100,000, payable in three instalments.\*

Messrs. Phelps and Gorham, having purchased the pre-emptive right to the territory, immediately began to make preparations for extinguishing the Indian title to the lands included in the purchase. Accordingly in the summer of 1788, Mr. Phelps left Granville, in the State of Massachusetts, with men and means proportionate to the hazardous undertaking, as it was then supposed to be. Such was the apprehension of hazard in this expedition in the minds of many of the community, that, it is said, on the setting out of the party from Granville, the neighborhood assembled to bid them adieu, and, as many of them believed, a final adieu, supposing it very improbable that any of them would live to return. And though, in the present condition of the country, with the facilities for travelling, some may perhaps smile at the idea of danger in such an undertaking; yet, when it is considered that the whole country from the Mohawk river westward, was an unbroken wilderness, destitute of any white inhabitants, that no roads ex-

\* Some authors, in speaking of the sale of land made by the State of Massachusetts to Messrs. Phelps and Gorham, state the sum which these gentlemen agreed to pay for the land purchased, at \$1,000,000; while others state it at \$100,000. These seemingly different statements are reconciled when it is understood that the contract was for £ 300,000, Massachusetts currency, payable in consolidated securities of the State, which securities were in actual value worth two shillings in the pound.



isted except Indian trails, that the country through which they must pass (about 130 miles from Herkimer to Canandaigua), was in the possession of the Indians, who were jealous of the whites, and had mostly, at a late period, been in a state of hostility to them, and, especially, that the Senecas with whom they were desirous to negotiate, and into whose territory they were about to enter, were still smarting under the chastisement which they had received during Sullivan's expedition into their country—it must certainly appear to the reflecting mind that the expedition was indeed one of difficulty and danger. Under such circumstances the company set off from Granville upon their expedition, attended by the good wishes, and, no doubt, by the fervent prayers of, at least, some of their friends. In due time they arrived at Canandaigua, accompanied by a commissioner on the part of the State of Massachusetts, and Rev. Samuel Kirtland, the Missionary to the Six Nations, who was employed as interpreter in the negotiation with the Indians. Mr. Phelps speedily succeeded in collecting the Indian chiefs and warriors, and a council was held on the banks of the Canandaigua lake, when Mr. Phelps made a proposition to them respecting the sale of their lands. The subject was debated in the council for two or three days, during which period it is said that some remarkable specimens of eloquence were exhibited, particularly in the speeches of Red Jacket and Farmer's Brother. Red Jacket was decidedly hostile to the sale of any land to the white men; Farmer's Brother, on the contrary, advocated the sale. On the third day of the council, which was the eighth day of July, 1788, a treaty was concluded, by which a territory, embracing more than two millions of acres of land, was sold to Messrs. Phelps and Gorham. The land purchased on this occasion is described in the treaty in the following manner, viz.—Beginning in the northern boundary line of the State of Pennsylvania, in the parallel of 42° north, at a point distant eighty-two miles from the north-east corner of Pennsylvania, on Delaware river; thence running west upon said line to a meridian passing through the point of land made by the confluence of the Shanahagaukon (or Canaseraga) creek with the waters of the Genesee river; thence north along the said meridian to the point last mentioned; thence northwardly along the waters of the Genesee river to a point two miles north of Canawagus village; thence due west twelve miles; thence in a direction northwardly so as to be twelve miles distant from the most westward bend of the Genesee river, to Lake Ontario; thence eastwardly along the said lake to a meridian which will pass through the place of beginning; and thence south along the said meridian to the place of beginning. This tract was confirmed to Messrs. Phelps and Gorham by an act of the Legislature of the State of Massachusetts, passed Nov. 21st, 1788, and the whole of the territory to which

by this treaty the Indian title was not extinguished, was by agreement between Messrs. Phelps and Gorham and the Legislature of Massachusetts, relinquished to Massachusetts, and a proportional sum was deducted from the price to be paid for the pre-emptive right.

The title to this vast tract of rich and fertile land being secured to Messrs. Phelps and Gorham, these gentlemen speedily began the survey of the territory, in order to put it in a situation for sale and settlement. The land was surveyed into tracts, denominated "Ranges," by lines running north and south through the whole purchase, and these were numbered from east to west. These Ranges were designed to be six miles in width. They were subdivided by lines running east and west at the distance of six miles from each other, into distinct portions, denominated "Townships," which were numbered from south to north. The Ranges were seven in number, and the Townships in each full Range were fourteen. These Townships, to prepare them for actual settlers, were mostly subdivided into lots of 160 acres each. Mr. Phelps opened a land office at Canandaigua, for the sale of lands to actual settlers, and the sale and settlement of the country commenced in a prosperous manner. After selling out to actual settlers or speculators about one third of the tract to which the Indian title had been extinguished, Messrs. Phelps and Gorham sold nearly all that remained to Robert Morris, being about 1,264,000 acres. The price of the land was eight pence per acre. This sale was made in 1790. Mr. Morris sold his contract to Charles Williamson, who conveyed his title to Sir William Pulteney, an English gentleman. Col. Williamson then acted as Agent for Sir William Pulteney, to manage the sales of the lands to the settlers. To facilitate the sale of the lands, offices were established at Geneva and Bath. The property thus sold to Sir William Pulteney, has been generally known by the designation of "The Pulteney Estate."

On the 12th day of March, 1791, a committee of the Legislature of Massachusetts, by authority from the State, executed a contract of sale in the form of an indenture, with Samuel Ogden, by which, on behalf of the State of Massachusetts, they covenanted on certain conditions to convey to him or his assigns, all the estate and interest of that commonwealth in the lands lying in the State of New York, west of Phelps and Gorham's purchase, excepting therefrom one equal undivided sixtieth part of the same. In accordance with the terms of this contract, the same committee, on the eleventh day of May of the same year, conveyed by deed-poll to Robert Morris, the assignee of Samuel Ogden, a tract of land containing about 500,000 acres, extending from the Pennsylvania line to Lake Ontario, and bounded on the east by Phelps and Gorham's purchase, and on the west by a meridian line drawn from a point

in the north line of the State of Pennsylvania, twelve miles distant from the south-west corner of Phelps' and Gorham's purchase, and extending to the Canada line. This tract was, at a subsequent period, by Mr. Morris sold to different individuals or companies in separate parcels, and in due time was brought into a state to be sold in convenient farms to actual settlers.

On the same day in which the above named deed was executed, the same committee by four separate deeds conveyed to Robert Morris, with the approbation of Samuel Ogden, the residue of the lands which had been contracted to Ogden. The three first of these deeds convey each a separate tract of land, supposed to contain 800,000 acres, bounded on the south by Pennsylvania line; north by the boundary line between the United States and Canada; and east and west by meridian lines, sixteen miles distant from each other. The land conveyed by the fourth deed included all the residue between the last meridian and the west line of the State of New York. In each of these four conveyances there was a reservation to the State of Massachusetts of one equal undivided sixtieth part, which, at a later period, was also conveyed to Mr. Morris. In the three first of these conveyances the consideration in each instance was £15,000. In the last it was £10,000. The currency of Massachusetts, it is supposed, was to determine the value of the pound. All the lands included in the several tracts comprised in these four deeds, were, at a subsequent period, conveyed by Mr. Morris to Trustees for the benefit of a company in Holland, and from this circumstance, the tract received the appellation of "The Holland Purchase." It includes all that part of the State of New York which lies west of a meridian line drawn from a point in the south line of the State, distant twelve miles west from the south-west corner of Phelps and Gorham's purchase, and extended north to Lake Ontario, with the exception of a narrow strip along the Niagara river. Under the Holland Company, through their agents, the land has been surveyed into ranges and townships, and divided into convenient lots, the greater part of which have been sold to actual settlers.

The title which Mr. Morris acquired from the State of Massachusetts to that vast territory included in his deeds of purchase, was merely the right of pre-emption. The lands were still the property of the Seneca tribe of Indians, and it is pleasing to the heart of every good man, that neither the laws of the land, nor the common feeling of the community, permitted the Indian to be despoiled of his property by force, or driven from his possessions without his consent, or without an equivalent. It does not appear that Mr. Morris, after having purchased of the State of Massachusetts in 1791, the pre-emptive right, attempted to obtain the extinguishment of the Indian title, or, if he did, the attempt must have been abortive; for it seems that the Indian title to the lands



in question was not extinguished until 1797. In that year a council of the Indians was held at Big Tree, on the Genesee river, near the site of the present village of Geneseo, at which were present Jeremiah Wadsworth, as a Commissioner of the United States, and William Shepherd, agent for the State of Massachusetts. By a treaty made on that occasion, the Indians sold to Robert Morris all their remaining lands in the State of New York, west of Phelps and Gorham's purchase, with the exception of the following reservations, viz.—Two square miles at Canawagus, near Avon; Two square miles at Big Tree; Two square miles at Little Beard's town; Two square miles at Squakie Hill; The Gardow reservation on the Genesee river, containing four square miles: The Caneadea reservation, extending eight miles along the Genesee river, and two miles in breadth; A reservation at Cattaraugus creek and Lake Erie; Another on the south side of Cattaraugus creek; Also forty-two square miles on the Alleghany river, where Corn-planter resided; and two hundred square miles, to be laid out partly at Buffalo, and partly at Tonawanda creek. The Indians also reserved the right of fishing on every part of the ceded territory.

The reservations of tracts of land named in the preceding treaty with the Seneca Indians, together with those which have been noticed in the account of treaties with other tribes of the Six Nations, have since, at different periods, been sold by the Indians to the State of New York, or to persons possessing the right of pre-emption, with the exception of two or three small tracts yet retained by the original possessors. The comparatively small remnants of the different tribes have gone from the land of their fathers. Some have removed to the British possessions in Upper Canada, others to the far West, to a territory assigned them by the government of the United States, beyond the settlements of white men. This territory is twenty-seven miles in width, and about one hundred and six in depth, adjacent to, and west of the State of Missouri. A few only remain within the State of New York, lingering a little longer around their ancient council fires, and the graves of their ancestors. Wherever they are, their power is gone, their number is small, and their possessions are very limited. They are no more a terror to the white man, nor do they exercise a despotic sway over their red brethren. Should the chastisement of God upon them lead them to acknowledge his hand, and to embrace the Lord Jesus Christ as their only Saviour, as it is believed has been the case with a small number of them, they might yet be saved from utter extinction, and might yet become a happy community, rejoicing in the possession of the arts of civilized life, and the glorious hopes of the gospel of the Son of God. Christians should bear them on their minds, and labor for their conversion and salvation.

## CHAPTER II.

The Genesee County Settled at an earlier period than the Military Tract: Reasons for this Commencement of Settlement on Phelps and Gorham's Purchase. Organization of Ontario County. Settlement of the Military Tract. Settlement of the Territory west of the Genesee river. Rapidity of Settlement; Causes for it. Some Hindrances, Sickness, Disturbance with the Indians. Treaty between the United States and the Six Nations. Construction of Roads. State Road from Utica to Genesee river. First Stage from Utica westward. Road from Genesee river to Buffalo. Ridge Road from Rochester to Lewiston. Some other Roads. Cayuga Bridge. Erie Canal. Railroads. Civil Divisions of Western New York. Notice of Whitestown, Genesee, Northampton. Table respecting the Progress of Population.

IN the preceding chapter we have narrated the preliminary measures, which prepared the way for the immediate actual settlement of Western New York, with the exception of that part of the territory which lies south of the Military Tract, and includes the counties of Broome, Tioga, and Chemung, and a part of the county of Tompkins.

The settlement of Phelps and Gorham's purchase, called the Genesee country, commenced somewhat earlier, and progressed with greater rapidity, at least for a season, than the settlement of the Military Tract. The Indian title to this purchase was extinguished on the eighth day of July, 1788, whereas the extinguishment of the Indian title to the Military Tract was not completed till a period somewhat later. The regular settlement of the Military Tract could not commence till the whole territory had been surveyed into townships and lots, and these lots assigned to the officers and soldiers of the army who were entitled to them. On the contrary, the lands of Messrs. Phelps and Gorham required them to bring on settlers and dispose of their lands as speedily as possible. No person possessed such a personal interest in the settlement of the Military Tract. That portion of the United States, which was best prepared and most ready to furnish emigrants to a new country, was the States of Massachusetts and Connecticut. Mr. Phelps was a native of Connecticut, and extensively acquainted with its inhabitants; but, at the time of his purchase, was a citizen of Massachusetts. Mr. Gorham was a native and citizen of Massachusetts. The influence of these men would naturally be efficacious in bringing on to their lands settlers from those states. The title to the lands of Messrs. Phelps and Gorham was indisputable, being established to them by the highest authority; whereas, as it

respects the Military lands, the different lots had been assigned to different individuals, many of whom were dead, and others had sold their rights to speculators; and in many instances the same individual had repeatedly sold his right. Hence, in a variety of cases, the same lot was claimed by different individuals, and a long course of litigation ensued before the title to the land was established. Should an emigrant to Phelps and Gorham's purchase find a location satisfactory to him, he could go direct to Canandaigua to the land office, and make his purchase, and take his deed; but the individual who should discover a desirable location on the Military Tract, if he wished to purchase it, must first ascertain who was the owner, then where he lived; and having ascertained these facts, might still be utterly uncertain whether the owner would sell, or, if he would, on what terms. Again, the idea was prevalent in the Eastern States, from which the great mass of the new settlers in Western New York emigrated, that the Genesee lands were of a quality superior to those of the Military Tract. For these reasons the regular settlement of the Genesee country commenced somewhat earlier, and for a season, at least, progressed with a greater rapidity than that of the Military Tract.

The Indian title to Phelps and Gorham's purchase was not extinguished till July, 1788; but in the same year it is narrated, that Peter Shaffer settled at the place where Scotsville now stands; that he was the first white man who settled on the Genesee river, and that not more than four or five families lived on the road between him and Utica. It is probable that the settlement of Geneva commenced the same year. In the spring of 1789, six or seven families resided in the village, or its immediate vicinity, among whom were Colonel Reed, Roger Noble and family, of Sheffield (Mass.), and Asa Ransom. About the same period the settlement of Canandaigua, then called Kanadarque, was commenced. In the spring of 1789, Augustus Porter, Esq., came on to Canandaigua with a party, in the capacity of a surveyor. He found at Canandaigua General Chapin, Daniel Gates, Joseph Smith, Indian Inspector, Benjamin Gardiner and family, Benjamin Saxton, surveyor, and a few others, all of whom, except Messrs. Smith and Gardiner, had come on a few days before with General Chapin. The parties with General Chapin and Judge Porter, came with their effects, in boats, from Schenectady up the Mohawk river, to Fort Stanwix, then by Wood creek, Oneida lake, &c., to the outlet of Canandaigua lake. The only houses at Canandaigua at this period were four log buildings. The same spring, a man by the name of Adams, from Alford (Mass.), with his large family, consisting of his sons, Jonathan, John, William, Abner, and Joseph; his sons-in-law, Ephraim Rew, and Lorin Hull, with their wives. Elijah Rose, a brother-in-law to Mr. Adams, and Moses Gunn, Lot Rew, John Barnes, Roger Sprague, Asa Heacock, Benjamin



Gauss, John Keyes, Nathaniel Norton, and Eber Norton, commenced the settlement of East Bloomfield. Judge Porter says: "From the time we left Fort Stanwix, until we arrived at Kanadasaga (Geneva), we found no white persons, except at the junction of Canada and Wood creeks, where a man lived by the name of Armstrong; at Three River Point, where lived a Mr. Bingham, and at Seneca Falls, where was Job Smith." In 1782, Colonel Peregreen Gardiner located his family at West Bloomfield, on the main road which leads from Canandaigua to Buffalo. Gen. Amos Hall, Ebenezer Curtis, Esq., and others, came in soon after him. In the same year, the settlement of the town of Middlesex commenced, and about the same period, Messrs. James and William Wadsworth commenced the settlement of Geneseo.

In the month of August, 1789, the present township of Pittsford was purchased of Mr. Phelps by Israel Stone, Simon Stone, and Seth Dodge, of Salem, Washington county, for the sum of three thousand dollars. They came on in the autumn of the same year, surveyed the township into lots, and having sowed a few acres with wheat, returned for the purpose of removing their families the ensuing spring. Previous to their return, they provided themselves with a chest of carpenters' tools, and a quantity of iron, which they obtained from a boat lying in Irondequoit Bay, which, for safe keeping until needed, were carefully buried in the ground. In April, 1790, the Messrs. Stone and Jasiel Farr started with their families to take possession of their new home in the wilderness, availing themselves by a circuitous route of water communication most of the way, for their families and effects. On their departure from Salem, they intrusted a small drove of cattle, horses, and swine, to a hired man and two lads, who were to find their way as they might be able, to the little opening in the forest, which had been made the preceding autumn. This party arrived at the place assigned more than two weeks before the arrival of the families, subsisting, in the meantime, on pounded corn, and milk which the cows supplied. One of these lads was Nathan Nye, now an old and respectable inhabitant of Pittsford. During the same season, Glover Perrin, with his family, moved into what is now the town of Perrinton, a name derived from him. The same season, Enos Stone and family, two families of the name of Hyde, and another of the name of Scudder, settled within the limits of the present town of Brighton. These eight families, for a season, constituted the entire white population of the original town of Northfield, which embraced all the territory now included in the towns of Pittsford, Perrinton, Penfield, Webster, Henrietta, Brighton, Irondequoit, and that part of the city of Rochester which lies east of the Genesee river.

Capt. Peter Pitts, with his family, commenced the settlement of the town of Richmond in 1790; and in the same year the settle-



ment of the towns of Bristol, Victor, and some others was commenced. In 1791, the settlement of the town of Naples was begun by a company from the county of Berkshire (Mass.). In the same year, William Hinchler located his family at the mouth of Genesee river. In 1792, the settlement of the village of Bath was commenced by Col. Charles Williamson, the purchaser of what has since been called the "Pulteney Estate." As a specimen of some of the difficulties of the settlement of a new country, it may be remarked, that Col. Williamson, for the support of his establishment, was under the necessity of transporting his flour from Northumberland, in Pennsylvania, and pork from Philadelphia.

In the month of July, 1790, the census of the county of Ontario, which, at that period, included the whole of the Genesee country, was taken by Gen. Amos Hall, in accordance with the constitution of the United States; and for the reader's information, we will give the author's table of the then existing population entire. The towns are designated by their present names. The first column denotes the number of families, and the second the number of persons in each town.

|                                    |    |     |                                   |       |       |
|------------------------------------|----|-----|-----------------------------------|-------|-------|
| Painted Post,                      | 10 | 59  | Victor,                           | 4     | 20    |
| Milo,                              | 11 | 65  | Richmond,                         | 1     | 2     |
| Benton,                            | 3  | 25  | Mendon,                           | 2     | 10    |
| Seneca, includ- }<br>ing Geneva, } | 18 | 115 | Pittsford,                        | 8     | 28    |
| Phelps,                            | 2  | 11  | Brighton,                         | 4     | 20    |
| Middlesex,                         | 7  | 38  | Lima,                             | 4     | 23    |
| Hopewell,                          | 6  | 14  | Rush,                             | 9     | 56    |
| East Farmington,                   | 2  | 4   | Henrietta,                        | 1     | 8     |
| West Farming- }<br>ton, }          | 12 | 55  | Sparta,                           | 1     | 5     |
| Canandaigua,                       | 18 | 106 | Geneseo,                          | 8     | 34    |
| West Palmyra,                      | 4  | 14  | Wayne,                            | 1     | 9     |
| South Bristol,                     | 4  | 20  | Erwin,                            | 11    | 59    |
| North Bristol,                     | 4  | 13  | Canisteo,                         | 10    | 50    |
| East Bloomfield,                   | 10 | 65  | Avon,                             | 10    | 66    |
| West Bloomfield,                   | 7  | 26  | Caledonia,                        | 10    | 44    |
|                                    |    |     | Indian lands, Lei- }<br>cester, } | 4     | 17    |
|                                    |    |     |                                   | <hr/> | <hr/> |
|                                    |    |     |                                   | 205   | 1081  |

From the period in which this census was taken, the settlement of the country progressed with great rapidity.

The settlement of the Military Tract was of a date somewhat later than that of Phelps' and Gorham's purchase. Some few families, however, might have removed on to the tract, nearly as soon as any on the Purchase. In the spring of 1783, Roswell Franklin, with his family, settled themselves near where the village

of Aurora now stands. They removed from Wysox, in Pennsylvania. They came up the Susquehanna and Tioga rivers, by boat, to Newtown (now Elmira), thence by land to the head of the Seneca lake; thence, by boat, down the Seneca lake and river to the Cayuga lake, and up that lake to their place of settlement. On their passage, and in their early settlement in the country, they suffered great privations and hardships. They were the first white family in the region. A traveller, in 1792, remarks, that from Onondaga Hollow to the Cayuga lake, the whole country was in forest, and that in the township of Marcellus he met with only one house, and two newly erected huts. It is evident that at that time the settlement of the country had commenced, and from that period made rapid progress. That part of the tract which is situate between the Cayuga and Seneca lakes, was settled at an early date; principally by emigrants from Pennsylvania and New Jersey.

The settlement of the territory west of the Genesee river, was of a still later date. In the year 1801, this whole region constituted but one town, containing, perhaps, fifty families. The greater part of these were located at the Lower Falls, on the Genesee river, where the town-meetings were held. The remainder resided at Caledonia and Leroy, with a very few families on the Niagara river, at Fort Slosser. A mail was at that period carried on horseback from Canandaigua to Fort Slosser, through this town, once a week and back. The carrier of the mail was under the necessity of putting up over night in the Indian village of Tonawanda, there being no other inhabited place between Ganson's settlement in Leroy and Fort Slosser. From about this period, the settlement of this section of Western New York progressed with great rapidity.

The rapidity of the settlement of Western New York, and the uninterrupted prosperity attending it, constitute a circumstance which finds no parallel in the previous history of new settlements. Formerly, new regions were ordinarily settled at great expense to the government or to the individuals, in a very slow and gradual manner, and almost always with the loss of many lives by the incursion of hostile foes. How many new settlements have, after a long period of toil and suffering, and the loss of many valuable lives, been entirely broken up by these circumstances! The settlement of Western New York has not been wholly exempt from these trials. The first settlers of the Genesee country, in coming to their places of settlement, had to transport themselves, their families, effects, and provisions, from Fort Schuyler (now Utica) through an almost unbroken wilderness, with no path better than an Indian trail, to the places of their settlement. When arrived at their stations, all their supplies of provisions, clothing, and whatever else was needed, must be derived from the country on the

Mohawk river, until they could raise them on their own farms. When they had succeeded in raising their own bread-stuff, mills for grinding it were at a great distance. These obstacles, however, were speedily overcome. Sickness in the early period of the settlement greatly prevailed. The common disorders prevalent were fevers, and ague and fever. The seasons of 1793 and 1794 were very sickly seasons. "At one time," says Dr. Coventry, "in the village of Geneva, there was but a single individual who could leave her bed, and she, like a ministering angel, went from house to house, bestowing on the sick the greatest of all boons,—a drink of cold water."

At one period, particularly in the summer of 1794, the white inhabitants felt alarmed in view of some hostile demonstrations on the part of the Seneca Indians. These Indians were not satisfied that the whites should settle so near them. They complained that they had been cheated in the sale of their land, and were undoubtedly still exasperated in the recollection of the severe chastisement which they had received, by the expedition of General Sullivan into their country. They manifested a strong feeling of hostility, and used threatening language towards the white settlers. In this crisis a council of the Indians was convoked at Canandaigua by the government of the United States, in the month of November, 1794. Some of the Indians on their way to the council told the white people, that, on their return, if their grievances were not redressed, they should take off the scalps of the whites. At this council the Six Nations were represented. Timothy Pickering appeared as commissioner from the government of the United States. On the eleventh day of November, a treaty was concluded between the United States and the Six Nations. By this treaty the United States acknowledged the lands reserved to the Oneida, Cayuga, and Onondaga Nations, in their several treaties with the State of New York, to be the property of the said Nations, and that the United States will never claim these reservations, nor disturb the Indians nor their friends in the possession and enjoyment of them. They also acknowledged that all the lands included within the State of New York, lying west of the west line of Phelps and Gorham's Purchase, with the exception of a small territory on the Niagara river, belonged to the Seneca nation of Indians, and they engaged never to disturb that tribe, nor any of the Six Nations, in the quiet possession of the same.

The Six Nations on their part agreed never to claim any other lands within the limits of the United States, nor to molest the people of the United States in any manner. They also ceded to the United States the privilege of making roads through their lands, and of navigating the rivers, occupying the harbors, landing-places, &c.

In consideration of the peace and friendship thus established, and



the engagements entered into by the Six Nations, and with a view to render the peace perpetual, the United States delivered to the Six Nations \$10,000 worth of goods, and contracted to pay them annually the sum of \$4,500, to be expended for their benefit, under the direction of a superintendent, to be appointed by the President of the United States.

The establishment of this treaty calmed the hostile feelings of the Indians, and completely removed the fears of the white inhabitants. From this period no serious trouble with the Indians existed, nor was the settlement of the country at all retarded through fear of Indian hostility. It would seem, however, that the spirit of revenge for the chastisement inflicted upon them in Sullivan's expedition was never wholly eradicated from their breasts, for at subsequent periods many of the Senecas were found fighting against the United States, in the battles of Harmer, St. Clair, Wayne, and Harrison at Tippecanoe.

Another circumstance which greatly facilitated the settlement of the country was the construction of roads. The paths by which the first inhabitants came into the country were mere Indian trails. Often they were obliged to stop in their progress for hours to construct a temporary bridge to enable them to cross a stream of water. It was also necessary that they should travel in considerable companies for the purpose of mutual assistance in crossing streams, passing swamps, and rising hills, such was the state of the road when the settlement of the country commenced. But in March, 1794, three commissioners were appointed to lay out a road, authorized by law, from Utica, by Cayuga Ferry and Canandaigua, to the Genesee river at Avon; the road to be as straight as practicable, and to be six rods wide. To aid in the construction of this road, the legislature granted \$1500 from the proceeds of the military lands, to be expended on that part of the road which was situated on those lands; and \$3750 to be appropriated to the remainder of the road—one-half to be expended on that part of the road which lay eastward of the Military Tract, and the other half on that part which lay west. This road, for many years after its construction, was called the State Road. The construction of this road greatly facilitated the settlement of Western New York. Col. Williamson remarks:—"This line of road having been established by law, not less than fifty families settled upon it in the space of four months after it was opened. Though this road was probably laid out in 1794, it seems not to have been constructed for some time, for in June, 1797, Col. Williamson represents the road from Fort Schuyler to the Genesee as but little better than an Indian trail. It was, however, so far improved subsequently, that on the 30th day of September, 1799, a stage started from Utica and arrived at Genesee in the afternoon of the third day, and from that period, it is believed that a regular stage has passed between

those two places. In the year 1800, a law was enacted by the Legislature of the State for making this road a turnpike road. The work of construction was commenced without delay, and completed in a short time.

In 1800, a road was made from the Genesee river, at Avon, to Ganson's Settlement (now Leroy), and the same year a road was commenced from Buffalo eastward, and three miles of it completed, to connect with the one from Avon to Ganson's Settlement, and thus constitute one continuous road from Utica to Buffalo. At subsequent periods some other principal lines of roads in Western New York have been laid out in accordance with special acts of the Legislature, generally, however, at the expense of the counties through which they were constructed. As late as 1813, the Legislature granted the sum of \$5000 for cutting the path and making bridges across the streams on the Ridge road from Rochester to Lewiston. Until this period the road was nearly impassable.

Roads, in some instances, at a very early date, were constructed by the large landholders, for the purpose of facilitating the sale and settlement of their lands. Several such roads were constructed by Col. Williamson and his successors, the Agents of the Pulteney Estate.

In the month of May, 1799, the Manhattan Company of New York commenced the building of a bridge across the Cayuga lake, and completed it in September of the following year, at an expense of \$150,000. Its length was a mile and a quarter, being the longest bridge in the United States; and yet, five years previous to its commencement, the land from which it was built was a forest in the possession of the Indians.

At later periods, the construction of the Erie Canal, with its lateral branches opening to all parts of Western New York a market for its productions; the building of railroads, affording to travellers the means of more convenient and rapid communication; and the erection of manufacturing establishments of various descriptions, and in immense numbers—have all been instrumental in increasing the population of Western New York in an unexampled degree. Through the good providence of Almighty God, an almost uninterrupted scene of prosperity has attended the enterprise of emigrants to this region of country; and, comparing their history with that of preceding attempts to colonize new countries, we may truly adopt the language of the inspired writer with respect to God's dealings with Israel and say, "He hath not dealt so with any nation."

A brief notice of the civil divisions of the country will, to a considerable extent, exhibit the progress of population and improvement in Western New York. Previous to the year 1789, the county of Montgomery included all the western part of the State of New York. In that year Ontario was erected into a county,

comprehending all that part of the State lying west of the Pre-emption line. From this county Steuben was detached and organized into a separate county in 1796. The limits of this county remain the same as when organized, with the exception that the towns of Barrington and Starkey, with part of the town of Jerusalem, have been detached from it and connected with the county of Yates; also one tier of towns taken from the west side and attached to the county of Alleghany, with one quarter of a township, including the village of Dansville, connected with the county of Livingston. The county of Genesee, comprehending, at the time of its organization, all the territory lying west of the Genesee river and the west boundary of the county of Steuben, was erected in 1802. Alleghany with its present limits was detached from Genesee and Steuben, in 1806; and Chatauqua, Niagara, and Cattaraugus, in 1808. Monroe was formed from Ontario and Genesee in 1821, and in the same year the county of Erie was taken from the south part of Niagara. In 1823, the county of Livingstone was erected from parts of Ontario and Genesee. In 1823, the county of Yates was formed from parts of Ontario and Steuben, and the county of Wayne from Ontario and Seneca. In 1824, the county of Orleans was constituted from the north part of Genesee, and, in 1841, Wyoming, from its southern part.

In the year 1791, the counties of Herkimer and Tioga were detached from the county of Montgomery, and constituted separate counties. They included all the territory east of Ontario county to a great distance. The county of Onondaga, including the whole Military Tract, was set off from Herkimer, in 1794. From Onondaga, Cayuga was detached, in 1799; and Cortland, in 1808. From Cayuga, Seneca was formed into a county, in 1804; and from Cayuga, Tioga, and Seneca, Tompkins was set off, in 1817. From Herkimer and Tioga, Chenango was, in 1798, erected into a county, and from Chenango, Madison, in 1806. Broome was detached from Tioga in 1806, and Chemung in 1836.

The changes which have taken place in the limits of some of the towns of Western New York, since their original organization, are illustrative of the progress and amount of improvement, and a passing notice of them may be amusing, at least, to some of the rising generation. In the year 1788, less than sixty years since, the town of German Flatts, in the county of Montgomery, was divided, and by an act of the Legislature, a new town was erected, and named Whitestown, from the Honorable Hugh White, who was the first white settler in the town. This town at its organization comprehended all the territory included in the present counties of St. Lawrence, Lewis, Jefferson, Oneida, Madison, Chenango, Broome, and those which lie west to the extreme part of the State. At its organization the town contained, exclusive of Indians, less than two hundred inhabitants. By a succession of subdivisions, this town



is reduced to an area of about eight miles by five. The town of Geneseo, which, at its organization embraced all that part of the State which lies west of the Pre-emption line, is now reduced to a territory of six miles square, being Township No. 9 in the seventh Range of Townships in Phelps and Gorham's Purchase. In 1811, all that part of the State which lies west of the Genesee river and the county of Steuben, constituted a town by the name of Northampton (since changed to Gates by an act of the Legislature in 1812), now occupying a small territory adjoining the city of Rochester on the west.

The changes in the civil divisions of a country like that of the United States, must always be the result of necessity, and must therefore, in a great degree, constitute an infallible index of its progress in population and improvements. The state of the population of Western New York in 1800, and its progressive increase from that period to a late period, may be seen with great accuracy from the annexed Table.

## PROGRESSIVE POPULATION.

| COUNTIES     | ORGANIZED. | 1800.  | 1810.   | 1820.   | 1830.   | 1840.   | 1845.   |
|--------------|------------|--------|---------|---------|---------|---------|---------|
| Allegany.    | 1806       |        | 1,942   | 9,330   | 26,218  | 40,975  | 40,084  |
| Broome.      | 1806       |        | 8,130   | 14,343  | 17,582  | 22,338  | 25,808  |
| Cattaraugus. | 1808       |        | 458     | 4,090   | 16,726  | 28,872  | 30,169  |
| Cayuga.      | 1799       | 15,871 | 29,843  | 38,897  | 47,947  | 50,338  | 49,663  |
| Chautauque.  | 1808       |        | 2,381   | 15,268  | 34,657  | 47,975  | 46,548  |
| Chemung.     | 1836       |        |         |         |         | 20,732  | 23,689  |
| Chemung.     | 1798       |        | 21,704  | 31,215  | 37,404  | 40,785  | 39,900  |
| Cortland.    | 1808       | 15,666 | 8,869   | 16,507  | 23,693  | 24,607  | 25,081  |
| Erie.        | 1821       |        |         |         | 35,700  | 62,465  | 78,635  |
| Genesee.     | 1802       |        | 12,588  | 58,093  | 51,992  | 29,924  | 28,845  |
| Livingston.  | 1821       |        |         | 18,444  | 27,719  | 35,140  | 33,193  |
| Madison.     | 1806       |        | 25,144  | 32,208  | 39,037  | 40,008  | 40,987  |
| Monroe.      | 1821       |        |         | 26,855  | 49,862  | 64,902  | 70,899  |
| Niagara.     | 1808       |        | 8,971   | 22,990  | 18,485  | 31,132  | 34,550  |
| Onondaga.    | 1794       | 7,466  | 25,987  | 47,467  | 58,974  | 67,911  | 70,175  |
| Ontario.     | 1789       | 15,218 | 42,032  | 88,267  | 40,167  | 43,501  | 42,592  |
| Orleans.     | 1824       |        |         |         | 18,773  | 25,127  | 25,845  |
| Seneca.      | 1804       |        | 16,609  | 23,619  | 21,031  | 24,874  | 24,972  |
| Steuben.     | 1796       | 1,788  | 7,246   | 21,989  | 33,975  | 46,138  | 51,679  |
| Tioga.       | 1791       | 6,879  | 7,899   | 16,971  | 27,704  | 20,527  | 22,456  |
| Tompkins.    | 1817       |        |         | 20,681  | 36,545  | 37,948  | 38,168  |
| Wayne.       | 1823       |        |         |         | 33,555  | 42,057  | 42,516  |
| Yates.       | 1823       |        |         |         | 19,019  | 20,437  | 20,777  |
| Wyoming.     | 1841       |        |         |         |         | 29,663  | 27,205  |
| Total        | .          | 62,888 | 219,803 | 507,234 | 716,775 | 898,376 | 934,436 |

## CHAPTER III.

Settlers in Western New York: their Origin. Motives for Emigrating. Character; Obstacles to the speedy establishment of Religious Institutions. First Organization of a Congregational Church, and Administration of the Lord's Supper. Rev. Zadoc Hunn, his Death and Character. Church organized in Palmyra: in Oquago: at Sherburne: at Newtown: at Charlestown: at Geneseo: at East Bloomfield: South Bristol: North Bristol: West Bloomfield: Victor: Canandaigua: Middletown: Pittstown: Augusta. Manner of Organization: Confession of Faith and Covenant. Settlement of Rev. John Rolph at South Bristol; Rev. Reuben Parmele at Victor; Rev. Timothy Field Ordained and Settled at Canandaigua: Rev. Joseph Grover Settled at North Bristol: Rev. Eleazer Fairbanks at Palmyra: Rev. Jedidiah Chapman at Geneva, a Standing Missionary: Rev. John Lindsley at Ovid: Rev. James H. Hotchkin at West Bloomfield: Rev. Ahijah Warren at South Bristol. Harmony between Congregationalists and Presbyterians. Circumstances contributing to the Formation of Churches and Settlement of Ministers. Missionaries. Revival. Dr. Williston's Letter. Mr. Bushnell's Letter. Means used to promote the Revival: its Character and Results. Ontario Association.

THE first emigrants to Western New York were from different parts of the United States; but mostly from New England. Those who were from the same neighborhood, frequently located themselves together in the same township. Not unfrequently, however, the case was otherwise. In the same vicinity were found people from different parts of the country. Emigrants from Connecticut intermingled with emigrants from Massachusetts and other New England States, were found in the same neighborhood. Not unfrequently, emigrants from the New England States, and emigrants from New Jersey and Pennsylvania, located themselves side by side. A few from States south of Pennsylvania, and some from Europe, were among the early settlers of Western New York. The first inhabitants were of English, Low Dutch, German, Scotch, and Irish origin. But in most places, the New England character was the prevalent trait. In consequence, however, of the intermixture of emigrants from different parts of the country, there was in many places a great diversity in their habits, tastes, and modes of thinking on a variety of subjects, and especially on the subject of religion and religious institutions. This circumstance in many places prevented the establishment of any religious worship and order for a long period. Again, the first settlers of Western New York were dispersed over an extensive territory, and few of them for a considerable season were to be found in any one place, located together. In the early settlement of New England, fear of the Indians obliged the first inhabitants of a town to locate themselves in a compact village, with suitable fortified houses for their defence against their savage foes. The same circumstance required that

they should, when settling a new township, emigrate in considerable numbers at the same time. Hence it was not uncommon in the settlement of a new township in the New England States, for the clergyman to constitute one of the company, and for religious order and stated preaching of the Gospel to commence with the settlement of the town. But the circumstances under which Western New York was first settled, were vastly different. A treaty had been made with the Indians, which it was supposed would ensure safety to the settlers. A vast tract of wild land lay before them, on any part of which they might locate themselves. Diversity of soil and timber, and adaptedness to different branches of husbandry existed. Contiguity to roads, streams of water, places where water-power might be employed, and where centres for business might be expected to be formed, constituted attractions to different individuals, according to their respective tastes, or calculations respecting their employments. Hence, for a considerable period after the commencement of the settlement, but few families were to be found in any one neighborhood. In many instances a single family lived at a distance of some miles from any other family for a year or two. Under these circumstances, it was not practicable to form religious societies, and congregations for divine worship, in most places, for a considerable period.

Emigrants to Western New York were generally drawn thither by a regard to temporal circumstances. They were not like the original emigrants to New England, fleeing from persecution, and seeking a place where they might worship God according to the dictates of their own consciences, without molestation. It was not a missionary enterprise to civilize and christianize the aborigines of the country. But the great object with them, was to improve their temporal circumstances. Land of an excellent quality might be obtained at a very cheap rate. Those who had property expected to increase their property, by occupying larger and more fertile farms, by speculating in new lands, or by engaging in some employment of enterprise which the circumstances of a growing country might make lucrative. Those who had little property to bring with them, believed that where land was cheap they should be able to procure for themselves farms, which by industry, in the course of a few years, would place them in comfortable, if not in affluent circumstances. Mechanics not finding sufficient employment in the older settlements emigrated to the new country, in hope of full employment, and generally with a view of adding the business of a farm to their mechanic employment. Some undoubtedly were moved by a spirit of romance to engage in the hardships and novelties connected with the settlement of a new and distant country; and some, in removing to this western region, plainly manifested from their manner of life after their removal, that one principal object in their removal was to get rid of the restraints which civil



law and public sentiment, connected with religious institutions, imposed upon them in the Eastern States from which they emigrated.

The first settlers of a new country, when their removal is voluntary, are, as a matter of course, possessed of an enterprising character. This was peculiarly the character of the first emigrants to Western New York. It was a great enterprise in which they were engaged, holding forth brilliant prospects for the time which was to come. But the realization of these prospects was to be the result of toil, the endurance of hardships and privations, and the exposure to many dangers and sufferings. Those who could look all these circumstances in the face, and go forward with confidence, must possess a character for enterprise. They were also, in general, an intelligent community. They were, as has been stated, mostly from New England, particularly from the States of Massachusetts and Connecticut. Some of them were liberally educated in the institutions of New England. Most of them possessed the intelligence, and had received the common school education, which was general in Connecticut and Massachusetts at that period. In intelligence and general information they were a fair specimen of the race from which they derived their origin. As to their religious character, there were many who were openly irreligious; and this was the case with a considerable number who were of some influence in civil society, and who wished to break down the institutions of Christianity in the community. The settlement of Western New York was coeval with the French Revolution, and the reign of infidelity in that unhappy country. French principles, including the most rank infidelity and atheism, were zealously published in the United States, and embraced by vast multitudes throughout the land. The deluge of infidelity threatened to subvert all religious institutions in the nation. Some who were deeply imbued with these principles, were among the first settlers of Western New York, and were zealous in propagating their sentiments; or, at least, frequent in throwing out sneers against the Bible and its doctrines, or against ministers of the Gospel and professing Christians. But a much larger proportion of the first white inhabitants of Western New York were not of this class. True, many of them were thoughtless on the subject of religion, immersed in the concerns of this life, and regardless of the institutions of the Gospel; though they would acknowledge a belief in the reality and importance of Christianity, and the necessity of an experimental acquaintance with it, in order to final salvation. Others, having been educated in the regular habits of the New England States, and accustomed from their earlier years to an attendance at the house of God on the Sabbath, if they were not truly pious, yet had such a conviction of the reality and importance of religion, as to lead them to feel a strong desire to enjoy the stated preaching of

the Gospel, and to improve the occasional opportunities afforded them by itinerating missionaries to hear the Word of God dispensed. They wished to see the institutions of the Gospel established, and in operation, as they had been accustomed to them in the places from which they had emigrated. They desired that their children might be trained up under the influence of religious institutions. Others were professors of religion, members of churches in the places from which they emigrated; and though some of them seemed to leave their religion behind them in their removal, and to cast off the fear of God; yet a goodly number of them came to their places of location with a determination, that as for them and their houses, they would serve the Lord. They loved the house of God, and the institutions of the Gospel, and an opportunity to hear the Word preached by an itinerating missionary, was to them a feast of fat things. At any time were they ready with their families, to go miles on foot or in an ox-sled, to hear a sermon, when notice was given that a missionary would preach. Where two or three families of this description located contiguous to each other, generally, public worship upon the Sabbath was immediately commenced. In numbers of instances this was the case in neighborhoods where but a single male professor of religion resided. The exercises of such meetings commonly consisted of prayer, singing, and reading a printed sermon. In some cases where there was no individual willing to lead in prayer, a neighborhood would assemble on the Sabbath, read a sermon, and, perhaps, sing a psalm. But in very many places regular public worship upon the Sabbath was not maintained for years after the settlement commenced. The habits of the people were loose and irreligious. The Sabbath was made a day of business, visiting, or pastime. Drinking and carousing were frequent concomitants. A new generation grew up under the influence of these irreligious examples, and were, perhaps, worse, than their fathers. Several places in Western New York might be mentioned, in which the present character of the inhabitants, and their irreligious habits, are plainly to be traced back to the practices of the early settlers, half a century ago. On the contrary, the good order, high intelligence, good morals, and religious character of places that might be named, is most manifestly the consequence under God, of the early establishment of public worship, and the other institutions of the Gospel, in connexion with the pious character and example of some of the first inhabitants.

For some years after the settlement of the country commenced, no minister of the Gospel of the Presbyterian or Congregational denominations, resided within its boundaries; nor was any church of either of these denominations organized. Whether any ministers or churches of other denominations were in existence on this field, is not known to the writer. The first organization of a church

which took place in Western New York, is supposed to have been effected by Rev. John Smith, a clergyman from Dighton, Mass., who had purchased land in the Genesee country. Mr. Smith was in the country for a short season on business respecting his land. By his advice a number of persons who were members of churches in the Eastern States, then resident in different places in the Genesee country, met at Canandaigua and were organized as a church by Mr. Smith, and attended on the celebration of the Lord's Supper. This was probably the first instance of the celebration of the Lord's Supper in Western New York. At what period this transaction took place cannot now be ascertained, as no record of it remains; and, perhaps, no record was ever made. The individuals, however, in accordance with the practice of New England churches, gave their assent to a short summary of Christian doctrine, and entered into covenant with each other. Some of the individuals concerned in this transaction removed into the country in the year 1790. Probably the organization of this church took place a year or two later. The members of this church are supposed to have been few in number. They resided in different townships, and probably were but little acquainted with each other. They were at too great a distance from each other to meet together on the Sabbath for religious worship. Nor does it appear that they ever met again after their first organization. Their organization as a church probably took place under the impression that the Sacrament of the Lord's Supper could not be lawfully administered without a regular church organization.

In the year 1795, Rev. Zadoc Hunn, from Berkshire county, Mass., removed with his family into the country, and located himself on a farm in Canandaigua, adjoining what is now the town of Bristol, in the county of Ontario. At his arrival it is believed that no church had yet been organized, with the exception of the one mentioned above, which, however, was virtually extinct. Mr. Hunn, like most of the clergy in the State of Massachusetts, belonged to the denomination of Congregationalists, and was a regular minister of that denomination. He was graduated in Yale College, in the year 1766. Previous to his residence in Western New York, he had been the regular pastor of a Congregationalist church in the State of Massachusetts; but after his removal he remained to his death without pastoral charge. He was, however, employed in various places around him to preach the Gospel, and perform other ministerial services, and, it is believed, was abundantly laborious and useful. His death took place on the twelfth day of May, 1801. After his decease he was long and affectionately remembered by the good people in the county of Ontario. His talents as a preacher were, probably, not of the popular kind; but he was highly esteemed as a good man, plain in his manners, correct in his doctrine, fervent in spirit, instructive in his conversation and preaching, and



acceptable to his audience. His labors were, undoubtedly, very useful; and it is noticeable, that the extensive revival which occurred in 1799 and 1800, was most powerful in those places where Mr. Hunn had labored as a minister.

Previous to the arrival of Mr. Hunn in the Genesee country, the few inhabitants who resided in the region, must have been almost wholly destitute of the preaching of the Gospel. As far as is known to the writer, no minister of the Presbyterian or Congregational denomination resided in any part of what in this work is denominated Western New York. Two or three missionaries under the appointment of the General Assembly of the Presbyterian church, had entered the borders of the territory and preached a few sermons. One or two, perhaps, had traversed nearly the whole settled region. The same, probably, is true respecting missionaries sent out by the general association of Connecticut. But it is not known that any minister was employed to preach steadily in any place. In 1793, a Congregational church was organized in Palmyra, by Rev. Ira Condict, a missionary under the appointment of the General Assembly. As the records of that church for the first twenty years are lost, it cannot now be ascertained what was the number of original members. The same year, on the fifteenth day of August, a church of the same denomination was organized at Oquago (now Windsor), by Rev. Benjamin Judd, then a missionary under the appointment of the General Assembly, with the assistance of Rev. Daniel Buck. This church, at its organization, consisted of seven members. In July, 1794, a Congregational church consisting of seventeen members was formed at Sherburne, on the Chenango river, by Rev. Mr. Campbell, said to have been a missionary from Connecticut. These, as far as the information of the writer extends, were the first organized churches of the Congregational denomination in Western New York that remained permanent. These churches at an early period obtained the stated preaching of the Gospel and administration of Gospel ordinances. In 1795, Rev. Daniel Thatcher, a missionary in the employment of the General Assembly of the Presbyterian church, spent some time in this region of country in missionary service, and organized churches in Newtown (now Elmira), Charlestown (now Lima), and Genesee. These churches were organized on the Presbyterian platform. The church at Newtown, denominated the Presbyterian church of Newtown and Chemung, was, at the first meeting of the Presbytery of Geneva (Sept. 17, 1805), received under the care of that Presbytery, but it never flourished; and on the 31st of October, 1810, a committee of Presbytery reported that it had become extinct. The church in Charlestown remained in a feeble condition till the year 1799, when it was resuscitated, and reorganized as a Congregational church. The church in Genesee was for a number of years in a low state; for most of the time destitute of the



preaching of the Gospel, and living in the neglect of stated public worship; but it afterwards revived, and its circumstances were more prosperous. This is the church which now has its location at the little village of Lakeville, at the foot of Conesus lake. In 1796, a church of the Congregational order was organized in East Bloomfield, consisting of sixteen members residing in that place or in the vicinity. Rev. Zadoc Hunn assisted in the organization of the church, and was one of its members. In December of the same year, the church of South Bristol was organized by Rev. Zadoc Hunn and Rev. John Rolph. At its organization it consisted of ten members. In 1799, churches were organized in North Bristol, in West Bloomfield, and in No. 11, 4th Range (now Victor). These three last mentioned churches may be considered as emanating from the church in East Bloomfield, as a number of the individuals of whom they were composed had previously been members of that church. The same year, or early in the next year, the church of Canandaigua was organized.

In 1800 the church of Middletown (now Naples) received its organization; the church of Pittstown (now Richmond) in 1801; and the church of Augusta (now Rushville) in 1802. These churches were all formed on the congregational plan of discipline. The usual method of organizing a church was this: The individuals proposing to unite in church fellowship, obtained the assistance of some minister of the gospel, or more than one, if convenient, and on the day previously appointed for the purpose, assembled in a conference meeting with the minister or ministers who were to officiate. They then individually gave a relation of their religious experience, or statement of the reasons on the ground of which they believed that they were Christians. If satisfied with each other in this respect, and their relations were satisfactory to the officiating minister, they then, standing, gave their assent to a short confession of faith, or summary of Christian doctrine, read to them by the minister officiating; after which a form of covenant was read by the minister, to which they all gave their assent, whereupon they were declared to be a church of Christ. If any of them had not previously been baptized, their baptism immediately took place. Credible evidence of the regeneration of the heart by the Holy Spirit, was considered as essential to church fellowship and a participation in the sacraments of the New Testament. The Confession of Faith and Form of Covenant, in different churches, were often expressed in different terms. The officiating minister furnished one, perhaps, which was adopted by the church of which he was pastor, or which he had obtained from some respectable source, or which was composed by himself for the occasion. But though these instruments differed in mode of expression, they generally coincided in sentiment, and expressed the fundamental doctrines and duties of religion in a distinct and brief manner.

That it may be clearly understood what were the views of Christian doctrine and practice which were entertained by the early churches of Western New York, and which still constitute the bond of church union among them, the following Confession of Faith and Form of Covenant, which has been extensively adopted, and with which most of the others used in the Presbyterian and Congregational Churches of Western New York substantially agree, are here appended.

“**CONFESSION OF FAITH.**—You do receive the Confession of Faith, and the Catechisms of the Presbyterian Church in the United States of America, so far as you are acquainted with them, as containing an excellent summary of Scripture truth—Particularly,

“You believe that Jehovah, the one only living and true God, is perfect in natural and moral excellence; that he exists in three persons, the Father, the Son, and the Holy Ghost, who possess the same nature, and are equal in every divine perfection; that he made, preserves, and governs all things for his own glory, and that, in whatsoever comes to pass, he accomplishes the eternal counsel of his own will, in such a way that man is a free and accountable agent.

“You believe that the scriptures of the Old and New Testament are given by inspiration of God, and are the sufficient and only rule of faith and practice.

“You believe that God created man upright; that man freely sinned and fell; and that, in consequence of the original offence, all mankind, in their natural state, are destitute of holiness, totally depraved in heart, and under the curse of the divine law.

“You believe that Jesus Christ is both God and man in two distinct natures, and one person for ever; that by his sufferings and death he made a complete atonement for the sins of the world, that he rose from the dead, and ascended into heaven, as the Mediator between God and man; that through him salvation is freely offered to mankind; and that there is salvation in no other.

“You believe that all those who will be saved by Jesus Christ, were, in distinction from others, given to him as his Elect, from all eternity; that, by the special influence of the Holy Spirit in their regeneration, they are made willing to receive him in the faith of the gospel; and that, having received him, they are justified by grace, through faith; and have the sure promise of being preserved, by the same grace, in new and holy obedience unto eternal life.

“You believe that Christ has a church on earth; that, in its visible form, it comprehends all those who credibly profess the faith of the gospel, that its sacraments are Baptism and the Lord's Supper, and that Baptism is to be administered not only to believers, but also to the children of their households.

“You believe that the sanctification of the weekly Sabbath is of perpetual obligation; that the worship of God in the closet, in the

family, and in the sanctuary, is divinely appointed; that the preaching of the Gospel is a divine institution, and that a strict and careful discipline should be maintained in the church for its edification.

"Finally—You believe there will be a resurrection of the body, and a general judgment, when Christ will be revealed as judge, the righteous be received to eternal blessedness in heaven, and the wicked be sentenced to endless misery in hell."

"COVENANT.—You do now, in the presence of the ever-living God, his holy angels, and this assembly, avouch the Lord Jehovah to be your God; Jesus Christ to be your Prophet, Priest, and King; and the Holy Ghost to be your Sanctifier, Comforter, and Guide; you deliberately and for ever dedicate yourselves and all you have, to God in Christ, humbly confessing and repenting of your sins, and solemnly promising, in dependence on his grace, that you will make his word the rule of your faith and practice; that you will carefully observe his ordinances and institutions; and that you will never turn back from your profession, but will walk with God, and with his people all the days of your lives. You more particularly dedicate yourselves to the service of Christ in this church, engaging that you will walk with it, in charity and Christian affection; that you will seek its purity, peace, and edification; and that you will faithfully employ, and meekly receive the admonition and discipline which Christ has ordained, until by death, or in the providence of God, your connexion with it shall be orderly dissolved."

Mention has been made of Rev. Zadoc Hunn, who located himself at Bristol in 1795, as the first minister of the Congregational denomination who came into the Genesee country, permanently to reside. The next who followed was Rev. John Rolph from Massachusetts, who was, in January, 1797, installed pastor of the church of South Bristol, by an ecclesiastical council convened for the purpose. The ministers who composed this council were Rev. Zadoc Hunn, Rev. Eliphalet Steele of Paris, Oneida county, and Rev. Asahel S. Norton, now Dr. Norton of Clinton, Oneida county, who is yet living. These were the nearest ministers to be obtained. Mr. Steele and Dr. Norton, as the state of the road must have been at that time, could not have performed the journey out in less time than three or four days. This, undoubtedly, was the first ecclesiastical council that was ever convened in the State of New York, west of the east line of the Military Tract. Mr. Rolph's connexion with the church of South Bristol did not prove to be a happy one. Dissension between him and the people in a short time sprang up, and on the ninth day of October, 1800, Mr. Rolph was dismissed from his pastoral charge. He continued to reside in Western New York as long as he lived, but was never again settled in the ministry, and preached only occasionally.

Rev. Reuben Parmele was the next minister, in the order of time, who located in the Genesee country. He came into the country



to explore, in the autumn of 1798, removed his family in the following winter, and on the thirteenth day of February, 1799, was installed pastor of the church in that part of the town of Bloomfield which was generally denominated Boughtontown, now the town of Victor. The ceremony of installation was performed by an ecclesiastical council convened for the purpose. Mr. Parmele, like those who preceded him, was a man in middle life, and had been several years engaged in the ministry previous to his coming into the Genesee country. He was a graduate of Yale College of the year 1781. He had once been settled in the ministry in Hinesburgh, Vermont, but, at the time of his removal to Western New York, was from the State of Connecticut. He belonged to the Congregational denomination.

The next settlement of a minister in the order of time, was that of Rev. Timothy Field, at Canandaigua. Mr. Field came to Canandaigua in the month of June, 1799, in consequence of an application from the people of that village, and on the recommendation of Dr. Dwight, the President of Yale College, with whom he had studied Theology. At his coming he was a licensed preacher of the gospel, but had not preached for any length of time. He received a call for settlement from the newly formed church, and in February, 1800, was, by an ecclesiastical council convened for the purpose, ordained to the work of the ministry, and installed pastor of the church of Canandaigua. This was the first ordination that took place in the Genesee country in the Congregational churches, and prior to the occurrence of any such solemnity in the Presbyterian church in that region.

In the year 1799, Rev. Joseph Grover, an elderly clergyman from Parsippany, in New Jersey, came into the country as a missionary in the employ of a Society in New Jersey, formed for the promotion of Religion and Learning. Mr. Grover was a member of the Morris County Associated Presbytery, an ecclesiastical body, the members of which were Congregationalists in principle and practice, and which was formed by a secession of four ministers from the Presbytery of New York, and from the Synod of New York and Philadelphia in 1780. Mr. Grover, on his mission, visited the newly formed church of Bristol, preached to them a short time, and received a unanimous call from the church and society to become their pastor, to which call he responded affirmatively. In the winter following, he removed his family to Bristol, and on the eleventh day of June, 1800, was installed pastor of the church and congregation by the Association of Ontario.

It was, probably, about the time of the settlement of Messrs. Grover and Field, or, perhaps, the succeeding year, that Rev. Eleazar Fairbanks, a Congregational minister of the gospel from the southeastern part of the State of Vermont, arrived in the Genesee country. He located himself and family near the village of Palmyra, and



for a considerable period ministered to the church and congregation in that town, and its vicinity ; but was never regularly installed as pastor of any church in Western New York.

In 1800, Rev. Jedidiah Chapman, an experienced minister of the gospel and member of the Presbytery of New York, received an appointment from the General Assembly of the Presbyterian church in the United States, as "a stated missionary for four years on the north-western frontiers." This appointment was made at the meeting of the Assembly at Philadelphia, in the month of May of that year. By the north-western frontier, Western New York was intended. Mr. Chapman "was directed to take up his residence in some convenient place for accomplishing the Assembly's views, and required to perform annually six months' missionary labor on a tour through the destitute settlements, for the purpose of organizing churches, as well as preaching the gospel. It was made the duty of Mr. Chapman to direct the routes of the Missionaries sent to that region, and to give them advice for executing their commissions to the best advantage : and another duty prescribed to him was, to lay before the Assembly annually, an account of the religious state of things, the disposition of the inhabitants to receive the word, the number of organized churches, and the prospect afforded for the establishment of more." In obedience to the instructions of the Assembly, Mr. Chapman removed his family from New Jersey, and located himself at the village of Geneva, where he continued to reside till the period of his decease, in 1813. By the terms of his commission, Mr. Chapman was expected to be employed in the missionary field, under pay from the funds of the Assembly, during six months of the year, and for the remainder of the time, to minister in some congregation where he might obtain compensation for his services. He continued a number of years engaged in missionary service one half of the time, and for the other half, ministering to the congregation of Geneva. Nearly at the same time with the arrival of Mr. Chapman at Geneva, or perhaps somewhat later, Rev. John Lindsley, from Kingsborough in the county of Montgomery, located himself in the town of Ovid (now Covert), in the county of Cayuga (now Seneca), and preached a part of the time to the church and congregation in that place. It is believed that he was introduced to that community under the character of a missionary, as it appears from the Minutes of the General Assembly, that in 1800 he was appointed a missionary, with particular direction to visit the town of Ovid. Messrs. Chapman and Lindsley were the first ministers of the Presbyterian denomination who came into Western New York, to reside permanently, and for several years were the only ones of that denomination. Mr. Lindsley was a member of the Presbytery of Albany.

In the autumn of 1801, Mr. James H. Hotchkin, then a very young man, and a licensed preacher of the gospel, under the care

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of the Northern Associated Presbytery of the State of New York, came into Western New York from the county of Greene. He spent about six weeks in the town of Milton (now Genoa), and then proceeded on to West Bloomfield, where he was engaged for a period of about ten months, to preach to that congregation one half of the time. The other share of the time, he preached during the winter at Northfield (now Pittsford), and in the summer at Charlestown (now Lima.) At the close of his engagement in West Bloomfield, he received a call from the church and congregation in that place, to settle with them in the work of the ministry. He returned to his friends in the eastern part of the State, and spent a period of about three months, during which he received ordination as an evangelist from the Northern Associated Presbytery. In the fall he returned to West Bloomfield, accepted the call of the church and congregation, and on the nineteenth day of May, 1803, was installed as their pastor, by an ecclesiastical council convened for the purpose. It is pleasing to notice, at this early period of the ecclesiastical history of Western New York, the friendliness of feeling existing between the ministers and churches of the Presbyterian and Congregational denominations. In this ecclesiastical council, convened for the installation of Mr. Hotchkiss, Rev. Jedidiah Chapman of the Presbyterian denomination, and a Ruling Elder from the church of Genoa, sat in the most harmonious manner with Congregational ministers and delegates of Congregational churches. The same thing had previously occurred, in the winter preceding, at the ordination of Rev. Ahijah Warren, at South Bristol, and his installation as pastor of the church and congregation in that place. Mr. Chapman was a member of the ordaining council, and cordially participated with his Congregational brethren in the exercises of the occasion.

It will be proper, in this place, to pause in our narration, and briefly notice some circumstances which contributed to the formation of so many churches, and the settlement of so many ministers in such a brief period, in the Genesee country. The influx of emigrants into the country was great. Every month brought with it an accession to the number of inhabitants. Some of these were members of Congregational or Presbyterian churches. A still larger number, perhaps, though not professors of religion, were, from habit and education, disposed to support religious institutions. The number of settlements was constantly increasing—so was the number of inhabitants in each particular settlement. Hence the ability to support religious institutions was constantly increasing. At the commencement of the year 1799, the ministers resident in the Genesee country were, Rev. Zadoc Hunn, at North Bristol; Rev. John Rolph, at South Bristol; and Rev. Reuben Parmelee, just arrived at Victor. It is believed that Rev. Jedidiah Bushnell, then a licensed preacher of the gospel from Connecticut, was preaching in the vil-

lage of Canandaigua. From the month of July to November of that year, he was employed as an itinerating missionary, in the service of the Missionary Society of Connecticut. Rev. Seth Williston was employed by the same society for four months in the early part of that year, as a missionary in the county of Ontario, and again towards the close of the year, and most of the succeeding year, though his field of labor on this last mission embraced the whole region of Western New York. Rev. David Barclay and Rev. Robert Logan spent three months as missionaries under commissions from the General Assembly of the Presbyterian Church, mostly in the counties of Ontario and Steuben. In connexion with the labors of these ministers, God was pleased to pour out his spirit on the people in a remarkable manner, and a glorious work of grace was accomplished, extending into many places in Western New York. For many years afterwards the year 1799 was mentioned as the year of the "*Great Revival*." The preaching and labors of Messrs. Williston and Bushnell were in a particular manner instrumental of good in this work of Divine grace. These ministers, a short time since, were still living, and able to labor in their Master's vineyard. Mr. Williston is the Rev. Seth Williston, D.D., of Durham, Greene county, N.Y. Mr. Bushnell, the Rev. Jedediah Bushnell of Cornwall, Vermont, who departed this life, August 20th, 1846, in the full enjoyment of the hope of a blessed immortality. As this work of grace was the first extensive work of the kind which occurred in Western New York, and has such a bearing on the subsequent ecclesiastical history of the country, it may not be amiss to give a somewhat detailed account of it. This we will endeavor to do in the language of those who were personally connected with it.

Dr. Williston, in a letter dated April 29th, 1799, and addressed to the Editor of the New York Missionary Magazine, says, "There has been a very pleasing attention to *the one thing needful*, in several societies in this county (Ontario), during the winter, and it still continues. The seriousness began, I believe, at Palmyra, a town which is situated about fifteen miles north from Canandaigua, where several have hopefully been brought to Christ. At Bristol and Bloomfield there has been, and still is, a most solemn attention to the concerns of eternity. Bloomfield is a large town; it contains three congregational societies; the awakening has prevailed in them all. In one of these societies (Victor), where they have lately settled a minister, the awakening is now very much upon the increase. The youth and children seem to be roused up to inquire, *What must we do to be saved?* In Bristol the work seems to have a new spring. In that place, I believe there are as many as twenty persons who have lately obtained a hope of their saving acquaintance with Christ. In the several places in this neighborhood where the work of God is going on, there are, probably, about sixty whose hearts, we hope,



are renewed, and many, who have no hope in Christ, are pretty fully convinced that they are in a deplorable state without religion. There are some other towns in the vicinity, where there is more than a usual attention paid to religious matters. A few drops from the cloud of glory have fallen upon Pittstown (Richmond). At Charlestown (Lima) the people are quite desirous of having the word preached; and, what is very encouraging to the friends of religion in this quarter, there is a very pleasing and uncommon attention to public worship in Canandaigua, the capital of this county, and one of the most flourishing towns in all the western part of the State. The people generally attend public worship, and when present, they apparently give a solemn attention to that which is spoken by the preacher. They have had a worthy young candidate (supposed to be Mr. Bushnell) with them for six months past, who has been an instrument of much good in the county. In Canandaigua there are a few individuals whose minds are anxious about futurity. The spirit evidently began to be poured out upon Bristol and Bloomfield about the beginning of the year. The preaching of the gospel, and the attendance upon conference meetings, appears to have been the principal means which the spirit has made use of to begin and carry on the good work. There has been a remarkable attention paid to public instruction, not only on the Sabbath, but also upon week-days. It has been difficult during the winter to get places large enough to accommodate, or even contain the people who have come together to hear something about Jesus and his salvation. It seemed as if there was scarcely anybody at home who could possibly get to meeting. Once I saw about four hundred people assembled at one place. When at the place of worship there is a very solemn attention paid to the preaching. The countenances of many show how anxious their minds are to know how they may flee from the wrath to come. There are some pretty remarkable instances of the sovereignty of grace. The awakening among us is very free from noise and wildness. Convictions in general are pretty clear, and the supposed conversions are not of the visionary kind. The doctrines which God makes use of to awaken and convince sinners among us, are those which are commonly distinguished as Calvinistic doctrines." The circumstance above mentioned, that on one occasion as many as four hundred were assembled to attend on public worship, is indicative of the state of the population at that period. This meeting was held in the most thickly settled part of Western New York; and, probably, far the greater part of the people of sufficient age to hear with understanding, and who resided within four miles of the place of meeting, were in attendance.

At a period considerably later than the date of the preceding communication, Mr. Bushnell, in writing to the Trustees of the Missionary Society of Connecticut, says:—"I have spent most of my time since I entered upon my mission in the county of Ontario. In



that county God has been pleased to pour down his spirit in a remarkable manner. The religious attention began more than a year ago in the town of Bristol. It soon spread in a number of societies in the town of Bloomfield. The work increased gradually through the winter. But in the spring and summer following (1799), God made a more wonderful display of divine power and grace in the conversion of sinners. It was truly a glorious time; many people, it is believed, will remember it for ever. Through the whole awakening, the most evident marks have appeared that the work was God's work. The convictions of sinners have been regular, solemn, and pungent; their conversions calm, rational, and heavenly. Two societies in the town of Bristol, and three in the town of Bloomfield, have been the most highly favored with the blessed effusions of the Holy Spirit, though the neighboring societies have shared considerably in the fruits of the glorious harvest; and in my last tour over the country, individuals appeared awakened in most places. Five churches have been formed in the county of Ontario; the year past, also, great additions have been made to a number of churches previously organized. In some of the other western counties, appearances are promising. Audiences are frequently numerous, and the attention solemn; but, notwithstanding, some parts of the wilderness have of late appeared to bud and blossom like the rose. There are many places where the inhabitants are truly in a deplorable situation. They are perishing in darkness. It is not uncommon for missionaries to preach where the people have not heard a sermon for twelve months. Their destitute situation is truly affecting." This letter was undoubtedly written in the spring of 1800. The five churches said to have been organized within a year, must have been those in Canandaigua, No. 11, now Victor, West Bloomfield, North Bristol, and Middletown, now Naples. This place shared considerably in the revival, though it is not named in the preceding communications. The revival paved the way for the organization of most of these churches. As the result of this revival, between one and two hundred members were added to the several churches in the county of Ontario.

With regard to the means employed to promote this revival, Dr. Williston observes,—“The preaching of the gospel, and the attending upon conference meetings, appear to have been the principal means which the Spirit has made use of to begin and carry on the good work.” It may undoubtedly be said with truth, that all the ministers who had any connexion with this work, were entirely harmonious in their views respecting the doctrines which it was proper to preach, and the measures which should be employed to promote a revival. With regard to the character of the preaching, Dr. Williston remarks,—“The doctrines which God makes use of to awaken and convince sinners among us, are those which are commonly distinguished as Calvinistic.” Those who are in any

degree acquainted with the published writings of Dr. Williston—and they have been pretty widely disseminated—will be at no loss to apprehend what he means by the doctrines commonly distinguished as Calvinistic. They will understand, that he means to include the doctrines of man's entire depravity of heart by nature, and alienation from God—his inability while remaining in this state to do anything acceptable to God—an inability consisting wholly in indisposition of heart ;—man's perfect obligation to do the whole law of God ;—the duty of immediate repentance towards God, and faith in our Lord Jesus Christ, whose atonement constitutes the sole ground of the sinner's justification with God ; the person, character, and work of the Mediator ; the fulness and freeness of the overtures of mercy in the gospel ; the necessity and nature of the work of the Holy Spirit in the regeneration of the heart, and the sovereignty of God in the bestowment of the Spirit's influences ; together with the realities of the world to come. Nor in this enumeration of doctrines preached, is the doctrine of the particular election of a select number of the human family to final salvation, to be omitted. These doctrines were clearly, fully, affectionately, and constantly presented in the preaching of the Word, to the view of the hearers, and were manifested to be the sword of the Spirit to pierce the consciences and hearts of sinners.

Dr. Williston mentions conference meetings as another means of promoting the revival. At this early period of the ecclesiastical history of Western New York, all that machinery for getting up and carrying on revivals of religion, which has to such an extent been employed in modern times, was utterly unknown. The plain, faithful exhibition of divine truth, together with earnest persevering prayer to God for the special influence of the Holy Spirit to make it effectual, was understood to be the legitimate means of promoting revivals of religion. Conference meetings, so called, were very frequent in the Eastern States, during the latter part of the last, and beginning of the present century. They were meetings of individuals of a neighborhood, and sometimes of a parish, ordinarily held on a week-day, for religious exercises. They were opened and closed with prayer, ordinarily accompanied with singing. The interval between the opening and closing exercises, which included in it the greater part of the meeting, was occupied with conversation on religious subjects, or at times with address in a way of exhortation. The conversation sometimes was confined to a particular subject, or portion of scripture ; sometimes it was of a more desultory character. During the meeting, often questions were asked respecting the meaning of passages of scripture, or for information respecting some doctrine or duty contained in the word of God, and answers were given. In times of revival, the meeting often assumed the character of an inquiry meeting, and much of the time was occupied in personal conversation with individuals, especially young

converts, and the awakened, respecting the state of their souls. Such meetings were generally very frequent in times of revival, and afforded most precious opportunities to ministers to impart instructions to the awakened, and young converts, appropriate to their individual circumstances. The ministers who were connected with this revival, had much to say on the danger of resting on a spurious hope, and were very earnest in imparting instruction on the distinguishing characteristics of a well-founded hope in Christ. As the result of this course of instruction and treatment, those who united with the churches were generally well indoctrinated, and were able to give a clear and rational account of a work of grace on their hearts. They generally remained steadfast after their profession. Had a similar course of instruction and training been pursued in revivals of later times, if the number of professors had been less, the church would not have had to mourn over the dissensions and divisions, the alienation of affection, the animosities and heart-burnings, the secessions and apostasies, which have marred her beauty, rendered her a laughing-stock to her enemies, and afflicted her in all her members.

Mention has been made of the Association of Ontario, in connexion with the notice of the Installation of Mr. Grover at North Bristol. This was the first ecclesiastical body of the kind, which was formed in New York. At the commencement of the year 1800, several churches having been organized, and a small number of ministers being located in the country, it was judged proper that an Association should be formed for the purpose of greater union in action, for the promotion of the interests of religion. Accordingly, on the eighteenth day of March, 1800, Rev. Messrs. Zadoc Hunn, Joseph Grover, John Rolph, Reuben Parmele, and Timothy Field, met at Bristol, and having united in solemn prayer to God for wisdom and direction, did form themselves into an Association, to be called, "The Association of Ontario." The model after which the Association was formed, was the Morris County Associated Presbytery, in the State of New Jersey, of which Mr. Grover was a member. The ministers agreed to invite each church to send a delegate to take a seat in the Association, and to take a part in all the deliberations, and vote with the ministers on all questions. The churches generally complied with this invitation, and were considered as belonging to the Association. They agreed to hold semi-annual meetings, and at each meeting to choose a Moderator and Clerk. A Register was also appointed to be a standing officer, to transcribe the minutes into a book, and take charge of all the papers belonging to the Association. They claimed no jurisdiction over the churches, and were a mere advisory body, at least for several years. After three or four years the constitution of the Association was revised, and so altered as to give the Association a jurisdiction over the minis-



ters, and over the churches to such an extent as to exclude them from the connexion, if found erroneous in doctrine or practice. At the next meeting after the organization of the Association, Rev. Eleazer Fairbanks united with the Association; in the winter of 1803, Rev. James H. Hotchkin; and in the summer following, Rev. Ahijah Warren became a member. In 1804, it appears that the following churches were connected with the Association:—Charlestown (now Lima), East Bloomfield, West Bloomfield, No. 11 (now Victor), Canandaigua, North Bristol, South Bristol, Middletown (now Naples), Pittstown (now Richmond), and Augusta (now Rushville).



## CHAPTER IV.

Early Settlers on the Military Tract: their Character. Early Missionaries: Dr. Williston and others. Revivals of Religion. Organization of Churches. Milton, Aurelius, Skeneatoles, Pompey, Homer, Marcellus, Locke, Camillus, Ovid, Romulus, Ulysses, Junius. Rev. John Lindsley settled at Ovid: Rev. David Higgins at Aurelius: Rev. Hugh Wallis at Pompey: Rev. Nathan B. Darrow at Homer. Mr. Higgins's Letter. Presbytery of Oneida organized. Middle Association.

It has been remarked, on a preceding page, that the settlement of the Military Tract did not commence as early, nor proceed as rapidly as the settlement of the Genesee country. It was not, however, far behind. The traits of character which distinguished the first immigrants of the Genesee country, are substantially the same with those which characterized the early settlers on the Military Tract. They were generally from the same regions of country. In emigrating from their former residence, their objects were precisely the same. The circumstances under which they found themselves in their new residences, as respects security from hostile foes, and conveniences for comfortable living, were similar. Their opportunity for religious instruction was the same. It may, however, be remarked, that the country between the Seneca and Cayuga lakes received a much larger share of its first inhabitants from the States of New Jersey and Pennsylvania. These gave the character of the States from which they emigrated to this region, in a higher degree than is to be found in most other parts of Western New York. But the prevailing character of the inhabitants of the Military Tract, is the New England character somewhat modified. As to the views of the immigrants respecting religion, and religious institutions, and their religious feelings, they were, in all respects, of the same class with their more western neighbors. As to their religious privileges, especially the enjoyment of the preaching of the gospel, their circumstances were similar to those who settled in the Genesee country. As the Military Tract lay in the direct rout of travel to the Genesee country, it was visited by missionaries at as early a period as the other. Rev. Daniel Thatcher, who was a missionary to Western New York from the General Assembly of the Presbyterian Church, in 1795 and 1796, undoubtedly passed through some part of the Military Tract, and probably preached in some places. Of the missionaries sent out from Connecticut to visit the new settlements, it is not known to the writer that any of them penetrated as far west as the Military Tract. The accounts of their labors which the writer has

seen, are indefinite, as regards the extent of the fields which they occupied; and in some missionary accounts, he finds the region contiguous to the Hudson river designated as "*the frontiers*."

In the month of June, 1798, Rev. Seth Williston was appointed by the General Association of Connecticut to perform a tour of four months' missionary service, particularly in the county of Onondaga. This county at that period embraced the whole of the Military Tract. Mr. Williston labored in this county from about the first of September to the end of the year, occasionally going into the counties of Tioga and Chenango. In his report of his labors, he says, "There are but few churches in the county, and no stated ministers of our order. There is a great want of some able, pious, zealous men, to fix down in different parts of the county, as ministers of the gospel. Three or four such might be extensively useful. We are afraid to establish churches, while there are no shepherds within call to feed and lead them." The same year Rev. John Close, Rev. Asa Hillyer, Rev. Asa Dunham, and Messrs. John Semons, and John Patterson, licensed preachers of the gospel, were in the employ of the General Assembly, as missionaries, for different periods, to the new settlements. Their fields of labor included the county of Onondaga. Dr. Hillyer, particularly, was directed to visit the towns of Milton, Aurora, Homer, Manlius, Solon, and Pompey. The same year Rev. Beriah Hotchkin, in fulfilment of an appointment from the Berkshire and Columbia Missionary Society, passed through a part of the Military Tract, and spent a short time in missionary labors on that field.

In the year 1799, Dr. Williston, Mr. Bushnell, and Mr. Walter King, a licensed preacher of the gospel, spent some portion of the year on this field, in the service of the Missionary Society of Connecticut. Dr. Williston, in his report, speaks of revivals of religion as existing in several places. His labors appear to have been abundant, and to have been useful. In the township of Locke he assisted in the organization of a church of the Congregational order. Of Mr. King, it is observed, that "he found several places where there was a revival of religion, particularly in Onondaga county. The same year Rev. Methuselah Baldwin was appointed by the General Assembly of the Presbyterian Church, to spend three months or more in missionary labors, in the county of Onondaga, in connexion with Dr. Williston. Respecting his labors, there is no particular account, excepting that at the next meeting of the General Assembly, it is stated that the missionaries appointed at the previous meeting of the Assembly, had proceeded on their respective tours, and had been diligent and laborious in discharging their duty. It is remarked, "the success of missionary labors is greatly on the increase. God is shaking the valley of dry bones on the frontiers: a spiritual resurrection is there taking place. There is a serious and

solemn attention to the great realities of religion in many places, and in different parts of that country. Some hundreds of people have, in a short space, been received into the communion of the church, and among these, several who were formerly avowed infidels and universalists."

Dr. Williston recommenced his labors in the beginning of October, 1799, and continued them to the close of the year 1800. The general field of labor assigned him, was the western counties of the State of New York. This, as the term was then understood, would include a much larger territory than that which in this work is denominated Western New York. It is, however, well known, that a considerable share of his labors was expended on the Military Tract. He is said to have "spent a considerable time in places where there appeared to be an awakening, particularly in Milton (now Genoa), where the Spirit was poured out in an abundant measure, with his usual zeal and assiduity. Mr. Williston performed the duties of his mission, and success attended his labors. Many individuals were added to the churches, and one new church organized in the town of Scipio, and another in the town of Camillus." The same year, Mr. Bushnell, now an ordained minister, and Mr. Amara Jerome, a licensed preacher of the Gospel, were missionaries in the employ of the Connecticut Missionary Society, and labored a part of the time on the Military Tract.

The missionaries of the General Assembly of the Presbyterian Church, who seem to have visited the Military Tract in the year 1800, were Rev. Robert Logan, Rev. Jonathan Freeman, Rev. John Lindsley, and Rev. Matthew L. R. Perrine (the late Dr. Perrine, Professor in the Theological Seminary of Auburn). Mr. Lindsley was particularly instructed to visit the towns of Ovid, Romulus, and Hector. With respect to most of these missionaries, it is not probable that they spent much time on the Military Tract. The fields assigned them were extensive, and their periods of service short. It is probable that Mr. Chapman, who was this year stationed at Geneva, as has been already narrated, bestowed some part of his labor on this field. During the same year, Rev. David Perry and Rev. Samuel Fuller were employed on missions, by the Berkshire and Columbia Missionary Society. A part of the time of their service was spent on the Military Tract.

Up to this period, the close of the year 1800, no ministers of the Presbyterian or Congregational order had settled on the Military Tract. Very little, if any, preaching by ministers of these denominations, except missionaries, was enjoyed. In some places public worship on the Sabbath was regularly maintained, but in many, this was not the case. The revival of 1799 and 1800, it appears, extended to this region, and caused the wilderness to blossom as the rose. The character of the revival on the Military Tract was the same as in the Genesee country. The people upon whom it operat-



ed, were of the same description ; mostly emigrants from New England. The same ministers, who as missionaries had labored in the Genesee country, and whose labors had been, in a particular manner, instrumental of the revival in that region, labored also on the Military Tract, and were especially the instruments God made use of to revive his work in that section of the country. Reference is here had to Dr. Williston and Mr. Bushnell. Their labors were of longer continuance than those of the other missionaries, and, of course, must have had a special influence in giving character to the revival. But those who were fellow laborers with them, were men of like spirit with themselves ; believers of the same glorious truths, preaching the same gospel of Jesus Christ. Hence the same course of instruction, the use of the same means, and adoption of the same measures, to awaken and promote religious feeling, and to prepare converts for an admission to the church, were employed as in the Genesee country. On the Military Tract there were no settled pastors, or stated supplies ; in the Genesee country there were two or three. To give a particular account of this revival on the Military Tract at this late period, or even enumerate the several places in which it was most powerful, is impossible. Documents are wanting, or, if they exist, they have not fallen under the notice of the compiler of this work. The town of Milton (now Genoa) received a goodly share of the blessed effusion of the Divine Spirit. Scipio, Locke, Aurelius, Camillus, and Marcellus experienced a refreshing. It is believed that the same may be said of Pompey, and probably of some other places. The revival in Homer was of a somewhat earlier date. Mr. Williston visited this place in 1797, and again in 1798, as a missionary. The present pastor of the church in a late communication says, Mr. Williston's labors were much blessed from the first, and resulted in a revival as early as 1798, by means of which about sixteen were hopefully converted. The result of these revivals was, that a goodly number of souls were born into the kingdom of God. The feeble churches previously existing, were increased in numbers, and strengthened. The way was preparing for the regular settlement of ministers. How many churches on the Military Tract had been organized previous to the revival, is not known to the writer. The church of Milton (now Genoa) was organized in 1798, and as the result of the revival, received an accession of about twenty members to its former number. It is believed that churches were organized previous to the revival in Aurelius, in Skeneateles, perhaps in Pompey, and in some other places.

These revivals prepared the way for the formation of several new churches. On the twelfth day of October, 1801, a Congregational church, consisting of fourteen members, was organized at Homer, by Rev. Hugh Wallis of Solon. The next day a Congregational church was organized at Marcellus (Nine Mile Creek), con-



sisting of eighteen members, by Rev. Caleb Alexander, a missionary from Massachusetts. Mention has been made of the organization of a church in the town of Locke, in 1799. This church continued for a time. It was always small and feeble, and after a season became extinct, in consequence of churches organized in its near vicinity in more favorable locations. The church spoken of as formed in Camillus, in 1800, is the same as the present church of Elbridge, which was organized in 1800: and the church in Scipio, formed the same year, is that which is now known as the first church of Scipio. All these churches were organized as Congregational churches. Whether there were any others at as early a date is unknown to the writer.

It has been remarked that the country lying between the Cayuga and Seneca lakes received a very considerable share of its first immigrants from the States of New Jersey and Pennsylvania. These were a large share of them of Dutch, Scotch, and Irish origin, and, as far as religion was concerned, felt a sympathy with the Presbyterian and Reformed Dutch churches. The missionaries who visited them were, to some extent, of the Presbyterian denomination. Mr. Thatcher probably visited them in 1795 and 1796, some others in 1798, and Mr. Lindsley and Doctor Perrine in 1800, and in subsequent years. From the year 1800 they were in the immediate vicinity of Mr. Chapman, who was stationed at Geneva, as a permanent missionary. A church was at a pretty early period organized in the town of Ovid, also one in Romulus, and two in Ulysses, also one at Junius (Seneca Falls). These churches were Presbyterian in their organization and form of government. The church of Ovid is not the church which at the present time bears that name. The original church of Ovid had its location in what is now the town of Covert, but embraced all the members of the Presbyterian church residing within the limits of the present towns of Ovid, Covert, Lodi, and Hector. Over this church Rev. John Lindsley was installed as pastor, probably in the year 1802 or 1803. He did not continue long in this situation, but on the fifth day of November, 1805, was dismissed from his pastoral relation by the Presbytery of Geneva, on his own application, and with the consent of the congregation. In the year 1808, this church was dismissed from the care of the Presbytery to join a classis of the Reformed Dutch Church.

In the month of September, 1801, Rev. David Higgins, of Lyme, in the State of Connecticut, entered on a mission to the Western Counties of New York, under the patronage of the Connecticut Missionary Society. He spent some time in the counties of Delaware and Otsego, and then proceeded westward through the counties of Chenango, Onondaga, and Cayuga, to the county of Ontario. He spent seventeen weeks in missionary service, preaching to large and attentive assemblies. The Trustees of the

Society, in their Annual Report, say, "He speaks of an extensive harvest, with but few laborers. Mr. Higgins appears to have been faithful and laborious in his employment, and his services were very acceptable to those to whom he ministered." In the summer of 1802, Mr. Higgins returned to Western New York, preached for a season in different places, and finally accepted a call from the church and congregation of Aurelius to be their pastor. He then returned to Connecticut, and removed his family to Aurelius, and located himself near where the city of Auburn now stands. Soon after his return, he was installed pastor of the church and congregation. Within a short period after the installation of Mr. Higgins, Rev. Hugh Wallis was installed pastor of the church of Pompey, East Hill, and Rev. Nathan B. Darrow was ordained and installed pastor of the church of Homer. The settlement of these pastors was considered as a circumstance of such importance to the interests of religion on the Military Tract, that the ecclesiastical council convened at Homer for the ordination of Mr. Darrow, voted unanimously, "That to gladden the hearts of our Christian brethren, with a view of our religious prosperity in this part of the country, the Rev. David Higgins make out and forward to the Editors of the Connecticut Evangelical Magazine, a succinct account of the installations at Aurelius and Pompey, and the ordination in this place, to be published by them if they see cause." In the letter of Mr. Higgins, written in accordance with the above resolution, and published in the Magazine, there is contained the following statement:—"The Military Grant, so called, included in the counties of Onondaga and Cayuga, is a tract of country, about seventy miles in length, and fifty in breadth; and contains probably at present about 30,000 inhabitants, who have settled in this country in the course of about twelve years. Before the first of October last, there was one respectable minister of the Dutch Reformed Church, and a number of Baptist elders settled on the Tract: but none of the Congregational or Presbyterian order. On the ninth of October I was installed over the church of Christ in this town, by a council of Congregational and Presbyterian ministers. On the fifth of January last, the Rev. Hugh Wallis was installed over the church on the east hill in Pompey. And on the second instant, the Rev. Nathan B. Darrow was ordained over the church in Homer.

"In each of these places the churches are respectable for numbers; their confessions of faith are distinguishing on the doctrines of grace; and they have been unanimous in their calls to their respective pastors to settle with them. And the societies in these towns have presented competent terms of support to their respective ministers. The councils on those ordination occasions were harmonious among themselves on the important points of the Christian religion; and in their examinations of the candidates,

they entered with precision into their experimental acquaintance with the truth and power of religion, as well as into their doctrinal knowledge and sentiments in theology. To view the wilderness, which lately sat solitary, now become a fruitful field; to consider the yell of beasts and savage men succeeded by the heavenly and harmonious praises of God and the Lamb; to view churches formed, ministers settled, and all conducted with religious order, peace, and love, must present an animating and grateful prospect to the distant beholders. It certainly warms the hearts of those of us who have been eye-witnesses of these things. 'The Lord hath done great things for us, whereof we are glad.' This letter is dated, "Aurelius, Feb. 14, 1803." In some part of the preceding statements, it is believed that Mr. Higgins must have had an exclusive reference to that part of the Military Tract which lies east of the Cayuga lake. Rev. John Lindsley was certainly a resident in the town of Ovid previous to October, 1802, and preaching to the congregation there. At the meeting of the General Assembly in May, 1802, the Presbytery of Oneida was detached from the Presbytery of Albany, including all that part of the territory of the Presbytery of Albany which lay on the west side of the eastern line of the counties of Otsego and Herkimer, including the Rev. Messrs. Fish, *Lindsley*, Dodd, Lewis, and Mr. Chapman, late of the Presbytery of New York, and Mr. Snowden, late of the Presbytery of New Brunswick. Mr. Lindsley must have been in Ovid at that time, or he would not have been included in this Presbytery. At the time of the organization of this Presbytery, there was no church in Western New York connected with it. Mr. Chapman and Mr. Lindsley were the only ministers of the Presbyterian denomination at that time resident on the territory. At a meeting of the Presbytery held at Geneva, in the month of June, 1803, which meeting the author of this work attended as a corresponding member, it is recollected that two or three churches in Western New York were represented in Presbytery by their ruling elders.

The congregational ministers and churches located on the Military Tract were impressed with a sense of the importance, especially in their weak and scattered state, of having some bond of union among themselves, that they might by greater concert of action promote the prosperity of the Redeemer's kingdom. They considered that a standing ecclesiastical council, which should have jurisdiction over the ministers, to which the churches might resort for advice in their difficulties, and which, by frequent meetings, might deliberate and decide on measures to be employed in advancing the interests of religion, was highly proper. Accordingly, in the month of February, 1803, shortly after the ordination of Mr. Darrow, at Homer, a meeting of ministers and delegates from the churches was held at Skeneateles, for the purpose of taking this subject into consideration, and forming an Association, if deemed



expedient. At a subsequent meeting, composed of ministers and delegates of churches, held at Marcellus (Nine Mile Creek), in January, 1804, the Association was formed, denominated, "*The Middle Association on the Military Tract and its vicinity*;" the term "*middle*" having a reference to its location, as situated between the Oneida Association and the Association of Ontario. The ministers who are supposed to have been present on this occasion, and to have united in organizing the Association, are Messrs. Higgins, Wallis, and Darrow, just settled as pastors of churches on the Military Tract; Mr. Williston, then residing at Lisle, in the county of Tioga (now Broome); Mr. Chapman, of Geneva; Mr. Jabez Chadwick, then ministering to the first church in Milton (now Genoa); and Mr. Joseph Gilbert, then residing at Pompey. It was not at that period considered at all improper for a minister to be connected with two ecclesiastical bodies at the same time; and Mr. Chapman, without dissolving his connexion with the Presbytery, became a member of the Association. What churches were connected with the Association at its organization is not certainly known to the writer. The book of records of the Association is lost, or has been mislaid. It is believed that the churches of Aurelius, Skeneateles, Pompey (East Hill), Homer, Genoa first church, and Scipio, were of the number. By the constitution, the ministers and churches consented to hold themselves amenable to the Association with regard both to sentiment and conduct, and that they would submit themselves to an examination and trial of the same, when requested by the Association.

After the organization of the Association, the number of ministers and churches rapidly increased. Prosperity, in a good degree, attended the churches. The number of their members was much enlarged, and their ability to support the institutions of the gospel was more abundant. The Association, as a distinct ecclesiastical body, maintained its existence till the beginning of the year 1811, when it became merged in the Presbyteries of Cayuga and Onondaga. The ministers who became members of the Association, subsequent to its organization, as near as can be ascertained, were Rev. Messrs. Joshua Leonard, Hezekiah N. Woodruff, William Clark, Levi Parsons, Joshua Johnson, Daniel Loring, Jeremiah Osborne, Seth Smith, Elnathan Walker, Andrew Rawson, Royal Phelps, Francis Pomeroy, William J. Willcox, and Reuben Hurd. Within four or five years from the time of the organization of the Association, Mr. Darrow was dismissed and removed to the State of Ohio, where he died many years since. The churches which have been connected with the Association, in addition to those already named, as far as can be recollected, are Locke, Cazenovia, Sempronius, Onondaga first church, Otisco, Fabius, Pompey (East Hollow or second church), Pompey third church, Manlius, Camillus, Brutus, Candor, and German.



Several of the ministers of the Association became connected with the Presbytery of Geneva, at the same time retaining their membership in the Association. This was the case with Messrs. Higgins, Woodruff, and Chadwick.

## CHAPTER V.

Territory in Western New York East and South of the Military Tract. Chenango Country. The Massachusetts Ten Townships. Governor's Purchase. Col. Lincklaen's Purchase. Thomas's Patent: Bingham's Patent: Hooper and Wilson's Patent: Coxe's Patent. Extinction of Indian Titles. Settlement of the Country. Mission to the Indians at Oquago. Progress of Settlement. Major Buck's Ordination.

THAT part of Western New York to which this history relates, and which is situated east and south of the Military Tract, comprising the counties of Chemung, Tioga, Broome, Chenango, and Madison, has no distinctive name which is common to the whole of it. The Military Tract, so called, is a large territory which has definite limits and known boundaries. The Genesee country is a still larger territory, with boundaries which may be exactly described. Of the remaining part of Western New York, the central part of it was formerly denominated "The Chenango Country;" or, as it was commonly pronounced, "*Shenang*." This appellation it received from the Chenango river by which it was watered. The name Chenango, by which this river was called, is of Indian origin, and signifies in their language "*pleasant*" river. The region of country denominated the "*Chenango Country*," has no definite limits. It may, however, be described as the valley which is watered by the Chenango river and its tributaries, nearly corresponding with the territory which is now included within the counties of Chenango and Broome. The remainder of this part of Western New York which lies to the north, south, and south-west of the Chenango country, has no distinctive name. This portion of the territory of Western New York, including all which lies east and south of the Military Tract, was by the authority of the State disposed of in comparatively small parcels to different individuals and companies. Mention has already been made of the Massachusetts ten townships, a tract of 230,400 acres ceded to the State of Massachusetts in the settlement of the controversy which had existed between the two States. This was a territory extending from the Chenango river on the east, to Owego creek on the west, and bounded on the south by a line running east and west, and lying a short distance north from the present village of Binghampton. In the north-east lay the tract denominated the Governor's Purchase, of twenty townships. These townships are supposed to have been six miles square, and the whole Purchase to have included 460,800 acres. Between the Governor's Purchase and the

Military Tract, there was a territory about four and a half miles in width, and between thirty and forty miles in length, which, together with Township No. 1 of the Governor's Purchase, comprising about 120,000 acres, was purchased by Col. John Lincklaen, as agent for a company in Holland, of which Peter Stadniski, Esq., of the kingdom of Holland, was President. This purchase was made in 1792, or soon afterwards. It included the present towns of Cazenovia, Nelson, and De Ruyter, in the county of Madison, and Lincklaen, Pitcher, and German, in the county of Chenango. Prior to the settlements in the Chenango valley Col. Hooper was employed, by some individuals wishing to purchase land, to explore the country bordering on the Susquehannah river, from the Great Bend down to Tioga Point. As the result of this survey, the land was purchased on both sides of the river through this whole extent. Thomas' Patent included the Bend, and extended six miles down the river. Bingham's Patent commenced where Thomas's terminated, and extended two or three miles west from Binghamton, including a width of two miles nearly equally divided by the river. On the north of this, and bounded by it, was the Massachusetts Ten Townships. On the west of Bingham's Patent and adjoining to it, was Hooper and Wilson's Patent, of similar width, and lying on both sides of the river. This Patent extended west to the line which now divides Broome county from Tioga, and embraced a considerable part of the present towns of Vestal and Union. It was at a subsequent period divided between the two patentees, the line of division running through the centre of the church belonging to the Reformed Dutch congregation. To this congregation the two patentees, at the division of their property, gave each seventy acres of land. Coxe's Patent lay next on the river, and extended several miles down the river beyond Owego, and including that place. The precise date of these Patents on the river is unknown to the writer; probably it was after the period in which Col. Hooper explored the country.

All the gentlemen to whom these patents were granted were citizens of Philadelphia. To whom the remaining portion of territory of this part of Western New York was granted is not known to the author of these sheets.

We have stated on a preceding page that the price paid by Samuel Brown and his associates to the State of Massachusetts for the Ten Townships was \$3,333, or \$1,000 in the currency of the State of Massachusetts. The author of the "*Annals of Binghamton*" says it was \$1,500. The Indian title to this territory, it seems, was not extinguished by any of the treaties made by the State of New York with the Indian tribes. But very soon after its purchase of the State of Massachusetts by the company, Elijah Brown, Gen. Oringh Stoddard, Gen. Moses Ashley, Capt. Raymond, and Col. David Pixley, were appointed commissioners to treat with

the Indians for the purchase of the territory, which was effected at a second meeting with the Indians at the Forks of the Chenango. The nominal price which was paid for the territory is not known; but one half of it was paid in cash, the other half in goods, consisting of rifles, hats, ammunition, blankets, and woollen cloths. The Indians reserved for the period of seven years the right of hunting on the land; also, one half mile square as a place of habitation, near the mouth of Castle Creek. This purchase was probably made in 1787.

The Indian title to a considerable tract lying between the Unadilla and the Chenango rivers, as has already been stated, was extinguished in the year 1785; and, in 1788, the Oneida tribe sold to the State of New York the remainder of their lands respecting which this history has any concern. The information which the writer has been enabled to glean respecting the early settlement of this part of Western New York is imperfect, and undoubtedly much that would be interesting cannot now be recalled. After the close of the war of the Revolution, and previous to the extinction of the Indian title, it is believed that a few families located themselves in the valley of the Susquehannah, a name which in the Indian language signifies *long and crooked* river. The place called Wattles' Ferry, now Unadilla village, was settled at an early period, and among the first settlers were the family of Wattles. At this place a grist-mill was erected at a very early period. The author of the "*Annals of Binghamton*," speaking of the hardships endured by the early settlers of Binghamton and its vicinity, observes: "Conveying their grain to mill, which was at first the chief business that took them from home, was performed through the medium of canoes upon the river. Their nearest place to get grinding done was either at Tioga Point, or rather three miles this side, at Shepherd's Mills, a distance of forty miles; or else they must traverse the distance of seventy miles up the Susquehannah to Wattles' Ferry. These jaunts would occupy a week, and sometimes a fortnight." Tioga Point, now the village of Athens, is situated a very little distance to the south of the line which separates New York from Pennsylvania; but, from its local situation, it seems, in some respects, to be more closely allied to New York than to Pennsylvania. The settlement of the place commenced in the year 1780, or about that time. The first settlers were, John Shepherd, Dr. Stephen Hopkins, Col. Satterlee, Elisha Matthewson, David Payne, and Samuel Payne. The settlement of the town of Windsor commenced in March, 1785. The Indian name of this place was Ononghquaga, or Onaquaga, more recently called Oquago.\* It was a part of the original town of Chenango, which at its organization embraced all that part of the present county of Broome which lies

\* This name, in the "*Life of President Edwards*," is spelled Onohquaga.



east of the Chenango river. The valley of the Susquehannah at this place was formerly the residence of a considerable tribe of Indians belonging to the Six Nations. An attempt was made, about the middle of the last century, to christianize them, by a society in England. To this work they were excited by the representations of the venerable President Edwards, then a missionary among the Indians at Stockbridge (Mass.). Mr. Gideon Hawley, in company with Mr. Woodbridge and Mr. and Mrs. Ashley, set out from Stockbridge on the twenty-second of May, 1753, travelling through the wilderness, and arrived at Oquago, the place of their destination, on the fourth of June, to commence missionary labor among the Indians. Mr. Hawley and Mr. Woodbridge had previously been teachers of the Indian school at Stockbridge.

Of Mr. Hawley it is said in the "Life of President Edwards," that he was "a young gentleman of liberal education; and of great prudence, firmness, and integrity." He was educated at Yale College, and graduated in 1749. He was ordained as a minister of the gospel with reference to missionary employment, July 31st, 1734. Mrs. Ashley appears to have been employed as interpreter during the period of her continuance. Mr. Woodbridge tarried but a short time, and after a season, Mr. and Mrs. Ashley returned to Stockbridge. The Indians expressed much satisfaction at the establishment of a mission among them. Mr. Hawley must have returned to the New England States to receive ordination. If so, he speedily returned to his missionary station. It was probably on his return after his ordination that he took with him the son of President Edwards, a lad of about nine years of age. He was sent by his father with Mr. Hawley, for the purpose of acquiring in the most perfect manner, the language of the Indians. This lad was afterwards Rev. Jonathan Edwards, D.D., President of Union College, a man distinguished in his day for profound learning, powerful intellect, and ardent piety. Young Edwards continued but about a year at Oquago. The war which was denominated the French War, was then raging, and a continuance at Oquago was deemed too hazardous on account of the incursions of the Indians in alliance with the French in Canada. President Edwards, in writing to a friend in Scotland, April 10th, 1756, speaking of the state of this mission, observes, "There is great danger that Mr. Hawley's mission and ministry there will be entirely broken up. Mr. Hawley came from there about two months ago, with one of my sons about ten years old, who had been there with him near a twelvemonth, to learn the Mohawk language." It appears from this statement that the period of young Edwards' residence at Oquago was the year 1755. Whether Mr. Hawley returned to Oquago after this period is not known to the writer. During the continuance of his missionary labors at this place, a measure of success attended them. General Sullivan's expedition into the Indian coun-

try during the war of the Revolution, broke up this settlement of the Indians: nor does it appear that after the war they ever returned permanently to reside.

It has been already stated that the settlement of Windsor (Owego) by white people, commenced in 1785. In March of that year, Nathan Lane, Esq., John Doolittle, and a Mr. Lamphere lashed two canoes together at Wattles' Ferry, and with their families and goods proceeded down the Susquehannah to Harpur's Flat, then called Scodoret, where they landed for settlement. Soon after these came Abel Doolittle, William Moore, John Springsteen, Jacob Springsteen, Nathaniel Badger, Lemuel Badger, George Harpur, David Hotchkiss, Esq., Elmore Russell, Roswell Higby, John Guernsey, Benjamin Bird, James Knox, Isaac Foot, and Ebenezer Smith. The most of these were from the State of Connecticut. Mrs. Hannah Doolittle, widow of John Doolittle, at the commencement of the present year (1846), was still living with one of her sons in Colesville, aged 91 years, and retaining her faculties in a remarkable manner. She is said to have given birth to the first white child born in the region. About the same time with the commencement of the settlement of Windsor, commenced the settlement of Bainbridge, formerly called Jericho. A correspondent of the village of Ninevah, says, "This immediate vicinity was first settled nearly sixty years ago, by two or three families of the name of Stowell, I think from Connecticut."

The settlement of Owego commenced in 1785. The name of the place is derived from the Owego creek, a name which in the Indian language signifies, *swift river*. James McMaster was the first settler together with William Taylor, who was a bound boy to McMaster. It is said that these two persons cleared the first season, ten or fifteen acres of land, and raised on it a crop of corn. A year or two previous to this, Mr. McMaster and Amos Draper purchased of the Indians what was denominated a half-township of land, containing 11,500 acres, and including the place where the village of Owego now stands. Their Purchase was bounded on the south by the Susquehannah river, and on the west by Owego creek. Mr. Draper, it seems, did not settle upon this purchase, but located himself where Smithborough now stands. Col. David Pixley, who was one of the commissioners of the Massachusetts Company to treat with the Indians, located himself at a very early day about a mile west of Owego. He was from the town of Stockbridge (Mass.). Mrs. Pixley is said to have been eminently pious, and made her house *a home* for the early missionaries who occasionally labored in the vicinity. She died Feb. 2d, 1808. A memoir of her is contained in the Connecticut Evangelical Magazine for October, 1808, as given in a sermon preached at her funeral by Rev. Seth Williston.

In the year 1787, Captain Joseph Leonard, who was originally

from Massachusetts, removed with his wife and two children from Wyoming, in Pennsylvania, in a canoe, up the Susquehannah, and located himself near where the village of Binghamton now stands. This place, at that period and for many years afterwards, was called Chenango Point. Capt. Leonard was the first man who made a permanent settlement in the vicinity. In two or three weeks after the arrival of Capt. Leonard, came Col. William Rose and his brother, from Connecticut, and settled near him, on the Susquehannah Flats. In the same year came, also, Joshua Whitney, General William Whitney, and Henry Green, from Columbia county, and settled in the vicinity. The same year and the next, several other families moved in. Among them was John Miller, Esq., originally from New Jersey, but immediately from Wyoming. He was the first magistrate appointed for the settlement; was a member of the Presbyterian Church, and deemed an eminently pious man. While the settlement was destitute of a stated ministry, he was in the habit of conducting public worship; and it is said, that he and his daughters practised walking on the Sabbath four miles to the place of worship. One serious difficulty in the formation of these settlements, was the want of roads. The settlers who came from Pennsylvania, uniformly came up the Susquehannah in canoes or flat-bottomed boats; those from Connecticut and other Eastern States came, of course, by land till they reached the Susquehannah river. From Catskill westward to the Susquehannah, the whole distance was through a wilderness, or very recent settlements, through which the road was very little better than an Indian trail. A few families lived on the road at considerable distance from each other. The distance between houses was often a number of miles. The Messrs. Whitney mentioned above, are said to be the first who ever attempted the passage with wag-gons from Harpersfield to Franklin, a distance of thirty-five miles.

The settlement of the present towns of Union and Vestal commenced the same year, or the next, with the preceding. The town of Union originally embraced a large territory, including in it the present town of Lisle. Major David Barney, who came down the river in a canoe with his family from Cooperstown, was the first, or one of the first settlers in this place. John Harvey and Daniel Harris are mentioned as among the early settlers; but a more prominent character was Gen. Oringh Stoddard, who has been mentioned as one of the Commissioners of the Massachusetts Company, to treat with the Indians. Near the same time came Nehemiah Spalding and Walter Sabins.

At the Great Bend of the Susquehannah, but probably within the border of the State of Pennsylvania, a settlement was commenced in the year 1787, by Major Daniel Buck and his son, Ichabod Buck. Jonathan Newman and Jonathan Dimon were very early settlers here; also a Mr. Merriman, Ozias Strong, and Jonathan Bennett,



afterwards a deacon in the Congregational church. Major Buck was said to have been a gentleman of good natural abilities, of ardent piety, and of ready utterance, having received an education somewhat superior to what was common at the period in which he lived; and having manifested a strong desire to be intrusted with the ministry of the gospel of Christ, he was ordained to that sacred office, and installed pastor of the Congregational church at the Great Bend, by Rev. Joseph Badger, of Massachusetts. The validity of this ordination was by some called in question, as there was but one minister to officiate on the occasion. The church over which he was installed was organized by Rev. Mr. Stephens, of Albany county, in the year 1789. It was the first organized church of that denomination in the region. Mr. Buck deceased in 1814. His ministry, it is believed, was useful to the people of his charge, and to the destitute settlement around him.

Nathaniel Cole was the first settler at Colesville. Judge Harpur and Samuel Badger were early settlers in the place; but at what time the settlement was made, the writer is not informed. At the place called "The Lower Forks," formed by the junction of the Chenango river and the Tioughnioga creek, as that part of the Onondaga branch is called after its junction with the Otselic, Thomas Gallup was the first man who made a settlement. John Barker, from whom the present name of the town is derived, was the next. He purchased the improvement of Mr. Gallup, who soon afterwards left the place. This was about the time of the commencement of the settlement at Chenango Point. A man whose name was Lampeer was the first to settle up the Tioughnioga. He located about seven miles up that stream from the Forks. General John Patterson, who had been a brigadier-general in the war of the Revolution, and who was one of the Massachusetts company, located himself at the Upper Forks, or place of junction of the Onondaga and Otselic, the place now known as Whitney's Point. He was probably next in order of time to Mr. Lampeer. General Patterson was a gentleman of liberal education, and of refined manners, and much employed in public affairs. Mr. Edward Edwards, a grandson of the venerable President Edwards, and Major David Manning, in 1795, settled somewhat higher up on the Onondaga branch. The settlement of the town of Newark, originally called Brown's Settlement, commenced by emigrants from Stockbridge, Mass., in 1791. The nearest white settlement at that time was at Owego, where a few families resided.

Northward of the present north line of Broome county, the settlements were of a somewhat later date. The first person who located himself in the vicinity of the present village of Green, was Conrad Sharpe, of Dutch descent. This was in 1794. He was followed by a number of others of the same origin, and a considerable neighborhood of Dutch inhabitants was formed. The first



white inhabitants who located themselves on the site of the village were emigrants from France and St. Domingo, seeking a refuge from the horrors of the French revolution. The precise period when the settlement commenced is not ascertained. The pioneer of this company was Simon Barnet, a Creole, from the West Indies. M. Dautremont, Charles Felix Boulogne, and Captain Juliand, who soon followed, were men of note among them. In order to form a proper settlement, they purchased of William W. Morris and Malachi Treat, a tract of 30,000 acres of land on the east side of the Chenango river. This settlement, however, was not permanent. M. Dautremont, who was the financier of the company, was drowned on his way to Philadelphia, in the act of fording a river on horseback. The land which they had purchased was not paid for, and reverted back to the original proprietors. The company became discouraged, and its members, with the exception of Captain Juliand, removed to other parts.

Previous to the year 1791, but two white families resided in the western part of the township of Fayette, by which name an extensive region including the present town of Oxford was then known. These were of the name of Blackman and Phelps, who located within the bounds of the present village of Oxford. The purchase by General Hovey, of the tract of land denominated "The Gore," and his removal to Oxford in 1791, gave a new and powerful impulse to the settlement of the place, and the number of inhabitants rapidly increased. The settlers were, mostly from New England, especially from Connecticut. The settlement of the town of Sherburne commenced in 1793, by a colony originally from the town of Kent, in the State of Connecticut, but immediately from Duanesburgh, near Albany. Desiring to secure to themselves and their posterity in their new home, the institutions of the gospel, they associated themselves together in the location, purchase, and division of their lands. Their original purchase was one quarter of the present town of Sherburne, through which flows the beautiful Chenango. Most of these pioneer settlers removed with their families to their new homes in the spring of 1793.

Mention has been made of the purchase of a large territory, comprising 120,000 acres of land, by Col. John Lincklaen for a company in Holland. In the spring of 1793, Col. Lincklaen, with Mr. Samuel S. Forman as his clerk and assistant, three men from New Jersey, and several hired labourers, with teams, proper implements, provisions, and merchandise, set out from Old Fort Schuyler (now Utica) to commence a settlement upon the land which had been purchased the preceding year. On the eighth day of May, they arrived at the south end of Lake Owagehega (Yellow Perch), now known as Cazenovia lake. Here they commenced their settlement, to arrive at which they had been constrained to cut a road for their waggon from Chittenango to their place of settlement. This was

the first settlement on any part of the territory. The survey of the purchase was immediately commenced, and simultaneously with it the settlement of the lands. To facilitate the settlement, Col. Lincklaen had advertised, that the first ten families that moved on to the purchase, should be entitled to 100 acres of land each, at the price of one dollar *per* acre, the general price being one dollar and fifty cents. The land was sold on a long credit, only a very small share of the purchase money being paid in hand. The first ten families, all from the town of Westmoreland, soon moved in, and took their locations. Only four of their names are known to the writer. These are, Benjamin Pierson, Anson Dean, Noah Taylor, and William Gillett. So rapid were the sales of land for a season, that the settlers followed the surveyors, and as soon as two sides of a lot were ascertained, they would take down the number and hasten to the office to have it booked, and sometimes a person had to name several lots before he could get one which had not been engaged a few minutes before him. This whole region at that period constituted a part of the town of Whitestown; but, in March, 1795, the town of Cazenovia was detached from it, comprising, at its organization, the present towns of Lenox, Sullivan, Cazenovia, De Ruyter, Georgetown, Nelson, Fenner, Smithfield, and part of Stockbridge, in the county of Madison, and German, Lincklaen, Pitcher, and Otselic, in the county of Chenango. The first town meeting was held in April of that year, at the house of Col. Lincklaen, who was elected supervisor of the town.

Simultaneously with the settlement of Cazenovia, two men, Jedidiah Jackson and Joseph Yaw, who were sent by a company in Vermont to explore the country with a view to settlement, proceeded to No. 1 (now the town of Nelson) and, on their return to Vermont, made such a representation of the country, as to encourage the company to emigrate, and the next year a large number of families from Vermont moved on to the township. This township was settled mostly by emigrants from Vermont, Massachusetts, and New Hampshire. The remainder of the tract purchased by Col. Lincklaen, was settled by a more mixed population, but nearly all the settlers were from the New England States. As a specimen of their intelligence, Mr. Forman states, that during the first four years which he continued in the office of clerk, he believes that but one man, among the multitude, who took up land at the office, was unable to write his name.

The settlements on the Susquehannah river between Owego and Tioga Point (now the village of Athens) commenced soon after the settlement of Owego. They were made, it is believed, principally by people who came from the east, and entered the region by the way of Owego, down the Susquehannah. The settlements up the Chemung river were mostly by emigrants from Wyoming, some of whom were originally from Connecticut, or other New England

States. The name of this river, Chemung, in the Indian language, signifies "*Big Horn*," and derived its name, it is said, from the circumstance of a horn of immense size having been found in the bed of the river by the Indians, at a former period. The river is sometimes called Tioga, sometimes the Chemung—the latter name applying to that part of the river only which intervenes between Painted Post and the Susquehannah. The settlements up this river are of a later date than the settlement at Tioga Point. Ebenezer Ellis settled on the river four miles above the Point, Enoch Warner just above the second Narrows, and John Squiers on the opposite side of the river. Abner Wells located himself at the place now called Wellsburgh. Higher up the river, Abraham Miller, afterwards first judge of the county, Mr. Culvier, a congregational minister, Rufus Baldwin, Judge Caleb Baker, Lebbeus Hammond, Esq., John Goff, a Baptist minister, and some others. These settlements were made as early as the year 1796. In 1788 Col. John Hendy located his family two or three miles above the site of the present village of Elmira. He was the first settler in the place; originally from New England, afterwards a resident at Wyoming—but immediately from Tioga Point. The next person who settled in the immediate vicinity of Elmira, was John Miller, afterwards First Judge of the county of Tioga. The settlements from this period progressed rapidly, extended back from the rivers, and at this day the inhabitants fill the land.



## CHAPTER VI.

Difficulties attending the compilation of a Religious History. Different character of different Settlements. Organization of a Church in Sherburne. Labors of Missionaries. Dr. Williston located at Patterson's Settlement. Revival. Organization of a Church or House of Worship at Union, and Reformed Dutch Church. Rev. Mr. Palmer : Rev. Mr. Manly. Church organized at Owego and Jericho. Rev. Joel Chapin. Church organized in South Bainbridge, in Newark Valley, in Coventry. Rev. Joseph Wood : Rev. David Harrowar : Rev. William Stone : Rev. Joel T. Benedict : Rev. Seth Sage. Character of the Ministers and Churches in the Chenango County. The Susquehannah Association. Organization of two Churches in Sherburne. Rev. Joshua Knight : Rev. Roger Adams. Settlement of Oxford : Church organized at Oxford : at Cazenovia. Rev. Joshua Leonard. Church of Candor. Newtown. Dr. Amos Parks. Influence of the Revival of 1799. Exertions of Infidelity. Rev. John Camp.

WE shall now endeavor to lay before the reader something of the religious history of that part of Western New York to which the preceding chapter refers. And here we find ourselves, to a very great extent, encompassed with obscurity. The civil history of a comparatively new country is to be found in the archives of the State ; in printed or written documents authenticated in the surest manner ; in the Statute Laws, and in the records of counties and towns. But the religious history is mostly unwritten. The number of truly pious persons among the first settlers of a new country, is in general comparatively small, and in the lapse of fifty or sixty years very few of them remain to relate the transactions of their early years, and tell what the Lord did for them in the wilderness. Thus the memory of past events is irrecoverably lost. Our narration must therefore, of necessity, be very imperfect. In those settlements which were principally made by emigrants from the New England States, morality and a regard for the institutions of religion were prevalent traits. The Sabbath was generally regarded with respect ; public worship commenced at an early period, and opportunities to hear a preached Gospel, whether upon the Sabbath or on other days, were eagerly embraced. A correspondent of the writer in one of the settlements of that description, remarks that the early settlers were very punctual in their habits of attendance on public worship, coming, some on horseback, some in ox-carts, and some on foot. But in many places, especially on the navigable rivers, the population was of a less homogeneous character, consisting of individuals from very different parts of the United States, with foreigners from Europe. Some places were notorious for their immoral habits, contempt and neglect of religious institutions, prevalence of universalism, or open infidelity. Missionaries found small congregations when they visited the

people, and their labors seemed to a great extent without fruit. Some of these places remained for a long period without religious culture, and without public observance of divine worship.

At what period this part of Western New York began to be visited by missionaries, is not certainly known to the writer. In the month of July, 1794, a church was organized in Sherburne by Rev. Mr. Campbell, who is said to have been a missionary from Connecticut. The author does not find the name of any missionary appointed that year by the General Association of Connecticut, except that of Rev. Moses C. Walch, who entered upon his mission, but on account of sickness was unable to perform but a part of the service intended. It is not stated where his field of labor was situated. The next year, 1795, and the succeeding year, 1796, a number of missionaries to the new settlements, for periods of different duration, were commissioned by the General Association. It is stated that they fulfilled their appointments with diligence and success. Of one of these missionaries, Rev. Ammi R. Robbins, it is stated that on his mission of forty days he preached forty-two times, besides the other ministerial offices which he performed. Concerning these missionaries, the fields on which their labors were expended were not designated. The greater part of them, it is believed, were employed upon what were at that period denominated the new settlements in the State of New York, whither the tide of emigration from Connecticut was pouring. It is hardly to be doubted that some of them reached the field which we are contemplating. What missionaries were employed in 1797, and the former part of the year 1798, is unknown to the writer. In the autumn of 1798, Rev. Walter King performed a missionary tour of about two months in the counties of Chenango and Tioga. He remarks in his report, "While I have been a preacher, never did I enjoy a season in so short a time, of so much Christian satisfaction, or of so high a probability of being really useful to the souls of men." Occasionally, during the latter part of this year and the succeeding one, Dr. Williston visited some of the places within this field, on his missionary tour. Mr. Salmon King, a licensed preacher of the Gospel, spent the latter part of the year 1799 under a commission from the Missionary Society of Connecticut, in missionary labor in the western part of New York. Without doubt a portion of his time was occupied in this field. In the year 1800, the missionaries employed by this Society who expended some labor on this field, were Dr. Williston, Mr. Bushnell, Mr. Amasa Jerome, a licentiate preacher, and Mr. Josiah B. Andrews, also a licentiate preacher of the Gospel. In 1801, Mr. Hezekiah May, a licentiate preacher, and Rev. David Higgins, all visited this field as missionaries in the service of the Missionary Society of Connecticut. This year, in the month of May, Dr. Williston went to the town of Lisle, in the county of Tioga (now Broome), to take the pastoral charge of the church in that place, and spend three-fourths of his

time with that congregation, and labor as a missionary the remaining fourth. For several succeeding years he was employed in this manner, laboring as a missionary one-fourth of the time, in the service of the Connecticut Society. His missionary excursions were extended so as to include the counties of Tioga, Cayuga, Onondaga, Chenango, and Broome, together with Luzerne in the State of Pennsylvania.

In the year 1798, this field of missionary effort was visited by Rev. Beriah Hotchkiss and Rev. Joseph Badger, missionaries in the service of the Berkshire and Columbia Missionary Society. They did not, however, continue for any considerable length of time upon it, but passed on further. This field was probably visited by other missionaries, in the service of the same society, during the two or three succeeding years; but the documents to which the writer has had access are too indefinite to determine with much certainty. In the year 1800 the operations of the Massachusetts Missionary Society commenced, and two missionaries, Rev. David Avery and Rev. Jacob Cram, were sent to Western New York, and spent some time in their employment. But whether they visited this portion of the field, is not ascertained.

The missionaries of the General Assembly of the Presbyterian Church were undoubtedly the first to visit this region. At the meeting of the Assembly in May, 1790, Rev. Nathan Ker and Rev. Joshua Hart were appointed missionaries on the frontier settlements of New York and Pennsylvania, for at least three months. Among the places visited by them are mentioned, Newtown (now Elmira), Unadilla, Chenango (now Binghamton), and Owego. Several missionaries were appointed in the next four years succeeding. Some of them probably visited and expended some labor on this field. In 1795 a number of missionaries were appointed, but their fields of labor are not designated. Rev. Daniel Thatcher, who was one of them, is known to have visited some part of this field. He organized a Presbyterian church at Newtown. Probably some of the others extended their missions on to this region. The next year Mr. Thatcher was appointed a missionary for the term of one year, to pursue the route prescribed to him the previous year. This appointment he fulfilled. For the year 1797 it does not appear that any missionaries were appointed. In the several succeeding years to 1801, a number of missionaries were engaged for different periods in each year, and whose fields of labor would embrace this territory. The inhabitants of this part of Western New York must have received a considerable amount of ministerial aid through the labors of the missionaries sent to them by different missionary associations. It was, however, but a substitute for a better order of things. Many places, especially where the population was very sparse, or the location not contiguous to a general rout of travel, were liable to be almost entirely overlooked. And



in no place could the itinerant missionary tarry long enough to produce any permanent impression, or engage in any systematic course of operation.

The first minister of the gospel of the Congregational order, as far as is known to the writer, who came into the Chenango country for a permanent residence, was Rev. Seth Williston, who is still living, and pretty extensively known to the religious public as Dr. Williston of Durham (N. Y.). He was a graduate of Dartmouth College, having received his first degree in the year 1791. He was a native of the State of Connecticut, and received a license to preach the gospel in 1794, probably from the North Association of Hartford, in his native State. Mr. Williston came into the Chenango country in the month of July, 1796, and located himself in what was then called Patterson's Settlement, in the town of Union (now Lisle), at the junction of the Otselic Creek with the Onondaga, then denominated the "Second Forks of the Chenango." In this settlement he commenced preaching the gospel of salvation to his dying fellow-men. Mr. Williston, at this period, was only a licensed preacher of the gospel, not having yet received ordination. But God owned and blessed his labor. The Spirit attended the word preached, and made it "the wisdom of God and the power of God unto salvation" to some souls in that place. A notice of this early revival, together with some interesting information respecting the religious state of the region at that period, is contained in a letter, published in the Theological Magazine for 1796. This was a work, edited and published in the city of New York, by Cornelius Davis. The letter was from Mr. Williston, and was addressed to the editor of the Magazine. It is dated, "Settlement at the Second Forks of the Chenango, Nov. 25th, 1796."

The writer of the letter says, "I have been in this wilderness about four months. I found a few of the Lord's people here. It was a matter of joy to them to have the Gospel preached among them. For several weeks past there has appeared a more than common solemnity upon the minds of some. Of late that solemnity has evidently increased. The friends of Jesus are evidently stirred up to greater prayerfulness than common. Their hopes are excited, that they are about to see this wilderness spiritually, as well as naturally, blossom like the rose. There are several instances of the power of grace, which have already taken place among us. Several others begin to see themselves to be in a very dangerous and guilty state. Numbers are seriously impressed, and begin to think about the things of another world. Matters at present look hopeful among us. God forbid that it should prove like a morning cloud which soon passes away. Let us not despise the day of small things, but bless God for every drop of such precious mercies. Such a blessing appears more precious in this desert, where there are no churches yet formed, and, in general, but little regard paid

to holy days and holy things. I hear from the mouth of the Unadilla, by a respectable person who belongs to that settlement, that there is some special religious attention there." Another letter from the same to the same, dated May 27th, 1797, says: "I left Chenango the beginning of this month, and expect to return there towards the close of the next. The revival of religion, of which I gave you some account, last November, continued to wear a pleasing aspect when I left Chenango. We had an agreeable winter. We witnessed repeated instances of hopeful conversion. The work has really had the appearance of a genuine work of the Spirit of God. I have no doubt that some will eternally point back to this as the season of their new birth. We hope to see still greater things in that remote corner of the earth."

This second letter was dated from Connecticut, whither Mr. Williston had gone to visit his friends, and to receive ordination as an evangelist, that he might return to the wilderness with more enlarged capacity to promote the interests of the Redeemer's kingdom. In the month of June, 1797, he received ordination as an evangelist, from the hands of the North Association of Hartford county, and soon after returned to his previous field of labor. As to the extent of the revival mentioned above, the writer has no definite information. It, however, prepared the way for the organization of a church, which took place, Dr. Williston says, near the close of 1797, or in the beginning of 1798. After Mr. Williston's return from Connecticut, he did not confine his labors wholly to the congregation at Patterson's settlement. In a letter to the author, he observes: "The second year of my labors in this part of the State, though I was not yet a missionary, I extended my ministry through all parts of the town of Union, which then comprised a considerable part of what now makes up the counties of Broome and Tioga; I went to Homer, Locke, Scipio, and Milton (as Genoa was then called)." Dr. Williston received an appointment as a missionary, from the Missionary Society of Connecticut, immediately on the organization of that Society, in the year 1798. His first labors as a missionary were expended upon the Military Tract; afterwards, as has been narrated in a preceding chapter, upon the Genesee country. In the year 1801, Dr. Williston became stationary at Lisle, and was installed pastor of the church in that place. From this period till 1809, he continued to minister to the congregation of Lisle, spending, however, a part of his time in missionary labor, in the destitute places in the region around him. Towards the close of 1809, he resigned his pastoral charge, and removed from Western New York.

In a letter to the author, Dr. Williston says: "In the town of Union, on the banks of the Susquehannah, a little above the mouth of the Nanticoke, there was then at my first coming, a small building which I believe was put up by the Dutch people in that vicinity

as a house of worship, but it had none of the external appearances of a sanctuary. I believe it was the only house devoted to the worship of God, west of Kortright in Delaware county. A Mr. Palmer of the Reformed Dutch Church, ministered at that time in this house." It is believed that there was an organized church connected with this house at that period, but the precise time of its organization is not known. This church was merged into the Presbyterian church of Union in 1822, having become greatly diminished, in consequence of deaths and removals among its members. A church of the same denomination was organized at Chenango Point (Binghamton), in 1798, through the labors of Rev. Mr. Manly, who belonged to the Reformed Dutch Church. The place of meeting for this congregation was the attic story of the dwelling-house occupied by Mr. Manly, as the residence for his family. This place was fitted up with some degree of convenience for a place of worship, and was occupied as such for a considerable period. The building stood about a mile above the village of Binghamton, on the east bank of the Chenango river. It has since been occupied as a barn. In these two churches Mr. Manly labored for some time, preaching alternately in each. After his departure, they were for some time destitute of preaching; but, eventually, were again supplied by Rev. Mr. Palmer, under whose labors the churches were resuscitated, and somewhat enlarged. What length of time Mr. Palmer continued with these churches is not known to the writer, nor whether his labors were terminated by death or removal. The Dutch church at Binghamton held, at least, a nominal existence until the organization of the Congregational church in 1818, when it became merged in that church. Previous to this event, a number of the members of the church had removed to distant parts, and the church was reduced to a very small number of members.

With the exception of the two Reformed Dutch churches above mentioned, the earliest church organizations to which this work has reference, were of the Congregational denomination. The inhabitants were mostly emigrants from the States of Connecticut and Massachusetts, where the churches generally were of that order. Their first ministers were from the same region, and were connected with Congregational organizations. Mention has been made of the organization of a church at the Great Bend of the Susquehannah river, in 1789, and of the ordination and installation of Rev. Daniel Buck, as pastor of the church. Though the residence of Mr. Buck was within the limits of Pennsylvania, yet being on its very border, it is believed that his labors in a very considerable degree were expended upon the settlements in the State of New York, adjacent to his residence. On the fifteenth day of August, 1793, a church was organized at Oquago (now Windsor), by Rev. Benjamin Judd, then a missionary under the appointment of the General



Assembly of the Presbyterian church, with the assistance of Rev. Daniel Buck. This church, at its organization, consisted of seven members. Some of the old inhabitants of Windsor say that Rev. Mr. Bush was the first missionary who visited that place after its settlement by white people. If there was a missionary of that name at that early period, the writer has not been able to obtain any information concerning him. The next organization of a church was probably that of Lisle, of which mention has already been made. The precise period of the organization of the church of Jericho (now North Bainbridge), is not known to the writer. It probably took place soon after the organization of the church of Lisle. In this congregation Rev. Joel Chapin labored for some time. Then he was ordained to the ministerial office, and at the same time, as the writer believes, installed pastor of the church. With respect to the period when this event took place, Dr. Williston, in a letter to the author, says, "I cannot inform you with certainty when Rev. Joel Chapin came to Jericho, I was present at his ordination. The Rev. Mr. Badger preached the sermon, I believe it was as early as 1799." The Mr. Badger here mentioned, is supposed to have been Rev. Joseph Badger of Blanford (Mass.). In the summer and autumn of 1798 he performed a mission of 90 days' continuance in this region of country, under a commission from the Berkshire and Columbia Missionary Society. He was not in the service of that Society at any subsequent period; but went as a missionary to the State of Ohio, in the employ of the Connecticut Missionary Society. This would seem to fix the date of the ordination of Mr. Chapin to the year 1798. This was, undoubtedly, the first ordination of a Congregational minister that ever occurred in the region which in this work is denominated Western New York; and no ordination in the Presbyterian denomination occurred till some years afterwards. What length of time Mr. Chapin had preached at Jericho previous to his ordination is not known to the writer; nor has he been able to ascertain how long he continued to minister statedly to that congregation subsequent to his ordination. Dr. Williston says of him: "Mr. Chapin was my classmate in Dartmouth College; he graduated in 1791, at the age of thirty years. He had served in the army in the war of the Revolution. He had entered the service of Christ before he entered college. Ill health retarded his entrance into the ministerial work; it also shortened the time of his active labors in preaching the gospel. But I believe he did good by a holy example as long as he lived. I think he died in 1845." Mr. Chapin, it is believed, was peculiarly distinguished as a man of fervent piety, and as a peace-maker in the church of Christ. For more than twenty of the last years of his life he resided in the State of Pennsylvania; was at first a member of the Presbytery of Susquehannah, and on the division of that Presbytery, was set off to the Presbytery of Montrose, with

which he continued in connexion till the time of his decease. Notwithstanding his many infirmities of body and extreme deafness during his last years, his life was prolonged to an advanced period; but he has gone, as we believe, to the rest of the heavenly state; and his "record is on high." A correspondent speaks of him, as "eminently useful in transacting ecclesiastical business, and in reconciling difficulties among brethren."

A church in South Bainbridge was organized, in 1802, by Rev. Daniel Buck. It was composed of members from the North church, or church of Jericho. Its history is not known to the writer, except that it has become extinct, leaving a large house of worship, which is now unoccupied except when occasionally used by the Universalists, or for a funeral occasion. The church of Newark Valley, originally denominated Brown's Settlement, was organized Nov. 17, 1803, by Rev. Seth Williston and Rev. James W. Woodward, missionaries from the Connecticut Missionary Society. It consisted at its organization of six members, of whom four were males and two females. On the Sabbath succeeding its organization, four members were added to the original number. This church has been a prosperous church down to the present time. In 1807, a church was organized in Coventry by Rev. David Harrowar, then residing in the county of Delaware. This church at its organization consisted of fourteen members, all of whom had been previously connected with some evangelical church. The next year a revival took place, which added twenty-four members to the church. The same year Rev. Joseph Wood commenced laboring with this congregation, and continued his ministry with them during the two succeeding years. With the history of Mr. Wood the writer is very imperfectly acquainted. Whether the commencement of his labors in Coventry was the commencement of his residence and preaching in Western New York is not known. On the sixth of March, 1816, he was installed pastor of the two churches in the town of Windsor, but his health having failed, he was dismissed from his pastoral charge, Sept. 19th, 1819, though he continued to officiate as moderator in the business meetings of the churches until the year 1826. During a number of the last years of his life he resided in Pennsylvania, and became a member of the Presbytery of Susquehannah, and, on the division of that Presbytery, became a member of the Presbytery of Montrose. He was esteemed as a good man, but, on account of ill health, it is believed, was unable, during many years, to preach much. He died, as the writer believes, in 1836, or the succeeding year.

Mention has been made of Rev. David Harrowar. He was not, at this early period, a resident of what in this work is denominated Western New York, but lived in the near vicinity, in the county of Delaware. His ecclesiastical connexion was with the Northern Associated Presbytery in the State of New York. Living in the

immediate vicinity, he often labored on this field, assisted in organizing churches, in ordaining and installing ministers, and performing, to a greater or less degree, the various duties of a Christian evangelist. To some extent he was employed as a missionary on this part of the field; first under a commission from the Columbia and Berkshire Missionary Society, and afterwards in the employ of the Connecticut Missionary Society. It is believed that his labors were useful in this part of the vineyard. For about twenty years past he has resided in the county of Steuben, and preached to different congregations in Western New York and Northern Pennsylvania. Rev. William Stone is also mentioned in connexion with the history of the churches in this region, as preaching in different places. He is said to have preached at times at Windsor, during the period which intervened between 1791 and 1795. The writer does not know that he ever resided on this territory, but believes that his residence was in the county of Otsego adjoining. Mr. Stone was a native of Guilford, in the State of Connecticut. During the war of the Revolution he served as a soldier in the army. Subsequently he entered as a student in Yale College, and graduated in 1786. He was licensed to preach by the Association of New Haven, and subsequently ordained to the ministerial office. At a pretty early period he came out into Central New York: the writer believes that he resided in the county of Otsego. At a later period he removed to Sodus in the county of Wayne, where he died a number of years since, at an advanced age. He has preached in different places; but, as the writer believes, was never regularly installed as the pastor of any church. The name of Rev. Joel T. Benedict occurs as an early occasional laborer on this part of the moral vineyard. His residence was in the town of Franklin, county of Delaware, where for a number of years he had a pastoral charge, and was eminently successful in his ministry. He was indefatigable in his labor, and frequently preached and performed other ministerial duties in the Chenango country. At two different periods, at least, he officiated as a missionary on this field, under a commission from the Connecticut Missionary Society. On one of these occasions he organized the church of Norwich, consisting of twenty members. This event occurred in the month of June, 1814. Mr. Benedict was the son of a clergyman, and in early life studied the law, and for a period was a practitioner in that profession in the State of Connecticut. But when his heart became imbued with the grace of God, he relinquished the profession of the law, and directed his attention to the ministerial office, and after some time of preparation was licensed to preach, and subsequently ordained to the work of the Christian ministry. His first settlement as a stated pastor, it is believed, was at Franklin; afterwards at Chatham, Columbia county. Death removed him from the labors of this life a number of years since. Rev. Seth Sage was one of the



early ministers of this region. He came into the town of Windsor and located himself on a farm in 1800. He supplied the congregation of Windsor, and preached frequently in the region on the Susquehannah river, and in Randolph, from 1800 to 1807. Respecting his history the writer is not informed of any other particulars.

The ministers of whom mention has been made as located in the Chenango country and its vicinity, were at that period of the Congregational denomination, strictly Calvinistic in their doctrines, and highly evangelical in their preaching. The churches which they formed, and over which they presided, were of similar views, and tenacious of what they denominated their Congregational privileges. The inhabitants of the country were generally emigrants from the New England States. The professors of religion among them had been members of Congregational churches in New England. They would naturally, in organizing churches in the wilderness to which they had emigrated, wish to be formed on the model to which they had been accustomed. In this respect the ministers and churches were entirely harmonious. For a considerable period no Presbyterian church, strictly so called, existed in the Chenango country, and no minister of that denomination had located himself on the territory. The writer knows of no exception to this remark, unless it should be thought that the Reformed Dutch churches at Chenango Point and Union, with their ministers, constitute an exception. As the churches and ministers were harmonious in their views of gospel doctrine and order, it was judged expedient for their mutual edification, and to enable them more effectually to promote the interests of the Redeemer's kingdom, to organize an association to be composed of ministers, and lay-delegates of the churches, which should meet statedly, and constitute a bond of union between the ministers and churches, and be a standing ecclesiastical council for advice and assistance to the ministers and churches in their various difficulties. Accordingly an association was formed, which took the name of "The Susquehannah Association." This association embraced the ministers and churches in the Chenango region, together with some who were located further east, and some in Pennsylvania. The author has not been able to ascertain with any certainty, the date of the organization of this Association, nor what ministers and churches were connected with it. The author of the Annals of Binghampton says that Dr. Williston was installed pastor of the church of Lisle, in October, 1803, and that at the time of his installation, the council organized what was then called "The Susquehannah Association, taking in some of the Northern Counties of Pennsylvania." Dr. Williston says, that the organization of the Association must have been about the beginning of the present century. The ministers recollected by him who were members at the organization, besides himself, were,—Rev. Joel Chapin, Rev. David Harrowar, Rev. Seth Sage, and Rev. William

Stone. The churches where the ministers resided, and some others, were associated in this ecclesiastical organization. Rev. Hiram W. Gilbert of Windsor, in a letter to the author, says,—“I will here volunteer one remark in regard to the earliest ecclesiastical body, of which I have any information: there appears to have been an organization for the accommodation of churches in the county of Chenango and its vicinity, as early as 1801. According to records found in an old church-book, the first meeting of this association, that afterwards received the name of ‘The Susquehannah Association,’ was held at the house of Rev. Joel Chapin, in Jericho. Ministers present: Rev. Joel Chapin, Jericho; Rev. David Harrowar, Walton; Rev. Seth Williston, Lisle; Rev. Hugh Wallis, Solon. With these, there were also ten delegates. They had to travel no inconsiderable distance through a new and rough country, to attend their ecclesiastical meetings.” A letter dated February 25th, 1802, which the author received from his father, who was at that time pastor of the Congregational church of Greenville, county of Greene, speaks of a ministerial conference which had been held at Franklin, county of Delaware, a few days previous to the date of the letter. The writer says,—“There were present, Messrs. Stone, Fenn, Harrowar, Buck, Williston, Chapin, and myself. The meeting was carried on very agreeably, but an association was not formed, as there were but two ministers proposing to join, who were settled men—Mr. Harrowar and Mr. Chapin. They agreed to keep up a conference of ministers and churches, and for that purpose examined the Confessions of Faith and Covenants of a number of churches, to see if they could agree to walk in fellowship with each other, and appointed another meeting at Oquago next October.” The convention spoken of in the foregoing extract, was held with a reference to the organization of the Susquehannah Association. Of the ministers present in the convention, Mr. Hotchkinn of Greenville, and Mr. Fenn of Harpersfield, were entirely without the proper bounds for the Association, and entertained no idea of uniting with it. They were members of the Northern Associated Presbytery. The others, all of them, it is believed, eventually became members of the Association. Comparing these several statements with each other, it is probable that the Association was organized in the latter part of the year 1802, or in 1803; that the ministers mentioned by Dr. Williston were those who composed it at the time of organization, to whom others were afterwards added; and that the meeting mentioned by Mr. Gilbert as the first meeting, was not the meeting at which the organization took place, but probably the first meeting subsequent to the organization.

This was the first organization of the kind in this region of country, and no doubt its influence was salutary in promoting unity among the ministers and churches of which it was composed. It continued to operate a number of years. Dr. Williston says it was

in existence in 1809, when he left the country. In the month of July, 1811, the author of this work attended a meeting of delegates from different congregational bodies in the State of New York, with a view to the formation of a General Association for the State. This meeting was convened at Clinton, town of Paris, in the county of Oneida. There were present commissioners from the following organized bodies, viz.—The Northern Associated Presbytery, the Oneida Association, the Black River Association, the Ontario Association, the Union Association, the Luzerne Association, and another organization (the name is not remembered) existing in the county of Saratoga and its vicinity. At this meeting it was announced, that the Susquehannah Association had become extinct, and that the churches and ministers that had composed it generally had connected themselves either with the Union Association or the Luzerne Association. It has been stated to the writer, that a principal reason for suffering this Association to expire, was a peculiarity in the Constitution, requiring as a quorum for the transaction of business, that there should be present a majority of all the ministers belonging to the body—together with lay-delegates from a majority of all the churches in connexion with it. In consequence of this requisition, it is said, that there was frequently at the appointed meetings a failure of a quorum, and that in this way the Association at length became extinct.

Northward of the Massachusetts ten townships, the settlements generally were of a somewhat later date, and of course the organization of churches. The settlement of the town of Sherburne, as has already been stated, commenced in the spring of 1793. The pioneer settlers of this town were pious characters, and members of the congregational church. The second Sabbath after their arrival public worship was set up, which has been regularly continued ever since. In July, 1794, a church was organized consisting of seventeen members. They were, however, destitute of the stated preaching of the gospel for a number of years, and in 1802 the church was divided and a second church formed. The cause of this division of the church was a disagreement respecting the location for a house of worship. The second church soon after its organization erected a house of worship, and settled Rev. Joshua Knight as their pastor, who continued in that station till 1823. The first church, in 1806, settled Rev. Roger Adams as their pastor. His continuance with them was for about three years.

The settlement of the town of Oxford commenced in 1791. In 1794, an Academy was incorporated in that town by the Regents of the University : a building was erected, and the Academy actually went into operation the same year. In the Academy building, the gospel was preached by the Rev. Uri Tracy, the principal of the Academy, and by travelling missionaries who occasionally visited the place. Soon after Rev. John Camp was employed to preach



alternately at this place, and at Norwich, and continued his ministry in this manner for seven or eight years. He is said to have been a missionary, but no such name is to be found on the list of the missionaries of any Society which at that period sent its missionaries to Western New York. It was not uncommon at that period to speak of every travelling minister as a missionary. In 1799, a church was organized by the name and style of "The First Congregational Church of Oxford." The church must have been small at its organization, as at the time of the settlement of its first pastor, Rev. Eli Hyde, in June, 1808, it consisted of about twenty members only. The settlement of Cazenovia, as has been related, was commenced by Col. John Lincklaen in 1793, and progressed with rapidity. During several years no stated preaching was enjoyed. Missionaries and itinerant preachers afforded a partial supply. But in the year 1799, Rev. Joshua Leonard from Ellington (Conn.) removed into the place, and was employed to preach to the inhabitants. Soon after his arrival he sought out and collected together the few professors of religion in the vicinity with a view to their being organized into a church. The organization of the church took place on the seventeenth day of May, 1799, and on the sixth day of June of the same year Mr. Leonard was installed as their pastor. The church at its organization was composed of nine members including Mr. Leonard, who united as a member, in accordance with the practice then prevalent in some parts of the New England States. These churches were all organized Congregational churches. They were, as far as is known to the writer, the earliest church organizations in this part of the country.

As it respects the territory south of the Military Tract, the settlement of the town of Candor commenced in 1795 by emigrants from the town of Berlin (Conn.). Public worship was commenced before 1800, and with short intervals only has been continued ever since. A church was organized by Rev. Seth Williston and Rev. Jeremiah Osborne, June 29th, 1808. It consisted of nine members. Their first pastor was Rev. Daniel Loring, who was settled in 1810, and dismissed in 1816.

It has been stated that Rev. Daniel Thatcher, in 1795, organized a Presbyterian church at Newtown (Elmira). After the organization of the church, a physician, Doctor Amos Parkes, under a license to preach from the Morris County Associated Presbytery, was employed to preach for a season. He did not, however, continue in this employment long, but renounced his Christian profession, and became an apostle of infidelity, and a ringleader in wickedness. At a subsequent period, he manifested deep repentance for his apostasy, returned to the church, and conducted like a consistent Christian. After Dr. Parkes, a Mr. Brown, from Massachusetts, was employed to preach for a season. Whether Mr. Brown was an ordained minister, or a licentiate preacher, is

not known to the writer. He embraced the sentiments of the Unitarians. After Mr. Brown, Rev. John Smith, from Dighton (Mass.), preached in the village for a season. For what length of time these individuals respectively preached, cannot now be ascertained; nor with respect to the two last, at what period they officiated. Their ministrations, however, were concluded previous to the commencement of the year 1805.

To what extent the revival of 1799 and 1800 affected the Chenango country, and the county of Tioga, the writer has not the means of determining. The revival was felt in this region, but it is supposed that it was by no means as great as in the region further west, or in that which lay to the east. The counties of Delaware and Otsego were powerfully affected by it. So also was the county of Oneida, which lay to the north. It was a general shaking of the valley of dry bones. God manifested himself in his glory in building up Zion. The tide of infidelity which was setting in with so strong a current, was rolled back, and Western New York was delivered from the moral desolation which threatened it. The general prosperity, the religious order, the benevolent and literary institutions, which constitute the glory and happiness of this section of country, it cannot be doubted, are, in no inconsiderable degree, attributable to the change produced in the current of public sentiment, as the consequence of this extended revival of religion. The year 1798 is an era which should long be remembered in Western New York, as giving a character to this part of the State, which laid a foundation for its large prosperity, and improvement in all things useful.

But though infidelity had received a check, it is not by any means to be supposed that it had become extinct. The power of God had been manifested in the conversion of some souls. The reality of religion, and its holy nature, had been exhibited, and the glory of the gospel had been set before the eyes of mankind, in the exhibitions of its transforming power on the hearts and lives of those who embraced it; but many hated the light, and refused to come unto the light, because their deeds were evil. The spirit of infidelity lived in many hearts, and the open profession of it was not unfrequent, even on the part of many who were persons of high standing in civil life. Opposition to the gospel was manifested in every variety of form. The truths of the gospel were assailed, the institutions of the gospel were opposed, and the ministers of the gospel in their labor were counteracted in many ways. At the settlement of Dr. Williston as pastor of the church of Lisle, this spirit of opposition to the gospel was exhibited in a most glaring manner. A number who had called themselves Members of the Religious Society, opposed his settlement as their minister, purely, as is believed, on the ground of their opposition to the humbling truths of the gospel exhibited by him in his preaching. To such an extent

was this opposition carried by them, that after the settlement of Dr. Williston, a number of them withdrew from his ministry, and employed Mr. John Camp to officiate as their minister. This Mr. Camp had once been an authorized minister of the Gospel, but at this period had been deposed from the ministry, and excommunicated from the church on the ground of habitual drunkenness. He was an educated man, a graduate of Yale College, having received his first degree in 1777. He entered the ministry, and was settled as pastor of the Congregational church in New Canaan, county of Columbia, over which he retained his pastoral supervision till about the commencement of the present century. He is represented as having been a speaker of ready utterance, and popular in his manner of preaching. He was very acceptable to a large portion of his hearers. He made himself very familiar with all sorts of his parishioners, and was no doubt bland in his conversation. But the pious of the flock were not fed. They complained that they were put off with bare generalities, and that nothing calculated to alarm the conscience of the sinner was exhibited, and that on funeral occasions the most fulsome flattery was employed in depicting the character of the deceased. Previous to Mr. Camp's dismissal from his pastoral charge at New Canaan, it was known to some of his parishioners, that he had contracted habits of intemperance in the use of intoxicating liquors, and that he was sometimes seen to be disguised with drink. It was not, however, a matter of public notoriety, and he was dismissed from the people of his charge as a minister in good standing. In 1802, he removed to the Chenango country, and located himself near where now is the village of Binghampton. His intemperate habits increased upon him, and in a short time he became a notorious drunkard. Being removed to such a distance from the ecclesiastical body, the Northern Associated Presbytery, which had jurisdiction over him, it was comparatively late before an investigation of his character was held. This, however, at last took place, and on the strongest evidence of guilt, he was deposed from the ministry, and excommunicated from the church of Christ. This event, the writer believes, took place in the early part of 1806. Notwithstanding his intemperate habits, and his deposition from the ministerial office, he continued to preach when any would employ him; and it is believed that he obtained a considerable employment in this way for a number of years after his ministerial standing and habits of inebriation were generally known. It was subsequent to his deposition that he was employed in Lisle in opposition to Dr. Williston. In concluding this article, the writer is happy in being able to say, that Mr. Camp, near the close of his life, manifested a deep sense, not only of the degradation and wretchedness, as it respects this world, which he had brought upon himself, but also of his exceeding sinfulness in the sight of God. Pious people deemed the evidence of his penitence



satisfactory. Mr. Camp expressed a strong desire to be restored to a standing in the visible church of Christ, and to be permitted again to commemorate the Saviour's dying love. On his humble confession of his sin, connected with a favorable representation of his case from Rev. Benjamin Niles, pastor of the church of Binghamton, the Presbytery removed from him the sentence of excommunication, and restored him to the fellowship of the church; but before the information of this act could reach the ear of Mr. Camp, he was called from this world to have his case adjudicated before a higher tribunal, where, we trust, that through the mercy of God, and the merits of a Saviour's blood, he was accepted as a penitent believer, and is now rejoicing before the throne of God.

## CHAPTER VII.

State of the Country in 1800. Territory West of Genesee River. Joseph Ellicott: effect of his influence. Scotch Settlement at Caledonia. Organization of a Church. Rev. Alexander Denoon. Division of the Presbytery of Albany. Organization of the Synod of Albany. Presbytery of Geneva constituted. Rev. David Higgins and Rev. Hezekiah N. Woodruff became Members of the Presbytery. Are to have pious and orthodox Ministers. Strictness in examining Members for the Church. Proposal of a union of the Middle Association with the Synod of Albany: plan of Union proposed by Synod: approved by the General Assembly. Union consummated. Presbytery of Geneva and Middle Association constituted three Presbyteries, Geneva, Cayuga, and Onondaga. Synod of Geneva constituted. Plan of union considered as establishing a general principle. Adopted as such in other parts of the Presbyterian Church. Difference between Churches received on the accommodating plan, and strictly Presbyterian Churches.

IN the preceding chapter we have brought down the history of Western New York to the commencement of the present century, or a little later. In the year 1800, the number of inhabitants, exclusive of Indians, was near sixty-three thousand. The number of churches of the Presbyterian and Congregational denominations was small, and the number of ministers still less. The missionary aid received was very inadequate to the supply of the wants of the scattered and destitute population. But though the inhabitants were dispersed over an extensive territory, and in many instances few in a place, still it was a fact that very large portions of contiguous territory were an entire wilderness, utterly destitute of inhabitants. The Holland Purchase was yet a waste. But few families were settled west of the Genesee river. The large county of Steuben contained less than two thousand inhabitants, and much of the Military Tract was a complete forest, or but sparsely settled. But from this period the settlement of the country progressed with accelerated rapidity. The Indian title to the whole country had become extinct, with the exception of comparatively small reservations. The vast tract purchased by the Holland Land Company had been surveyed, or was in the course of being surveyed, into townships and lots convenient for settlement, and inhabitants were rapidly moving in on the Holland Purchase and in other parts. In the year 1810, the number of inhabitants had increased to nearly two hundred and twenty thousand. As new settlements were formed, and the number of inhabitants increased, new churches were formed, missionary operations were enlarged, and a greater number of ministers located themselves in the country, and became settled pastors. Encouragement was given by some of the large

landholders or companies for the formation of religious societies, by promises of land to the first regularly incorporated religious society which should be organized in a township. Such a promise for one hundred acres of land was made by Col. Robert Troup, the principal agent of the Pulteney Estate, with a view to induce settlers to locate on the estate. A similar promise was made by the Holland Land Company, whose principal agent was Joseph Ellicott. These promises, however, in but a very few instances were fulfilled. A small number of Presbyterian or Congregational churches obtained lots, and perhaps a few others, but the number was small. Mr. Ellicott disregarded the Sabbath, and was hostile to religious institutions. His influence had an unfavorable effect upon the religious state of the Holland Purchase; and, for a period after the settlement of that part of the Genesee country commenced, it was a common observation, that Sabbath-day did not extend westward beyond the Genesee river. To this very frequent observation, there was at least one very noted exception. This was the Scotch settlement of Caledonia. This settlement was commenced about the year 1800 by emigrants from Scotland. Finding their situation agreeable, they communicated their views to their friends in Scotland. Others were induced to emigrate and join them, and in a short time a considerable settlement was formed. These settlers were all Presbyterians of the Kirk of Scotland, and brought with them and sustained the habits in which they had been trained from infancy, particularly their strict regard for the Sabbath and other religious institutions. A Presbyterian church was here organized on the fourth day of March, 1805, by Rev. Jedidiah Chapman, missionary of the General Assembly of the Presbyterian Church. The following is an extract from his journal:—"Lord's Day, March 3d.—I preached in Caledonia in a large school-house, which was full, and large numbers out of the door. The people are chiefly Highlanders from Scotland; they appeared not only decent and attentive, but very solemn. They expressed a desire, if I thought proper, to be organized as a Presbyterian church. I then appointed a conference on Monday for that purpose.

"Monday.—The people met. Conference opened with prayer. After giving an exhortation on the occasion, proceeded to receive and examine certificates. Numbers of them were produced from various parts of Scotland, and approved. Several persons were examined who had never joined the church and approved, and some, who were not approved, but desired to wait in the use of means till another opportunity. Matters being thus prepared, I then proceeded to organize them. They solemnly adopted the Confession of Faith of the Presbyterian Church, and the Directory for Church Government and Discipline. They solemnly covenanted to walk together in all the ordinances of the gospel of Jesus Christ, as a church of Christ in the Presbyterian order. They chose three



elders, two of whom were to officiate as deacons.—After sermon, proceeded to ordain the deacons and elders. These people appeared to be very sensibly affected, and very thankful to me for coming among them, to the General Assembly for their care, and to the great Head of the Church for these privileges and blessings in the wilderness. They also engaged to keep up the public worship of God on the Lord's Day among themselves, until it should please the Lord to send them a gospel minister."

This church became attached to the Presbytery of Geneva in 1806. At the same time Mr. Alexander Denoon, a young gentleman from Scotland, who had received his education at the University of Aberdeen, was licensed to preach the gospel, he having passed through all the parts of trial required by the constitution of the Presbyterian Church, satisfactorily to the Presbytery. Mr. Denoon was immediately upon this employed to preach in the church of Caledonia, and on the seventeenth day of August, 1808, was ordained and installed pastor of the church, a station which he has continued to hold till the present time. The church of Caledonia was the first church of the Presbyterian order which was organized in the State of New York west of the Genesee river, and the ordination and settlement of Mr. Denoon was the first case of the kind which occurred in that region.

At the meeting of the General Assembly of the Presbyterian Church in 1802, the Presbytery of Albany, which then contained but fourteen ministers, was divided into three Presbyteries, viz. the Presbytery of Albany, the Presbytery of Columbia, and the Presbytery of Oneida. This latter Presbytery embraced all the territory in the State of New York west of the east line of the counties of Otsego and Herkimer, including the Rev. Messrs. Fish, Lindsley, Dodd, and Lewis of the Presbytery of Albany, and Mr. Chapman of the Presbytery of New York, and Mr. Snowden of the Presbytery of New Brunswick. Mr. Chapman and Mr. Lindsley resided in Western New York, the others on territory further east. No church in Western New York was at this period connected with the Presbytery. The next year these Presbyteries were constituted a Synod, to be known by the name of the Synod of Albany. At the meeting of the General Assembly in 1805, the Presbytery of Oneida was divided, and the Presbytery of Geneva was erected. Its eastern boundary was the western line of the counties of Oneida and Chenango, and it included all that part of Western New York which lies west of that boundary. The ministers who composed it were, Rev. Jedidiah Chapman of Geneva, Rev. John Lindsley of Ovid (now Covert), Rev. Samuel Leacock of Gorham (now Hopewell), and Rev. Jabez Chadwick of Milton (now Genoa).

The churches connected with the Presbytery at the time of its organization, were Ovid, Geneva, Geneseo, Ulysses 1st, Ulysses 2d,

Seneca, Junius, and Gorham. The church of Ovid was located within the limits of the present town of Covert. Rev. John Lindsley was its pastor. In 1808 it was dismissed from its relation to the Presbytery, to connect with a classis of the Reformed Dutch Church. The church of Geneseo is the present church of Lakeville; the first church of Ulysses, now Trumansburgh; the second church of Ulysses, now Ithaca; the church of Seneca located where the village of Ovid now stands, denominated the church of Ovid; the church of Junius, now Seneca Falls; and the church of Gorham, now Hopewell. The church of Geneva retains its original name. In accordance with the appointment of the General Assembly, the Presbytery met at Geneva on the seventeenth day of September, 1803, and was opened with a sermon by Rev. David Higgins, of Aurelius, and was constituted with prayer by Rev. Jedidiah Chapman. The ministers of the Presbytery who were present on this occasion were Messrs. Chapman, Lindsley, and Chadwick. The author is not certain whether Mr. Leacock had deceased previous to this meeting for organization, or whether his death occurred a short time afterwards. The ruling elders who were present as members of the Presbytery, were Stephen Voorheis, Oliver Wetmore, Daniel Kelly, Jabish Havens, Henry Beers, Abial Fry, and John McMath. At this meeting of the Presbytery, Rev. Garritt Mandeville, from the classis of Ulster of the Reformed Dutch Church, was received as a member of Presbytery, on his producing testimonials of his regular standing in the classis, and of his regular dismission and recommendation, he at the same time declaring his belief in the Articles of Faith, and his approbation of the government and discipline of the Presbyterian Church. The church of Newtown and Chemung, and the church of Romulus, were received under the care of the Presbytery. During the meeting the following question was discussed and answered in the affirmation, viz.—“Can the Presbytery consistently receive as a constituent member of their body a minister belonging to an Association, without his discontinuing his connexion with the Association?” After the decision of this question, Rev. David Higgins, and Rev. Hezekiah North Woodruff, members of the Middle Association, on their request, were received as members of the Presbytery, they having expressed their approbation of the Confession of Faith and form of government of the Presbyterian Church. Mr. Higgins was the pastor of the church of Aurelius, and Mr. Woodruff the pastor of the church of Scipio. The affirmative decision of this question seems to have been in accordance with the general sentiments entertained in the Presbyterian and Congregational Churches of that day. The records of the Presbytery were approved by the Synod on review, and the principle was considered as established. At the present time it would probably be considered by most ecclesiastical bodies as an incorrect decision. But whether the deci-

sion of this question by the Presbytery was correct or otherwise, it undoubtedly laid the foundation for the preponderance of the Presbyterian interest, which eventually prevailed in Western New York.

The special care which was taken in the early settlement of Western New York by all the existing ecclesiastical judicatories of the Presbyterian and Congregational denominations, that none but pious and orthodox men should preside over the churches, may be seen in a resolution adopted by the Presbytery of Geneva at a meeting held at Ulysses, for the purpose of installing Rev. Garritt Mandeville pastor of the united congregations of Ulysses, on the fifth day of November, 1805. The resolution was in the following words, viz.—“Resolved, that this Presbytery will not proceed to instal any minister over a particular church, without first examining him, and being satisfied as to his experimental religion and knowledge of divinity.” Another resolution passed at the same time, expresses a similar feeling on the subject of ministerial qualifications. “Resolved, that no minister belonging to any other denomination or judicatory be received as a constituent member of this Presbytery, without first being examined as to his experimental knowledge in religion, and his soundness in the faith, and delivering a public sermon before Presbytery.” The practice which was established by these resolutions of the Presbytery, had been the uniform practice of the Congregational Associations and Councils from the commencement of the existence of ecclesiastical Councils in Western New York. It was a practice which the first ministers brought with them from the New England States; the practice of their Puritan fathers. The early ministers of Western New York, both Congregational and Presbyterian, were very harmonious in their theological views, and in their sentiments respecting the qualifications for admission to sealing ordinances. They all held to the necessity of visible piety as a qualification for church membership. In the admission of members to the church, they were generally strict in their examinations on the subject of personal piety, and desired of the candidates a clear manifestation of a work of grace on the heart, as well as regularity in the life and conversation. In their views of theology there were some slight shades of difference, such as might be found among the New England divines of that period who were distinguished as evangelical and Calvinistic. They all professed to be Calvinists, and were such in reality. They required that those ministers with whom they associated should cordially believe, and diligently inculcate in their public teaching those great and fundamental truths. They honestly believed them efficacious in converting the soul through the power of the spirit attending the Word. They were, therefore, abundant and earnest in preaching them.

Mention has been made in a preceding chapter of the or-



ganization of the Middle Association on the Military Tract. The churches to which our history relates, which were formed on that Tract east of the Cayuga lake, were almost all of them of the Congregational order. They were mostly connected with the Middle Association. The ministers in that region generally held the same connexion. The number of churches and ministers was increasing from year to year. The individual churches were increasing in the number of their members by immigrations from abroad, and by conversions to some extent from the world at home. They were enlarging in their means for the support of religious institutions, and numbers of them obtaining settled pastors. Three of their ministers, Messrs. Higgins, Woodruff, and Chadwick, were connected also with the Presbytery of Geneva. As the ministers and churches of the two denominations were intermixed with each other, and were harmonious in their theological views, in their sentiments on the subject of qualifications for church membership, and the administration of the sacraments, and order of public worship, it was the opinion of some of them that it would promote the interests of religion to have a more intimate union take place between the two denominations. At a meeting of the Association, held at some period prior to the seventh day of October, 1807, Rev. Joshua Leonard was appointed a commissioner on the part of the Association, to attend the meeting of the Synod of Albany at Cooperstown, on the day above mentioned, and make some propositions for a union with that body, leaving the churches of the Association at liberty to transact, if they pleased, their internal discipline according to the principles of Congregational government. Mr. Leonard attended the meeting of the Synod, and was cordially received by that body. Having communicated to the Synod the views and wishes of the Association, the Synod took the subject into serious consideration, and, "after mature deliberation, concluded it to be an object of great importance to the peace, prosperity, and happiness of the congregations under their care, locally situated as they are together, as well as to the advancement of the interests of religion generally, that some plan of union and correspondence should exist between them." Under this impression the Synod appointed Messrs. Coe, Oliver, and Woodruff, a committee to prepare a draft of a letter to the Association, stating the readiness of the Synod, with the approbation of the General Assembly, to form as intimate a connexion with them as the constitution of the Presbyterian church would admit, and inviting them to become a constituent branch of the Synod, and assuring them of the cheerfulness of the Synod to leave their churches undisturbed in the administration of their own government, until they should be better acquainted with the Presbyterian mode, and voluntarily adopt it. This committee prepared a draft, which after some conversations was approved, and is as follows:—

Cooperstown, Oct. 9th, 1807.

“DEAR BRETHREN,—We received your communication by the Rev. Mr. Leonard with great pleasure, and were highly gratified with the object of his mission, which has occupied our serious attention. Situated as our judicatories are in a new country, rapidly increasing in its population; blended as our people are in the same sentiments, and holding the same divine doctrines, it is certainly an object of interesting importance that we should be cemented together in some intimate bond of union and correspondence. Such a union would make us better acquainted, and increase our attachments to one another, as servants to our common Lord. It would facilitate the establishment of the Gospel in many of the destitute settlements of our country, by uniting our people in a common cause; and it would enable us to combine our exertions more effectually in suppressing error, licentiousness, and vice, and promoting the great interests of pure morality and undefiled religion. Prompted by these considerations, and animated with a desire to do all in our power to advance the general interests of the Redeemer’s kingdom, the Synod of Albany stand ready, with the approbation of the General Assembly, to form as intimate connexion with your Association as the constitution of the church will admit.

“We most cordially invite you to become a constituent branch of our body, by assuming the characteristic and scriptural name of Presbytery, and adopting our standard of doctrine and government, and sit and vote with us in all the great and interesting concerns of the church. Deeming the name, however, far less important than the thing, although of consequence to uniformity in the same body, yet, should you be solicitous to retain yours, it will not be considered, on our part, as a bar to so desirable a union. Nor do we confine our invitation to you as ministers; but we also extend it to delegates from your churches, whom we are willing to receive as substantially the same with our ruling elders, to assist us in our public deliberations and discussions. Knowing the influence of education and habit, should the churches under your care prefer transacting their internal concerns in their present mode of Congregational government, we assure them of our cheerfulness in leaving them undisturbed in the administration of that government, unless they shall choose to alter it themselves.”

“Should you accede to this plan of union and correspondence, and our General Assembly permit us to form it, which, we are disposed to think, they readily will, we anticipate the auspicious period as just at hand, when all the congregations of Presbyterian churches in this northern region will form one great phalanx against the common enemy, and combine their exertions to advance the mediatorial kingdom of our exalted Lord.”

"We are, Reverend Brethren, with sentiments of respect and esteem,

"Yours sincerely,

"By order of the Synod,

"SAMUEL F. SNOWDEN,  
*Moderator.*"

This plan of union was by the Synod laid before the General Assembly at its next meeting, in May, 1808, and by the Assembly was fully sanctioned, as appears from the Minutes of the Assembly. Vol. ii. p. 258., and from the Assembly's Digest, p. 310.

The Association adopted this plan of union with the Synod, and at the next meeting of the Synod at Aurora, the union was consummated. The record of the transaction, as inserted in the minutes of the Synod, is as follows:—"Whereas it appeared that the plan of union and correspondence, proposed by the Synod at their last meeting between them, and the Middle Association on the Military Tract and its vicinity, has been transmitted to said Association; and, whereas, the said Association have acceded to said plan of union and correspondence, as appears from the records of said Association, adduced by the Rev. Hugh Wallis and Deacon Peter Hitchcock, who are deputed to act on this subject; and, whereas, the General Assembly have permitted the Synod to form this plan of union and correspondence, therefore,

"Resolved—That the Middle Association on the Military Tract and its vicinity, be received as a constituent branch of the Synod, and they are hereby received accordingly, retaining their own name and usages in the administration of the government of their churches, according to the terms stated in the plan."

On the passage of this resolution, Rev. Messrs. Joshua Leonard, Hugh Wallis, Nathan B. Derrow, Francis Pomeroy, and Reuben Hurd, and Messrs. Gilbert Weed, Peter Hitchcock, and Samuel Seward, delegates, being present, took their seats as members of Synod.

In the Minutes of the General Assembly for 1809, it is stated, that no report was received from the Middle Association, and they were not represented in the Assembly by any minister or delegate. In the General View of the state of the churches under the care of the General Assembly, the Middle Association is mentioned as connected with the Synod of Albany, and as containing seventeen ministers. The names of the ministers are not given, nor is the number or the names of the churches under its care, furnished. The Presbytery of Geneva is reported as consisting of fourteen ministers, and having under its care twelve congregations. The ministers were, Rev. Messrs. Jedediah Chapman, Benjamin Bell, John Lindsley, David Higgins, Hezekiah N. Woodruff, Oliver Ayer, Howell R. Powell, Garret Mandeville, Jabez Chadwick, Ezekiel J. Chapman, Charles Mosher, Dirck C. Lansing, Alexander Denoon, and John Stuart.



The churches named as under the care of the Presbytery, are, Geneseo, Ulysses, Milton, Romulus, Onondaga, Caledonia, Junius, Geneva, Gorham, and Seneca. Of the ministers named, Messrs. J. Chapman, Higgins, Woodruff, and Chadwick, were also members of the Middle Association, and Messrs. Powell, and E. J. Chapman, were also members of the Ontario Association. Twelve is reported as the number of the churches under the care of the Presbytery, when at the same time but ten are named. From the records of the Presbytery it appears that there were two Presbyterian churches in Ulysses, and that the church of Newtown and Chemung had, at least, a nominal existence. As illustrative of the great change which has since taken place in Western New York generally, and in some places in particular, it may be remarked, that at this period the present large and wealthy churches of Geneva and Seneca (now Ovid) are reported as vacant, and unable to support a pastor. In 1810, the Middle Association was represented by one minister, Rev. Joshua Leonard, and one Lay Commissioner, Col. John Lincklaen, in the General Assembly of that year.

As the Presbytery of Geneva and the Middle Association were now in the same ecclesiastical connexion, being both branches of the Synod of Albany, as they were not distinguished by territorial limits, but the ministers and churches of both bodies were dispersed over the same territory; and as some of the ministers were members of both bodies, it was deemed expedient that some new arrangement should take place. As the Synod of Albany was extended over all Northern and Western New York, the amount of travel was so great as to render it very inconvenient for the distant members to attend the meetings; and as the population of Western New York, and the number of ministers and churches was yearly increasing, it was considered desirable that a new synod should be formed as soon as the way should be prepared. Under these circumstances, the Synod of Albany, at their meeting in October, 1810, by request, formed the Presbytery of Geneva and the Middle Association into three presbyteries, distinguished by territorial limits. The ministers and churches situated to the west of the Cayuga lake, remained the Presbytery of Geneva. Those east of the Cayuga lake, and west of the dividing line between the counties of Cayuga and Onondaga, and including the town of Marcellus, in the county of Onondaga, constituted the Presbytery of Cayuga. The remaining ministers and churches belonging to the two bodies constituted the Presbytery of Onondaga. The ministers continuing in the Presbytery of Geneva were,—Rev. Messrs. Jedidiah Chapman, John Lindsley, Garrett Mandeville, Benjamin Bell, Charles Mosher, Oliver Ayer, Alexander Denoon, Ezekiel J. Chapman, Howell R. Powell, John Stuart, and Joseph Merrill. The churches connected with it were,—Geneva, Ovid, Genesee, Ulysses 1st, Ulysses 2d, Palmyra, Junius (now Seneca Falls), Gorham, Newtown and Chemung, Romulus

and Caledonia. The Presbytery of Cayuga was composed of the ministers whose names follow, viz.—Rev. Messrs. David Higgins, Hezekiah N. Woodruff, Levi Parsons, Seth Smith, William Clark, Jeremiah Osborn, Francis Pomeroy, Royal Phelps, and Joshua Lane. The churches connected with this Presbytery were,—Skeneatoles, Aurelius, Locke, Mentz, Brutus, Sempronius, Scipio, Camillus, Genoa 1st, Genoa 2d, Genoa 3d, and Dryden. To the Presbytery of Onondaga belonged—Rev. Messrs. Joshua Leonard, Hugh Wallis, John Davenport, Jabez Chadwick, Reuben Hurd, Dirck C. Lansing, Joshua Johnson, Andrew Rawson, William J. Willcox and Elnathan Walker. The churches under its care were,—Cazenovia, Onondaga, Onondaga Hollow, Pompey 1st, Norwich, Otisco, German, Homer, Lenox and Sullivan, Preble, Pompey 2d, Manlius, Fabius, Virgil, Cincinnatus, Smithfield, and Pompey 3d. These three presbyteries, in accordance with an application from the Synod of Albany, were by the General Assembly at their meeting in May, 1811, constituted a synod to be called and known by the name of “The Synod of Geneva.” In accordance with the order of the General Assembly, the Synod met at Geneva on the first Wednesday of October, 1811. The meeting commenced with public worship. Rev. David Higgins preached the sermon, and after divine service, was elected moderator of the Synod. The churches brought into the Presbyterian connexion by virtue of the plan of union and correspondence between the Synod of Albany and the Middle Association, and which received the sanction of the General Assembly, were considered as retaining the privileges reserved to them by that plan. The principle recognised in that plan, was also considered as an allowed principle for future action on the part of the Presbyteries in receiving churches under their care. These churches were in all respects Presbyterian, with the exception that their sessions consisted of the body of the brethren of competent age, instead of a bench of elders chosen for the purpose of government, and set apart by certain formalities. Ministers who were installed as pastors of these churches were set apart in accordance with the orders prescribed in the form of government of the Presbyterian church, and all ministers who were received as members of any of the Presbyteries from bodies other than Presbyterian, were required to adopt the Confession of Faith and form of government, and discipline in the Presbyterian church in the United States. Nor was this practice of receiving churches under the care of Presbytery, allowing them to administer the government of the church, by vote of the male members, and allowing one of the members deputed for that purpose to sit as a ruling elder, and vote in the higher judicatories of the church, peculiar to Western New York. It was a principle acted upon in other parts of the Presbyterian church in the United States. The Presbytery of Albany had several such churches attached to it. So also the

Presbytery of Columbia, that of Newark, of Susquehannah, and a number of others, received churches on the same principle. Annual reports from these churches, were received by the Presbyteries, as from the other churches under their care. Their records were sent up annually for review and correction. They contributed equally with other churches to the necessary expenses and other funds of the Presbyterian church. In the administration of the discipline of the church, the forms of process contained in the Book of Discipline were observed, and appeals from the sentence of the church went to the higher judicatories in the same manner as from other churches. They received their pastors through the action of the Presbytery in accordance with the rules contained in the form of government of the Presbyterian church, and the relation between the church and their pastor was regulated entirely by these rules. These churches, as has been already observed, differed in no respect from strictly Presbyterian churches, except that their sessions were composed of all the male members of the church of suitable age, to act in the concerns of the church, instead of a bench of elders chosen for this express purpose, and set apart by certain religious rites.



## CHAPTER VIII.

Territory West of the Genesee River. Phelps and Gorham's Purchase; the Mill Seat; the Triangle; the Connecticut Tract; the Cottinger Tract; the Church Tract; the Patterson Tract; the Starrett Tract. The Holland Purchase. Rapid Settlement of the Country. Peter Shaffer and Scottsville. Infidel Club. Ganson's Settlement. Almond. Rev. Andrew Gray. Organization of a Church. Settlement of Angelica. Town of Northampton divided. County of Genesee erected. Other Civil Divisions. Rev. David Perry, the first Missionary to this Region. "Father Spencer," his Labors, Character, Death, Monument. Church of Bergen, Riga. Rev. Allen Hollister. Church of Warsaw, Attica. Rev. Silas Hubbard. Church of Ogdén, Fredonia, Buffalo, Lewiston, Hamburg. The War with Great Britain, its effects on the Holland Purchase. Rev. Samuel Parker. Rev. Robert Hubbard. Church of Almond, Angelica. Mr. Hubbard ordained and installed; his Labors, Character, and Death.

It is now time that we direct our attention to that portion of Western New York which is situated on the west side of the Genesee river. A comparatively small share of this territory was included in Phelps and Gorham's Purchase of the Seneca Indians. The boundaries of this tract may be said to commence on the Genesee river, at a point two miles north of the place where formerly stood the Indian village of Canawagus, and to proceed on a direct west line from that point, a distance of twelve miles: thence in a northeasterly direction, parallel to Lake Ontario: thence by the shore of the lake to the mouth of the river: and thence up the river to the place of beginning. It is said that the Indians, after having concluded to make a sale of land to Mr. Phelps, expressed a decided indisposition to suffer him to extend his purchase any further than the river. Mr. Phelps pleaded for a sufficient territory to enable him to erect a mill, urging its importance to the Indians themselves. On their agreeing to his proposition, he described the territory above designated as a suitable quantity to constitute a mill-yard, and furnish the timber necessary for the supply of the saw-mill. From this circumstance, the tract which now comprises the towns of Chili, Riga, Gates, Ogden, Greene, and Parma, was frequently spoken of as "*the Mill Seat*." The Indian title to this territory was extinguished several years before the purchase of Robert Morris of the other lands of the Indians west of the Genesee river, and some settlements were made on it, particularly near the mouth of the Genesee river, at a very early period. Almost all the settlements west of the river at the commencement of the present century, were on this tract. The number of families, however, was small, and it is not known that at that period any stated religious worship in any place was maintained.

In a former chapter, we have narrated the sale of the land lying west of Phelps and Gorham's Purchase to Robert Morris, by the State of Massachusetts, and the subsequent extinction of the Indian title, by a treaty made with the Indians at Big Tree, in 1791, as also the sale of the principal part of this acquired territory by Mr. Morris to the Holland Land Company. Between the Holland Land Company's Purchase, and Phelps and Gorham's Purchase, lay a tract of about 300,000 acres, extending from the Pennsylvania line to Lake Ontario. This tract at the south end was twelve miles in width: at the north end it was considerably less, owing to the irregularity of the west line of Phelps and Gorham's Purchase. This tract was sold by Mr. Morris, in separate parcels, to different purchasers. West of that part of Phelps and Gorham's purchase on the west side of the Genesee river, lay a tract which from its form was denominated the Triangle, including the towns of Bergen, Sweden, Clarkson, and part of Leroy and some others. This tract was bounded on the east by Phelps and Gorham's Purchase, and on the west by a meridian drawn from the south-west corner of Phelps and Gorham's Purchase to Lake Ontario. It extended northwardly to the Lake. This tract was sold to Mr. Le Roy, of the city of New York, from whom the village of Leroy derived its name. Between the Triangle and the Holland Purchase, was a tract of about six miles in width, which came into the possession of the State of Connecticut, and on this account was denominated the Connecticut Tract. These two tracts extended south, as the writer believes, to the south line of the town of Leroy. South of these tracts, and Phelps and Gorham's Purchase, lay what was denominated the Cragie Tract, and south of this, the Cottinger Tract, concerning which the writer has obtained no very definite information. South of the Cottinger Tract lay the Church Tract, a territory containing 100,000 acres, sold by Mr. Morris to John B. Church, of the city of New York. South of this, was a tract of 9000 acres sold to Mr. Patterson, of the city of Baltimore, and adjoining this was a tract of 3500 acres, sold to Mr. Starrett, also of Baltimore. This tract adjoined the State of Pennsylvania. All these tracts, together with the Holland Purchase, were in due time prepared by surveys into convenient lots, to be sold to actual settlers, and at different points the settlement speedily commenced, and progressed with great rapidity. As the first principal road which was made passable through this region, was that which leads from Avon on the Genesee river, through Leroy and Batavia to Buffalo, it was natural that the first settlements should be made on that road, and up and down the Genesee river.

We have already noticed the Scotch settlement of Caledonia, with the organization of a church and the settlement of a pastor, Rev. Alexander Denoon. Peter Shaffer settled in 1788 at the place where the village of Scottsville now stands. He was the first settler on the Genesee river, and probably, with the exception of his own family, lived without any society for several years. About

1796, some German families from Pennsylvania moved into his neighborhood, and shortly after, others from England and Scotland, and a very few from the Eastern States. A correspondent observes that the region was for years noted for its irreligion ; that it was said for a considerable time that the Sabbath had not found its way west of the Genesee river ; that an infidel club was early formed, composed mainly of Englishmen and Scotchmen, that had a circulating library composed of the works of Voltaire, Volney, Hume, Payne, and others of a similar character. No church of the Presbyterian or Congregational order existed in this place till March, 1822. At Ganson's settlement (now Leroy), the Ganson family located themselves on the rise of ground at the east end of the present village, perhaps as early as 1796 or '97, and a settlement existed there in 1802 of some sixteen or eighteen families. The author visited the place in that year, and preached a sermon, which was then a circumstance of very rare occurrence among them. There was then but one male professor of religion in the settlement, a Mr. Carver. He had some time previous to this set up public worship on the Sabbath, but through discouragement had relinquished it. At this period, few, if any white settlers had located themselves west of Leroy, with the exception of a few families on the Niagara river. About this time, however, settlers began to come in, and population rapidly increased. The Holland Land Company's office was located at Batavia, a circumstance which would naturally have an influence in bringing in inhabitants into that village.

At a considerable distance in a southern direction, a settlement was commenced in 1796, at a place which now constitutes the town of Almond, in the county of Alleghany, by Rev. Andrew Gray, William Gray, Joseph Rathbone, and a Mr. Van de Mark. The next year Moses Van Campen (now generally known as Major Van Campen) and Capt. M'Henry joined them. These were followed, in a short time, by Walter Karr, Joseph Karr, Samuel Karr, Silas Ferry, Stephen Major, Benjamin Van Campen, Joseph Coleman, and George Lockhart. These were all from Pennsylvania. Some of them brought their effects from the place of their removal on the Susquehannah river, in a flat-bottomed scow, up the Susquehannah, the Chemung, and Canisteo rivers, to the place where the village of Hornellsville now stands. Several of these people were professors of religion. Mr. Gray was a clergyman of the Reformed Dutch Church. Public worship was immediately set up, and a church was soon organized of the Reformed Dutch order, and for several years Mr. Gray was their preacher. But eventually Mr. Gray removed from them, and the church fell into decay, and in a short time became extinct. Major Van Campen removed to Angelica in 1805. The settlement of this place had commenced two years previous, by William Hedding and a Mr.



Chamberlain. Evert Van Wickle, Esq., moved in 1804. He was agent for Mr. Church, the proprietor of the tract in which Angelica is comprised. The settlement at Almond was within the bounds of Phelps and Gorham's Purchase. The settlement at Angelica may be considered as the commencement of the settlement of the Church Tract.

Until the year 1802, the whole of Western New York which lay west of a line formed by the west boundary of Phelps' and Gorham's Purchase, from the Pennsylvania line to the intersection of that boundary with the Genesee river, and from thence continued down the river to its mouth, was comprehended in one town, named Northampton. The town meeting was held at the lower falls of the Genesee river, where the principal part of the inhabitants resided. On the 30th day of March, 1802, an act of the Legislature was passed, declaring this territory to be a county by the name of Genesee, and dividing the town of Northampton into four towns. The Holland Purchase was constituted a town by the name of Batavia. The northern part of the remaining territory remained the town of Northampton, and extended from Lake Ontario south to a line formed by the south boundary of that part of Phelps and Gorham's Purchase which lies west of the Genesee river, and continuing that line in a due west direction to the east boundary of the Holland Purchase. The town of Southampton lay contiguous to this, between the same parallels, and extended south to a line drawn due west from the north-west corner of township No. 9, in the seventh range of townships in Phelps and Gorham's Purchase, this line continuing west to the boundary of the Holland Purchase. All the territory south of this, between the same parallels to the Pennsylvania line, constituted the town of Leicester. This latter town, in February, 1805, was divided, and the town of Angelica set off from it to include all that part which lies south of a line drawn parallel with the southern boundary of the State, distant thirty-four miles from said boundary.

Feb. 8th, 1810, the town of Buffalo was set off from Clarence, including all that part of the State which lies west of the west transit line. The town of Buffalo, at its first organization, must have contained an area of about 300,000 acres. The transit lines were meridian lines, run by a transit instrument, by which the Holland Purchase was divided into four separate parcels. These lines were sixteen miles distant from each other. This arrangement of the towns is evidence that the population of the country, at that period, must have been very sparse. In 1806, the county of Alleghany was separated from the county of Genesee, embracing also on its east line one tier of townships from the west point of Steuben. In 1808, the county of Genesee was further dismembered, and the counties of Cattaraugus, Niagara, and Chautauque were organized from it. These counties, in the year 1810, according to

the census of the United States, contained an aggregate population of 25,240 souls, of whom 12,588 were in the county of Genesee, and 8,791 in the county of Niagara. At this period, Batavia and Buffalo were small villages. Rochester, and the country around it, were a wilderness. In 1812, this village was laid out into lots for settlements, when not more than two or three log-houses existed there. In 1813, one of the great Pagan festivals was held on this ground, and the sacrifice of a white dog took place, on the spot where the Bethel church has since been erected.

The region of country west of the Genesee river, was at an early period visited by missionaries from various societies. The first missionary who crossed the Genesee river on missionary employment, it is to be believed, was Rev. David Perry of Richmond, Massachusetts. He was in the employ of the Berkshire and Columbia Missionary Society in the summer of 1800, for a period of three months, and penetrated the wilderness as far as Ganson's settlement, where he preached and performed other missionary labor. Here he found one male professor of religion, and through his influence public worship was commenced on the Sabbath, but it continued but a short time. But the most distinguished missionary who operated on this ground was Rev. John Spencer—generally on account of his age and acceptability—familiarly called "Father Spencer." He was a native of the State of Connecticut, and brought up to manual labor; possessing no more than an ordinary school education in his youth. In the Revolutionary war he served as a soldier in the army. After the close of the war, he removed with his family to the town of Worcester in the county of Otsego. The writer believes that he here sustained the office of deacon in the Congregational church in that place; and, as the church was without a pastor, was the principal leader in the public worship of the Sabbath, and in conference meetings at other times. He possessed a clear, discriminating mind, a good measure of ready utterance, connected with correct theological views, and rational and fervent piety. He was plain in his manners, and unassuming; diligent in his business, and at the same time, in a great measure, indifferent to the things of the world. Contemplating the moral desolations around him, the extent of the harvest, and the paucity of laborers, he felt a strong desire to become a minister of the gospel of salvation. Communicating his feeling to some of the ministers of his acquaintance, he was encouraged by them, and assisted in a short course of preparation for licensure. In the month of October, 1800, he was licensed to preach the gospel, by the Northern Associated Presbytery, and one year afterwards, by the same body, was ordained to the ministerial office. For two or three years he exercised his ministry in the county of Greene, afterwards in the county of Oneida. In the spring of 1809 he removed with his family to Canadawa (now the town of Sheridan), in the county of Chautauque.

At this period, the writer, who was personally acquainted with him, believes that he must have been more than fifty years of age. He is supposed to have been the first minister of the Congregational order who settled in that region. He was for several years a missionary in the employ of the Connecticut Missionary Society ; his field of labor, the Holland Purchase. In this employment he was eminently faithful, and for this species of ministerial service, he possessed some important qualifications. His field of labor was large ; the country new ; the roads rough and often miry ; distance between settlements frequently considerable ; and accommodations for his entertainment plain and sometimes scanty. But none of these things moved Father Spencer. He disregarded outward circumstances, and went on unmoved in his work. He possessed an easiness of address, connected with plainness of manner, but far removed from vulgarity, which made him a favorite with the uneducated in the wilderness, while the fund of good sense which he possessed, and manifest honesty of purpose in the work in which he was engaged, rendered him acceptable to the educated and refined part of community. As a missionary, it is believed that he was highly useful in forming and sustaining the churches on the Holland Purchase. He died in 1826, but his memorial is with the churches, and will long remain precious in their recollection. A monument with the following inscription marks his grave in the burying ground of the church of Sheridan :—

“This stone is consecrated to the memory of Rev. John Spencer, many years a Missionary of the Connecticut Missionary Society. He was the first gospel minister, who traversed the wilderness, then called the Holland Purchase, and was the instrument under God in forming most of the Congregational and Presbyterian churches which existed in this region when he rested from his labors—1826. Aged, 68 years.

“He trod a useful but laborious path to immortality, in the ardent and unremitted exercise of doing good.

“The Association of Western New York, grateful to his memory, have erected this monument, hoping that it may prompt the beholder to imitate his self-denying labors.—1838.”

Many other missionaries were employed on this field of labor, generally, however, for short periods ; and for a number of years, this part of Western New York was almost entirely dependent upon the different missionary organizations for the ministerial labor which it enjoyed.

Of the churches to which this history relates, the next to Caledonia in date of organization, as the writer believes, was the Congregational church formed on the Triangle, now the church of Bergen. Some of the early settlers on this tract were professors of religion from Guilford in the State of Connecticut, and its vicinity. Among them was the venerable Deacon Levi Ward, a man of



eminent piety, who with his sons, also professors of religion, and their families, located here. Soon after their arrival public worship was set up, and not long after the church was organized. This must have been in 1807 or 1808. From this church after a short period was formed the church of Riga. Over these two churches Rev. Allan Hollister was ordained and installed pastor, in the year 1811 or 1812. He continued not long in this station, and was removed by death. The first organization of a church on the Holland Purchase was that of Warsaw. The date of its organization is not known to the writer. Over this church, on the twenty-seventh day of October, 1813, Rev. Silas Hubbard was installed pastor, by a committee of the Presbytery of Geneva. A church was formed in Attica soon after the formation of the one in Warsaw. The church of Ogden, originally denominated Parma, consisting of ten members, was organized Nov. 4th, 1811, by Rev. Reuben Parmele. This church was originally Congregational in its form of government. The church of Fredonia, originally called the first Presbyterian church of Pomfret, was organized by Rev. John Spencer, Sept. 29th, 1810. The number of members at the organization was twelve. For several years this church enjoyed the ministry of Mr. Spencer a part of the time. The first Presbyterian church of Buffalo was organized, Feb. 2d, 1812, by Rev. Thaddeus Osgood. The number of its members was twenty-nine. Its members became dispersed by the war with Great Britain, and the burning of Buffalo; but after the conclusion of the war reorganized, and have been prosperous. The churches of Lewiston and Hamburgh were among the first organizations in that region; but the date of their organization is not known to the writer. In the year 1814, Rev. Chester Colton was engaged sixteen weeks on the Holland Purchase, as a missionary in the service of the Connecticut Missionary Society. He notices in his report, that there were on the Holland Purchase, thirteen Congregational churches, of which ten were small, but sound in the faith, and greatly desirous of enjoying the stated preaching and ordinances of the Gospel; and that there was but one Congregational minister who had the pastoral care of a church in all that extensive tract of country.

The war between the United States and Great Britain commenced in June, 1812, and continued till 1815. The effects of this were most disastrous, especially in a religious point of view, to this part of Western New York. It was a frontier country, but sparsely populated, and was exposed to the incursions of British troops, accompanied by savage Indians. This circumstance was calculated to produce terror in many minds. As a natural consequence immigration almost wholly ceased. Many who had settled in the country, especially those who were in the more exposed places, removed to a distance from the seat of war; and of those who remained, frequent alarms greatly deranged their business.

The excitement naturally produced by proximity to scenes of martial conflict, and the spirit which war necessarily engenders, are most unfavorable to the growth of piety in the hearts of Christians, or a serious attention to the concerns of salvation on the part of impenitent sinners. The marching of troops upon the Sabbath, and other circumstances of Sabbath desecration, necessarily, or at least, usually, connected with a state of warfare and the presence of armies, have a most deleterious influence on religious improvement, and the quiet observance of Christian ordinances. Those who compose an army are, for the most part, exceedingly depraved characters, whose intercourse is corrupting. Near the close of the year 1813, Fort Niagara was taken by the British troops; the villages of Lewiston, Youngstown, Manchester, Indian Tuscarora, Black Rock, and Buffalo, were burnt, and the whole Niagara frontier desolated. These circumstances were exceedingly unpropitious to the advancement of the interests of the Redeemer's kingdom. The trustees of the Missionary Society of Connecticut, in their report to the Society for the year 1813, state that Rev. John Spencer labored the whole year as a missionary, chiefly on the Holland Purchase; that from midsummer 1812, until the following winter, universal and distressing agitations of that border, rendered his prospects of usefulness more discouraging and gloomy. In the succeeding winter, spring, and summer, however, meetings were better attended; the attention to preaching, and the anxiety manifested for more evangelical instruction was increasing; though no special revival had been enjoyed within the circle of his labors. In the report for 1814, they say, "Through the whole of the year 1814, Rev. John Spencer was employed in missionary service on the Holland Purchase, but in consequence of the operations of the war with Great Britain, which in a particular manner affected that part of the State, his labors and usefulness were greatly impeded."

In the county of Alleghany we have spoken of the settlement of Almond and Angelica. These are supposed to have been the earliest settlements in that county. Notice has been made of Rev. Andrew Gray and the Reformed Dutch church organized by him in Almond, which in a short time became extinct. These places, with the region around them, received a share of attention from different Missionary Societies. In 1808, Rev. Samuel Parker, then a licensed preacher of the gospel, under a commission from the Massachusetts Missionary Society, visited these settlements, and spent a little season with them. His visits were repeated in 1810 and 1811, and his labors, it is believed, were instrumental in preparing the way for the organization of churches in those places. In 1810 they were visited by Rev. Robert Hubbard, then a licentiate preacher, from the same society. In the following year Mr. Hubbard was employed for a season by the Genesee Missionary Society, and a part of his time was expended in these places. His labors were ac-

ceptable to the people, and they proposed to him to become their stated preacher. On the 5th day of May, 1812, a church was organized at Almond, then a part of the town of Alfred, by Rev. John Niles, pastor of the Presbyterian church of Bath, consisting of twenty-one members, several of whom resided in the adjoining town of Hornellsville. The next day Mr. Niles organized a church in Angelica, consisting of six members, to whom nine others were added on profession within the compass of a year. These churches were organized on the Presbyterian platform of government, and were the first organizations of the kind in the county of Allegany. On the twentieth day of August, 1812, Mr. Hubbard was ordained by the Presbytery of Geneva, and, at the same time installed pastor of the united congregations of Angelica and Alfred (now Almond). The installation services were held at Angelica, in the veranda of the house of Evert Van Wickle, Esq., the female part of the congregation being commoded with seats in the house, and most of the males in the open air in front of the house. Such were the accommodations for public worship, in the early period of the history of the church of Western New York. Mr. Hubbard's connexion with these churches was continued about seventeen years, when he was dismissed and removed to Dansville. He was never again regularly installed pastor of any church, though he preached in a stated manner, in the village of Dansville, for several years, and was instrumental of gathering a church in that place. Mr. Hubbard was a native of Shelburne, in the State of Massachusetts. He was a graduate of Williams' College of the class of 1803. He was probably about twenty years old when he left college, regular in his habits, but not pious. After leaving college he commenced the study of the law, and pursued it, as the author believes, about two years. During this period his attention was called to a consideration of the things which concerned the salvation of his soul; his views were radically changed, and he was led to entertain a hope in Christ. The change in Mr. Hubbard was very visible, and through the remainder of his life was very distinctly marked. When he was brought by the teachings of the spirit and personal experience to know the value of an interest in Christ, he ardently desired that his fellow-men might be partakers of the same benefit. The ministry of reconciliation appeared to him a most desirable employment. He relinquished the study of the law, and commenced the study of Theology under the tuition of Dr. Packard, the pastor of the church of Shelburne, his native place. His licensure took place, probably, in 1809, or 10. He is known to have been recently licensed, when he came into Western New York in 1810. During the period in which he resided in the county of Allegany, his labors were by no means confined to the congregations from which he received his support, but were extended through all parts of that county, and the western part of the county



of Steuben. He was the only minister of the Presbyterian denomination in the region. He was unwearied in his labors, and in attending to his ministerial appointments was utterly regardless of the vicissitudes of the weather. But it was impossible for him to cultivate so extensive a field in any thorough manner ; hence he was not distinguished for great success and remarkable results. He formed a number of churches and kept them alive ; but it was impossible for him to bestow upon them the amount of labor needful to cause them to flourish. He undertook to cultivate too large a field, and would probably have been more useful, had his field of labor been more circumscribed. Mr. Hubbard was through life distinguished for a devotional spirit. He evidently lived near to God. He was remarkable for his indifference to the things of the world, and for his extensive charity. At any time he was ready to divide the last loaf with any destitute person. He was not, however, always judicious in his charities, but suffered himself to be imposed upon by the worthless and designing. During the last years of his life his health was feeble ; consumptive symptoms manifested themselves ; but to the extent of his power he continued in the work of the ministry, although he had no particular charge of any congregation. Death overtook him at Canisteo, where he had gone to perform the work of the ministry, on the 24th day of May, 1840, and in the fifty-seventh year of his age.

## CHAPTER IX.

Ontario Association. Convention of Delegates from Associations in the State of New York at Clinton. Deliberations in the Convention; different opinions; failure of forming a General Association. Reason for a Union of the Presbyterian and Congregational denominations. Dissolution of the Ontario Association. Union of the Ministers and Churches with the Presbytery of Geneva: favorable results of this Union. Harmony of Ministers and Churches in Doctrine and Practice. Character of the doctrines generally preached. Labor of the Ministers of the period. Benefit of Ministers having much labor. Harmony between Resident Ministers and Missionaries. Presbytery of Geneva divided into four Presbyteries, Geneva, Ontario, Bath, and Niagara. Enlargement of the Presbyteries. Presbytery of Rochester constituted. Presbytery of Genesee formed. Synod of Genesee erected.

THE Ontario Association has been noticed as the oldest ecclesiastical connexion of ministers and churches, with which our history is concerned, in Western New York. In 1804 the ministers who were connected with it, were, as has been stated, Rev. Messrs. Joseph Grover, John Rolph, Reuben Parmele, Timothy Field, Eleazar Fairbanks, James H. Hotchkin, and Ahijah Warren. Mr. Hunn had previously deceased. The churches at that time connected with the Association were, South Bristol, Boughtontown (now Victor), West Bloomfield, North Bristol, Canandaigua, East Bloomfield, Charlestown (now Lima), Augusta (now Rushville), Pittstown (now Richmond), and Middletown (now Naples). At a meeting of the Association, Jan. 10th, 1810, the church of Canandaigua gave notice of their secession from the Association, declaring themselves independent of all ecclesiastical jurisdiction as a church. In this state of independence that church has stood to the present time. On the 8th day of January, 1805, the relation of Mr. Fairbanks to the Association was declared to cease, he having united with the Baptist denomination, and received ordination anew from an ecclesiastical council of that denomination. On the 12th of June, 1805, Mr. Field was dismissed from his pastoral relation to the church of Canandaigua, and soon afterwards left the country and returned to the Eastern States. From Mr. Rolph the Association withdrew fellowship, October 14th, 1812, on account of unchristian conduct on his part. The ministers who became members of the Association, subsequent to 1804, were, Rev. Solomon Allen, pastor of the church of Middletown, Rev. Aaron C. Collins, and Rev. Ezekiel J. Chapman, who were received Jan. 15th, 1806; Rev. John Niles, received by ordination, June 11th, 1806; Rev. Howell R. Powell, received June 10th, 1807; Rev. Simeon R. Jones, received June 14th, 1810; Rev. Silas Hubbard, received by

ordination, October 10th, 1811; Rev. Allen Hollister, pastor of the churches of Murray (now Bergen) and Riga, received May 27th, 1812. Mr. Jones, at his own request, was dismissed from the connexion, October 10th, 1811; and Mr. Niles departed this life, Lord's Day, September 13th, 1812. The churches that became connected with the Association, in addition to those already mentioned, were those of Northfield (now Pittsford), received June 10th, 1806; Prattsburgh, received at the same time with the preceding; the second church in Pittstown (now Livonia), received Jan. 13th, 1807; Palmyra received June 14th, 1807; Phelps, Williamson (now Marion), and Stonetown (supposed to be the present church of Penfield), received June 13th, 1809; Newtown (now Elmira), received June 11th, 1810; Geneseo (now the church in the village of Geneseo), received October 8th, 1811; Murray (now Bergen) and Riga, received May 27th, 1812. The ecclesiastical acts of the Association, in addition to those already noticed, which seem worthy of record, are, the licensure of Mr. Noah Crane to preach the gospel, January 12th, 1802; the ordination of Mr. Daniel W. Eastman, a licentiate of the Morris County Presbytery, and a resident of Upper Canada, to the work of an evangelist, June 9th, 1802; the dismissal of Rev. Ahijah Warren from the pastoral charge of the church of South Bristol, June 12th, 1805; the installation of Rev. John Niles, by a committee, as pastor of the church of Bath, July 6th, 1808; the installation of Rev. Ezekiel J. Chapman to the pastoral charge of the church of Lima, January 12th, 1809; the dissolution of the pastoral relation between Rev. Solomon Allen and the church of Naples, June 13th, 1810; the installation of Rev. Aaron C. Collins to the pastoral charge of the church of Honeoye (formerly Pittstown), June 4th, 1810.

At a meeting of the Association held at Honeoye (now Richmond), June 13th, 1810, Rev. Messrs. James H. Hotchkiss, John Niles, and Howell R. Powell, were appointed delegates on the part of the Association, to attend a Convention of delegates of the several Congregational bodies in the State of New York, to be convened at Clinton in the county of Oneida, on the first Thursday of July of that year, for the purpose of taking into consideration the subject of forming a General Association for the State, and if deemed expedient, to take the preparatory steps necessary to such organization. This convention was attended at the appointed time and place by all the delegates appointed by the Ontario Association, with others from the Oneida Association, the Black River Association, the Union Association, the Luzerne Association, the Northern Associated Presbytery, and an ecclesiastical body in the county of Saratoga and vicinity, the name of which is not recollected. The Middle Association, having previous to this united with the Synod of Geneva, declined sending delegates to the convention. The subject to be acted upon had been discussed to some extent in the dif-



ferent bodies represented. It appeared that considerable diversity of opinion prevailed as to the expediency of forming a General Association of all the Congregational bodies in the State of New York. Some were of the opinion that the interests of religion would be promoted by such an organization. Others thought that the terms on which the Middle Association had been received into connexion with the Synod of Geneva and the General Assembly of the Presbyterian Church, laid a foundation for a general union of the Congregational and Presbyterian churches throughout the State of New York, and that as these were to such a degree intermixed with each other, the cause of religion would be to a greater degree advanced by a more strict union between them. Those of this opinion thought, that instead of forming a General Association on strictly Congregational principles, it would more effectually subserve the interests of the Redeemer's kingdom, should the several Associations seek a connexion with the Synod, within which they were severally located, of the same tenure as that by which the Middle Association was connected with the Synod of Albany, or, which perhaps would be preferable, that the Associations should be dissolved, and the ministers and churches composing them, severally unite with the Presbytery within the bounds of which they were located, the churches stipulating for the liberty to manage their internal affairs in accordance with Congregational principles. In their opinion such a union of the two denominations would constitute a strong barrier against the inroads of error; preserve the churches from being deceived by impostors and unauthorized men, professing to be ministers of Christ, and who were frequently endeavoring to palm themselves on the churches in the new settlements; and enable those churches which had the same common faith, and entertained similar views of the ministry and ordinances of the church, to act with more united energy in their endeavors to advance the cause of Christ in the wilderness. The Oneida Association had instructed their delegates in the convention to take no steps towards the forming of a General Association. The delegate from the body in the region of Saratoga, stated that a majority of the ministers of that body were in favor of a union with the Presbytery of Albany. Under these circumstances it was deemed expedient to take no steps for the formation of a General Association. The result of the meeting of this convention undoubtedly hastened the union of the Congregational ministers and churches with the Presbyterian church. All idea of forming a general organization for the State or for any considerable part of it, on Congregational principles, was entirely relinquished. The importance of a more general organization, in the growing state of the country, to promote unity of action, and to prevent collision between its different parts, was strongly felt. Such an extended organization in the existing state of things seemed unattainable in any other way than by

a union with the Presbyterian Church. Some of the ministers of the Ontario Association were already connected with the Presbytery of Geneva, and felt that it was altogether unnecessary that two ecclesiastical organizations so nearly agreed in faith and practice, should exist on the same ground. They complained of the waste of time, labor, and expense of attending the meetings of two ecclesiastical judicatories, when one was sufficient to perfect all the business. The Presbyterian and Congregational denominations under separate organizations, existing on the same territory, must appear to the world as rival parties, and, in fact, could not be otherwise than such, to a considerable extent. In the settlement of new places, members of both denominations would locate themselves in the same neighborhood; two separate churches must be organized, or the members of one denomination must succumb to the other, a circumstance not likely to occur. But the whole strength of both denominations, perhaps, was not more than sufficient to enable them to support the preaching of the gospel for half of the time. Under these circumstances the formation of separate churches would be ruinous. The entire union of the two denominations appeared to many reflecting minds, a very desirable event. Many of the Congregational brethren, especially among the ministry, thought that the general principles of Presbyterian Government were better calculated to preserve unity of action, and purity of doctrine in the church, while in a forming state, and to a great extent destitute of a stated ministry, than the Congregational form.

At the semi-annual meeting of the Ontario Association, in October, 1812, the subject of union with the Presbytery of Geneva was taken under consideration, and discussed at considerable length. At a meeting of the Presbytery of Geneva, in April of the following year, the subject was brought before that judicatory, and the following minute was adopted, viz.—“The Presbytery are of opinion that a union with the ministers and churches of the Ontario Association is highly important, as it will combine their influence in promoting the great interests of the Redeemer’s kingdom; and they cordially invite the said ministers and churches to unite with the Presbytery, by adopting the Confession of Faith and form of government of the Presbyterian church. But should any of the said churches find it most for edification to continue the practice of receiving and rejecting members by a vote of the brethren of the church generally, instead of a session of ruling elders, the Presbytery do not consider that any bar to the contemplated union, and are willing they should continue that practice as long as they should deem it expedient.” On the twenty-fifth day of May following, at a special meeting of the Association, convened for the purpose of final action on this subject, and held at Prattsburgh, the following resolutions were passed, viz.—Whereas, it appears from the Holy Scriptures of immense importance that all those who love our Lord

Jesus Christ should be united in the strictest bonds of Christian fellowship, that they may with one heart and voice unite in opposing error, and in disseminating the knowledge of divine truth; and whereas in the view of this Association there is no reason why those denominations of professing Christians, usually called Presbyterian and Congregationalist, should not receive each other as brethren, and be united as one body in the strictest sense; and whereas, there exists in this country a Presbytery connected with the General Assembly of the Presbyterian church.—Therefore,

“*Resolved*, that it is very desirable that this Association become united with the Presbytery of Geneva.

“*Resolved*, that as a means of forming this union, it is expedient that this Association be dissolved, and the Moderator is hereby directed to declare it dissolved at the close of the session.” In accordance with these resolutions, the Moderator, after prayer, declared the Association dissolved, and it ceased to have any further existence as an ecclesiastical judicatory.

Previous to the dissolution of the Association, all the ministers who were connected with it, had become members of the Presbytery of Geneva, except Messrs. Grover, Warren, Allen, and Hollister. Mr. Grover was at this period superannuated and blind, and in consequence, incapable of performing the duties of the ministry, or of going from home. Though his life was prolonged a number of years after this event, he never again became a member of any ecclesiastical judicatory. Messrs. Warren and Allen, after a considerable period, united with Presbyteries. Mr. Hollister, according to the best of the author's recollection, died soon after this, and never united with any other ecclesiastical body. The churches generally, sooner or later, united with the Presbytery, most of them on what was called *The Accommodating Plan*; that is, reserving to themselves the privilege of managing the government of the church by the vote of a majority of the brethren, instead of a bench of ruling elders. Numbers of them have, since their union with the Presbytery, adopted the Presbyterian form of government in full, and elected ruling elders, who have been set apart to office, in accordance with the provisions of the Book of Discipline.

Previous to the dissolution of the Ontario Association, the Middle Association had become extinct as a separate organization, by the formation of the Presbyteries of Onondaga and Cayuga in 1811. From the period of the dissolution of the Ontario Association, for a number of years, no Congregational organization of ministers and churches existed in the State of New York, west of the east line of the Military Tract.

The union of the ministers and churches to whom this history relates, in one ecclesiastical organization, was a circumstance in a high degree favorable to their prosperity. The ministers were very happily agreed in their sentiments in relation to the great and fun-



damental doctrines of the Gospel of Jesus Christ, and of their importance to promote the conversion of sinners, and the spiritual improvement of Christians. Not that there were no shades of difference in their theological views. Two or three of the ministers, probably, in their preaching would speak of the atonement as made exclusively for the elect, and on some other points would use that phraseology which is generally connected with the doctrine of limited atonement. Among the remainder might be found the shades of difference which existed among the divines of New England, who would have been acknowledged as strict Calvinists. The published writings of Doctors Dwight, Strong, and Smalley, would probably be as correct an exhibition of the theological views of the clergy of Western New York as could be given. Some of them embraced the peculiar sentiments of Doctor Samuel Hopkins, and a few, those of Doctor Emmons. But they did not consider these shades of difference as any bar to Christian fellowship, or ministerial union. They set a higher value on those great truths in which they were entirely agreed, than on those minor points in which they were disagreed; nor did their difference in doctrinal views create any disturbance as to the harmony of their ecclesiastical action. In their sentiments respecting the qualifications for the ministry and for admission to the sealing ordinances of the Gospel, they were entirely agreed. So also respecting the reality and desirableness of special revivals of religion, the sovereignty of God, and the special and direct agency of the Holy Spirit in producing them, together with the instrumentalities which were to be employed by ministers and Christians, they were entirely harmonious in their views. The course of preaching best adapted to produce awakening, the treatment to be exercised towards the awakened, and towards new converts, were subjects concerning which there was no controversy. As the ministers were harmonious, so also were the churches. If the brief summaries of Christian doctrine, and the covenants to which each member was required to give his assent on admission to sealing ordinances, differed in mode of expression, they were substantially the same as to sentiment. If the government of one church was administered by a bench of ruling elders, and that of another by a session composed of all the male members of suitable age; it was still the same government, administered with a reference to the same ends, and on the same general principles. As there was great harmony in doctrinal views among the clergy, so there was also among the laity. The preaching of the ministers of that day was mostly doctrinal. They dwelt much in their preaching on those great truths which distinguished the Gospel of Christ from every other system of faith. Of course their hearers who embraced the truth were generally well indoctrinated, and thus a foundation was laid for Christian union

among the members of the churches. The ministers and church members of that period had more important concerns to engage their attention, than to contend about minute points of difference in sentiment respecting those things not essential to the Gospel of Jesus Christ.

At the period which we are now contemplating, the Presbytery of Geneva embraced all the ministers and churches of the connexion in the State of New York west of the Cayuga lake, and meridians drawn from each end of the lake, north and south, to the lines of the State. On this territory at that time there were probably not less than 140,000 inhabitants, and the number rapidly increasing. The Presbytery was composed of twenty-two ministers, and had under its care thirty-one churches, and four licentiates. A considerable number of churches had been formed, which had not as yet become connected with any ecclesiastical body. To provide for these numerous churches, to attend to the organization of others as exigencies demanded, to attend on the meetings of the Presbytery and Synod, always at a very considerable distance from a large share of the members, and to do what they could to supply the destitute with a preached Gospel, devolved a labor on the ministers equal to their ability to bear. They had no time to spend in controversy about minute matters. But these were to the Presbyterian church in Western New York blessed times. It is desirable that ministers and Christians should have their hands full of labor of the right kind. When this is the case their hearts will be right with God; they will look to him for aid in their work, and they will feel the value of the assistance of their fellow laborers, and they will love one another, and seek the things which make for peace, and the things wherewith one may edify another. The missionaries sent from the different missionary organizations, were of a like spirit with the resident ministers. Those who were in the employ of the General Assembly, and those from the Missionary Society of Connecticut, by the plan of union adopted by those bodies, were strictly charged to endeavor by all proper means to promote mutual forbearance and accommodation between those inhabitants of the new settlements who held the Presbyterian, and those who held the Congregational form of church government. The missionaries generally acted in the spirit of these instructions. Their terms of service were generally short; the field was immense; its destitutions were great; and labor was demanded. Under these circumstances they had neither time nor disposition to contend with fellow laborers who were preaching the same glorious Gospel, and endeavoring to convert the wilderness into a fruitful field. At this period the writer was himself a resident in the country, a laborer in the moral vineyard, and took an active part in effecting the union of the two denominations in one organization. On this subject he

speaks what he knows, and testifies what he has seen, and felt, and experienced, and can no more doubt of the benefits resulting from this union, than he can doubt of his own existence.

At the date of the dissolution of the Ontario Association but two churches west of the Genesee river were in connexion with that body. These were, the church of Murray (now Bergen), and the church of Riga. The church of Caledonia, on that territory, was the only one under the care of the Presbytery of Geneva. Some other churches had been organized, mostly, if not wholly, of the congregational denomination, but, on account of distance, had not connected themselves with any ecclesiastical judicatory. That part of the country was at this time in a state of rapid progress of settlement. The influx of inhabitants was great; new settlements were formed, and foundations were laid for the organization of new churches. Such organizations rapidly took place. This was especially the case after the close of the war with Great Britain in 1815. At the stated meeting of the Presbytery of Geneva, held at Ovid on the 12th and 13th days of February, 1817, the subject of a division of the Presbytery was taken into consideration. At this time the Presbytery consisted of twenty-nine ministers, and had under its care forty-five churches and seven licentiates. Of the ministers two only resided on the Holland Purchase, Rev. Hugh Wallis at Pembroke, and Rev. Miles P. Squier installed pastor of the church of Buffalo. Of the churches, six, viz. Attica, Warsaw, Buffalo, Hamburgh, Lewiston, and Pomfret, were on that territory. Several other churches were organized and two ministers were located on the purchase, wishing to unite with a Presbytery, whenever one should be organized within a reasonable distance of their location. The Presbytery, in view of the existing circumstances, the vast extent of territory, the location of the ministers and churches on their territory, their present number, and the strong probability of the rapid increase of this number, both of ministers and churches, came unanimously to the conclusion, that it was expedient that the Presbytery should be divided into four Presbyteries, and that application for this purpose should be made to the Synod at their approaching meeting. On the 19th day of the same month the Synod of Geneva being in session at Geneva, on the application of the Presbytery, the division was consummated in the following manner, viz.:

The ministers comprised within the counties of Steuben, Allegany, and Tioga, together with Rev. Ebenezer Lazell, and Rev. Lyman Barrett, and the church of Naples, were constituted a Presbytery, to be denominated the Presbytery of Bath. The other ministers and churches connected with this Presbytery were:

Minsters—Rev. David Higgins, Rev. James H. Hotchkin, Rev. Rev. Robert Hubbard, Rev. Clement Hickman, and Rev. Hezekiah



Woodruff. Churches: Bath, Painted Post, Angelica, Alfred (now Almond), Prattsburgh, Wayne, and Elmyra.

The ministers and churches to the westward of the eastern boundary of the Holland Purchase, together with Rev. David Tullar and the church in Leroy, with Mr. David M. Smith, licentiate, were constituted a Presbytery, to be known as the Presbytery of Niagara. The ministers and churches of this Presbytery have been already named.

The ministers and churches comprised between the eastern boundary of the Presbytery of Niagara, and the dividing line between the third and fourth ranges of townships in Phelps and Gorham's Purchase in the county of Ontario, together with Messrs. Warren Day, Ebenezer Everett, and Josiah Pierson, licentiates, were constituted a Presbytery, denominated the Presbytery of Ontario. With this Presbytery were connected Rev. Messrs. John Lindsley, Alexander Denoon, Ezekiel J. Chapman, Aaron C. Collins, Reuben Parmele, Silas Hubbard, Andrew Rawson, Ebenezer Fitch, D.D., and Comfort Williams, with the churches of Geneseo, 1st Caledonia, Livonia, Honeoye (now Richmond), West Bloomfield, Geneseo; 2d Pittsford, Penfield, Parma (now Ogden), Gates (now Rochester 1st), South Bristol, Perry, and Mount Morris.

The Presbytery of Geneva was composed of the remaining ministers, churches, and licentiates. The territory which it occupied is bounded on the north by Ontario lake, on the west by the dividing line between the third and fourth ranges of townships in Phelps and Gorham's Purchase, on the south by the lines which at that time divided the counties of Seneca and Ontario from Tioga and Steuben, and on the east by the west boundary of the county of Cayuga, excepting from this territory the town of Naples. The ministers who composed this Presbytery were Rev. Messrs. Benjamin Bell, Charles Mosher, Howell R. Powell, Joseph Merrill, William Clark, Henry Axtell, Francis Pomeroy, Eleazar Fairbanks, Moses Young, and Stephen Porter. The churches connected with the Presbytery were those of Geneva, Ulysses 1st (now Trumansburgh), Ovid, Palmyra, Junius (now Seneca Falls), Gorham (now Hopewell), Romulus, Hector, Lyons, Benton, Sodus, Phelps, Wolcott (now Huron), Augusta and Gorham (now Rushville), Junius 2d, Galen (now Clyde), and East Palmyra. The licentiates under the care of the Presbytery were Messrs. Daniel S. Butrick, Stephen M. Wheelock, and Lot B. Sullivan. Mr. Butrick has since become a missionary to the Cherokee Indians, under an appointment from the American Board of Commissioners for Foreign Missions.

The state of the church, subsequent to the division of the Presbytery, was very prosperous. The influx of inhabitants, especially west of the Genesee river, was great. The number of churches was rapidly increasing, as also the number of members in each

particular church. The number of ministers was also enlarged. In two years from the time of the organization of the Presbytery of Niagara, its number of ministers had increased from three to ten, and its churches from seven to thirty-two, with one licentiate. The Presbytery of Ontario, instead of nine ministers, numbered twenty, and instead of thirteen churches under its care, had twenty-three, and two licentiates. The Presbytery of Geneva had also experienced an enlargement. Its number of ministers had increased from ten to seventeen, and its churches from seventeen to twenty-three, with three licentiates. The Presbytery of Bath had remained nearly stationary. One of its ministers, Rev. Clement Hickman, who had removed to the State of Indiana previous to the organization of the Presbytery, had deceased. The others continued without any addition to their numbers. Three churches had been added to the original number, and an accession of members had enlarged and strengthened some of them. The Presbyteries of Ontario and Niagara were extended, each over a large territory, and at this time contained thirty ministers, fifty-five churches, and three licentiates, with the prospect of speedy accessions. In view of these circumstances, it was deemed expedient from these Presbyteries to organize two additional ones. This was effected at the meeting of the Synod of Geneva, at the village of Geneva, Feb. 17, 1819. A new Presbytery, denominated the Presbytery of Rochester, was erected from parts of the Presbyteries of Ontario and Niagara, bounded on the south by the south boundary lines of the towns of Perrinton, Pittsford, Henrietta, Riga, and Bergen, and the Tonawanda swamp, west by the west boundary line of Genesee county, north by Lake Ontario, and east by the line which separates the third from the fourth range of townships in Phelps and Gorham's Purchase. The Presbytery of Ontario, greatly reduced in extent, was bounded on the north by the Presbytery of Rochester, east and south by its original boundaries, and west by the Genesee river. A new Presbytery was erected, denominated the Presbytery of Genesee, and bounded on the north by the Presbytery of Rochester, east by the Genesee river, south by the original south boundary lines of Ontario and Niagara Presbyteries, and west by the west boundary line of Genesee county. The Presbytery of Niagara included all of Western New York west of the Presbyteries of Rochester and Genesee. After this division, the Presbytery of Ontario consisted of twelve ministers, nine churches, and one licentiate; the Presbytery of Rochester, of six ministers, ten churches, and one licentiate; the Presbytery of Genesee, of six ministers and seventeen churches; and the Presbytery of Niagara, of five ministers, twenty churches, and one licentiate. At this time the Synod of Geneva contained ninety-three ministers, one hundred and forty-five churches, and eight licentiates, exhibiting a deplorable deficiency of ministers to supply the churches with the regular

administration of the word and ordinances of the gospel. This deficiency was in a peculiar manner felt within the bounds of the Presbytery of Niagara, the most recently settled part of Western New York, where we find twenty churches with but five ministers and one licentiate to supply them.

At the annual meeting of the Synod of Geneva, held at Auburn, October 3, 1820, the Synod then consisting of eight Presbyteries, and being extended over so large a territory, it was judged expedient that a division of it should be effected. Application was accordingly made at the next meeting of the General Assembly for the erection of a new Synod, which was granted; and the Assembly ordered "that the Presbyteries of Niagara, Genesee, Rochester, and Ontario be erected into a Synod, to be known by the name of the Synod of Genesee, and that they hold their first meeting at Rochester, on the third Tuesday of September next, and be opened with a sermon by the Rev. Ebenezer Fitch, D.D., or, in case of his absence, by the senior minister present." In accordance with this order, the Synod met at Rochester, on the eighteenth day of September, and was constituted agreeably with the manner prescribed by the Assembly. At this period, the Presbytery of Ontario consisted of thirteen ministers, and had under its care one licentiate and twelve churches. The Presbytery of Rochester consisted of twelve ministers, and had under its care three licentiates and fourteen churches. The Presbytery of Genesee consisted of eight ministers, and had under its care seventeen churches. The Presbytery of Niagara consisted of six ministers, and had under its care twenty-eight churches. The aggregate number in the Synod was thirty-nine ministers, four licentiates, and seventy-one churches.



## CHAPTER X.

The Luzerne Association. Union Association. All Congregational Associations in Western New York defunct. Great increase of the Presbyterian Church. Increase of Population. Rochester, Buffalo. Presbytery of Cortland erected. Presbytery of Chenango. Presbytery of Delaware detached from the Synod of Geneva and connected with the Synod of Albany. Presbytery of Angelica organized, detached from the Synod of Geneva, and connected with that of Genesee. Presbytery of Chemung constituted. Presbytery of Pennsylvania. A Contrast. Presbytery of Tioga erected. Presbytery of Ithaca. Church at the Pawnee Mission Station. Statistics of the Synod of Geneva. Alterations in the Boundaries of its Presbyteries. Synod of Genesee. Presbytery of Niagara erected. Presbytery of Buffalo. Changes in the Presbyteries. Statistics of the Synod of Genesee. General Remarks.

In the preceding chapter we have narrated the proceedings of a convention of delegates from different ecclesiastical bodies of Congregationalists, held at Clinton in 1810. Among the ecclesiastical bodies there represented, the Union Association and the Luzerne Association were enumerated. The Luzerne Association may be considered as the successor of the Susquehannah Association, though not embracing, perhaps, all the ministers and churches that had been connected with that ecclesiastical body. The Susquehannah Association had become extinct, as the writer believes, previous to the organization of the Luzerne Association, or what, perhaps, was the fact, in consequence of its organization. The Luzerne Association was composed principally of ministers and churches within the county of Luzerne in the State of Pennsylvania, the county of Luzerne at that period comprehending all the northern part of Pennsylvania from the Delaware river to a considerable distance west of the Susquehannah. Some ministers and churches in the contiguous part of the State of New York were also connected with this Association. It was organized in 1810. It subsequently became the Susquehannah Presbytery, the Congregational churches, by special arrangement, retaining the right to administer the government of their churches in accordance with the principles of Congregationalism. This event took place, probably, in 1821, as no mention is made on the minutes of the General Assembly, of the Presbytery of Susquehannah until the year 1822. In 1832, this Presbytery was divided, and the Presbytery of Montrose was constituted from the eastern part of it. What ministers and churches in Western New York were connected with the Luzerne Association, the writer has not been able to ascertain.

The Union Association was formed by a division of the Oneida Association. That body, which was the first Association in the

State of New York formed on the New England plan, had become somewhat numerous, and extended over a very large territory. At a meeting of the Association held at Westmoreland in the month of September, 1808, the subject of a division was taken under consideration, and a resolution was passed, dividing the Association into two ecclesiastical bodies, by a line corresponding with the south lines of the congregations of Warren, Sumner, Bridgewater, Sangersfield, and Augusta. The body composed of the ministers and churches south of this line were to constitute the Union Association. But in consequence of the paucity of ministers in the southern division, it was agreed that all the ministers should be considered as members of both Associations, until the number of ministers in the southern division should warrant a more perfect separation. At this period the ministers in that part which properly constituted the Union Association, were Rev. Roger Adams, pastor of the first church of Sherburne, Rev. William Williams, Rev. Ezra Woodworth, and Rev. Henry Chapman, pastor of the church of Burlington. The churches connected with the Association were those of Richfield, Exeter, Plainfield, Hamilton, Lebanon, Madison, Eaton, Sherburne first, Sherburne second, Columbus, Burlington, Lisbon, Hartwick, and No. 10. This latter church is supposed by the writer to have had its location in the tenth township of what was called "The Governor's Purchase," being what has since constituted the northern part of the town of Norwich.

At the first meeting of the Association held at Madison, June 13th, 1809, Rev. Messrs. Simeon Snow, Joshua Knight, and Eli Hyde, were received as members. Mr. Daniel Nash, a licensed preacher of the Gospel, was ordained, and became a member of the Association. In consequence of this addition to the number of ministers, the division of the original Association was made complete. As a manifestation of the high regard entertained by the Association for the appropriate qualifications of those whom they should induct into the ministerial office, it may be noted, that at this first meeting they resolved, that, extraordinary instances excepted, they would neither encourage, nor admit to examination before them, any applicant for license to preach, as a candidate for the ministerial office, unless he had received a degree at some college, or produced evidence of having studied the languages, arts, and sciences under some able teacher or teachers; nor unless he should be found, on examination, to possess a good degree of knowledge of the Latin and Greek languages, English Grammar, Mathematics, Logic, Rhetoric, Geography, and Natural Philosophy.

The following ministers were received, from other ecclesiastical bodies, as members of the Association, during its continuance, viz. Rev. Messrs. Whiting Griswold, Abner Benedict, jun., John Lord, Jesse Townsend, Luther Gleason, Charles Thorp, John Truair, William Stone, Josiah Moulton, Thomas W. Duncan, and Richard

Dunning. The following were received by ordination, having previously been licensed to preach, viz. John Alexander, Jesse Miner, Oliver Eastman, Asa Donaldson, Isaac W. Ruggles, Enoch Conger, and John B. Hoyt.

The following persons were licensed to preach the Gospel, viz. Roswell Whitmore, William M. Adams, Ebenezer Raymond, Asa Donaldson, Isaac W. Ruggles, Enoch Conger, Josiah J. Buck, and Lyman Rexford.

The following churches were received into communion with the Association after its organization, viz. Butternuts, De Ruyter, Oxford first, Oxford second (afterwards called Eastern), Nelson, Plymouth first, Coventry, Windsor, McDonough, New Berlin (afterwards named Lancaster), Bainbridge Green, South Bainbridge, Lisle second, and Chenango Forks. The following churches were connected with the Association, probably from the time of its organization, but the records are not definite, viz. Guilford, Lisle first, Georgetown, Preston, and New Lisbon. The last named may be the same church which, in another place, has been called Lisbon.

Of the ministers of the Association, Mr. Griswold deceased previous to the dissolution of the body. Whether this was the case respecting any other member, is not known to the writer. The following were dismissed to unite with other ecclesiastical bodies, viz. Mr. Williams, to unite with Oneida Association; Mr. Nash, with the Presbytery of Cayuga; Mr. Townsend, with the Oneida Association, or the Presbytery of Oneida; Mr. Adams, with the Presbytery of Onondaga; Mr. Truair, with the Presbytery of Otsego; and Mr. Conger, with the Presbytery of Susquehannah. The church of Eaton was dismissed to unite with a Presbytery, and the churches of Norwich, and Mr. McDonough, to unite with the Presbytery of Otsego.

The Association dissolved the pastoral relation subsisting between Rev. Roger Adams and the first church of Sherburne, Sept. 4th, 1810. They installed Rev. Abner Benedict, Jun., as pastor over the same church, Feb. 13th, 1811, and dissolved the relation, June 22d, 1813:—They dissolved the pastoral relation of Rev. Whiting Griswold to the church of Hartwick, but the date of the transaction is not on record. They dissolved the pastoral relation of Rev. Henry Chapman to the church of Burlington, Sept. 4th, 1811, and installed him pastor of the church of Hartwick. Feb. 12th, 1812:—They dissolved the pastoral relation subsisting between Rev. Eli Hyde and the first church of Oxford. Sept. 11th, 1812:—They installed Rev. John Truair pastor over the first church of Sherburne, July 5th, 1815, and dissolved the relation, Sept. 5th, 1820:—They dissolved the pastoral relation of Rev. Jesse Townsend to the church of Madison, Feb. 20th, 1816, and on the fifteenth day of January, 1817, installed Rev. Jesse Miner pastor of the same church. July 3d, 1816, Rev. Josiah Moulton was in-



stalled pastor of the church of Hamilton, and dismissed from his pastoral charge, July 15th, 1819 :—On the twenty-fifth day of May, 1819, the Association installed Rev. Asa Donaldson, as pastor of the church of Guilford, and on the fifteenth day of February, 1820, a committee, previously appointed for the purpose, reported that they had ordained Mr. Isaac W. Ruggles to the ministerial office, and installed him pastor of the second church of Bainbridge.

On the seventeenth day of February, 1818, the Association organized a Missionary Society, Rev. Charles Thorp, President ; but of the subsequent operations of the society, the writer has no information. In their minutes of the date of Sept. 4th, 1817, they speak of revivals of religion in the churches, making an addition of four hundred and thirty-three to the number of communicants. Again, Sept. 5th, 1820, they say that extensive revivals have been experienced in the churches.

At a meeting held Feb. 16th, 1819, the subject of a union with the Presbyterian church of the United States was discussed, but no definite action was taken ; but on the twentieth day of February, 1822, a resolution was passed, dissolving the Association. Some of the ministers had previously connected themselves with a Presbytery. Most of the remaining ones soon connected with the Presbyteries within the bounds of which they were respectively situated, and most of the churches soon followed their example.

With the dissolution of the Union Association, all the original congregational organizations of ministers and churches in Western New York had become defunct. The sentiment seemed to have become nearly universal, that Presbyterians and Congregationalists might, without collision, unite under one organization, and join all their powers in advancing the interests of the Redeemer's kingdom. Nor has the experience of many years' trial contradicted this statement. The alienations, divisions, secessions, and excisions which have since taken place, have not been the consequence of the union of Presbyterians and Congregationalists in one ecclesiastical organization, but have resulted from causes of an entirely different character.

From this period the enlargement of the Presbyterian church in Western New York has been very great. The whole country was rapidly being reduced to a state of cultivation. The increase of the number of inhabitants was constant. Immigration was still continued, and the natural increase was great. Of the immigrants a goodly number were pious. Revivals of religion were frequent. The organized churches were greatly enlarged in the number of their members, and in their pecuniary ability to build houses of worship, and maintain a preached gospel. The call for an increase of the number of ministers was loud and earnest, to which, in a good measure, a favorable response was given. New churches were continually being formed, and the Presbyteries increasing in the

number of their ministers and churches. Immediately after the completion of the Erie canal in 1825, the increase of population in Western New York was very rapid. Flourishing villages, and even cities, sprang up as it were by magic. The city of Rochester, on the site of which, in 1813, a Pagan festival accompanied with the sacrifice of a white dog, was held, and which at that time was almost entirely a wilderness, in 1834 was incorporated as a city, and in the following year was found to contain 14,404 inhabitants; in 1840, the number had increased to 20,191; and in 1845, to 25,265. So also Buffalo, which, at the commencement of the late war with Britain, was but an inconsiderable village, and in 1813 was burned and wholly destroyed by the British troops, in 1832 was incorporated as a city. In 1835, it numbered 15,661 inhabitants; in 1840, the number was 18,213; and in 1845, had increased to 29,773. As cities and villages now multiplied, and received large accessions of inhabitants, so also the population of the country at large was greatly increased, as may be seen by an inspection of the table at the close of the second chapter of this work.

In consequence of the increased number of the ministers and churches in the several Presbyteries, and the extent of territory covered by most of them, frequent divisions became necessary to promote the highest interests of the Presbyterian church. At the meeting of the Synod of Geneva at Skeneatoles, October 4, 1825, the Presbytery of Onondaga was divided, and a new Presbytery to be named the Presbytery of Cortland was detached from it, to consist of ministers,—Rev. Messrs. Joshua Leonard, John Keep, John Lord, Matthew Harrison, John Brown, Caleb Clark, Hugh M. Boyd, Ebenezer I. Leavenworth, William J. Wilcox, and Richard S. Corning, and the churches of Smithfield, Cazenovia, Fabius, Tully, Otisco, Homer, Truxton, German, Lincklaen, Harrison, Freetown, Scott, De Ruyter, Nelson, and Preble. The new Presbytery were directed to convene at Homer on the first Tuesday of the following November, for full organization, which took place accordingly. At the same time the church of Virgil was transferred from the Presbytery of Onondaga to that of Cayuga. On the minutes of the General Assembly for the year 1826, we find the following record: "An application for the formation of a new Presbytery in the county of Chenango and adjacent parts in the State of New York, was taken up, when the following resolution was adopted, viz.:"—

"*Resolved*, that the prayer of the petitioners be granted, and the Assembly hereby constitute the Presbytery of *Chenango* to be composed of the Rev. Edward Andrews, and the Rev. Asa Donaldson, of the Presbytery of Otsego; the Rev. Elijah D. Wells, of the Presbytery of Cayuga; the Rev. Egbert Roosa, of the Presbytery of Columbia; and the Rev. Ambrose Eggleston, of the Presbytery of Susquehannah; and to be bounded on the north by the Presbytery of Oneida, on the east by the Presbyteries of Otsego

and Columbia, on the south by the Presbytery of Susquehannah, and on the west by the Presbyteries of Cayuga and Onondaga. The Assembly direct the Presbytery so constituted and bounded, to meet at Oxford, on Thursday the 29th day of June, at eleven o'clock, A.M., and that the Rev. Asa Donaldson, or, in case of his absence, the senior minister present, open the Presbytery with a sermon, and preside until a Moderator be chosen ; and the Presbytery of Chenango is hereby attached to the Synod of Geneva." This Presbytery was organized by the order of General Assembly, because the ministers who composed it were connected with three different Synods. Their organization as a distinct Presbytery, was therefore making an alteration in the boundary lines of the several Synods, which is one of the prerogatives of the General Assembly. Its boundaries are not very definitely described in the act for its organization. It may be considered as including in its territory the counties of Chenango, Delaware, and a part of Broome, and bounded on the south by the dividing line between the States of New York and Pennsylvania. No churches are mentioned as connected with it at its organization, and but five ministers. In their report to the General Assembly the next year, they report eleven ministers and seven churches. The churches were those of Coventry 2d, Colesville, Guilford, Franklin, Norwich, McDonough, and Windsor. Of these the church of Guilford had previously been connected with the Presbytery of Otsego, and those of Colesville and Windsor with that of Susquehannah. The others are supposed to have been connected with Congregational bodies now extinct. This Presbytery may be considered as taking the place of the Union Association, although not occupying precisely the same territory. The number of ministers and churches of this Presbytery rapidly increased. In 1829 they report to the General Assembly fifteen ministers, three licentiates, and fourteen churches ; and in 1831, twenty-four ministers, two licentiates, and twenty-five churches. In consequence of the great extent of territory embraced within the bounds of this Presbytery, and the increased number of ministers and churches connected with it, it was judged expedient that a division should take place. Accordingly at the meeting of the Synod of Geneva in October, 1831, at the request of the Presbytery, a new Presbytery, to be denominated the Presbytery of Delaware, was erected, composed of the ministers and churches belonging to the Presbytery of Chenango, east of the Unadilla river, and east of the Susquehannah river below its junction with the Unadilla, with the exception of the church of South Bainbridge. They were directed to hold their first meeting at Franklin, on the second Tuesday of April, 1832. This Presbytery at its organization included eight ministers and fourteen churches. In 1840, it appears from the minutes of the General Assembly that the Presbytery consisted of eight ministers and nineteen churches. In that



year the General Assembly passed a resolution, permitting their Presbytery, if such should be their election, to join the Synod of Albany, notice of their decision to be given to the stated clerk of the Assembly. In accordance with this permission, the Presbytery became connected with the Synod of Albany, and its particular relation to the Presbyterian churches of Western New York was terminated.

The Presbytery of Bath, which, at its organization in 1817, comprised seven ministers and seven churches, had, in 1828, increased to the number of fifteen ministers and twenty-five churches, and had under its care three licentiates. In extent of territory it reached from Elmira to Olean, with a width of about thirty-six miles. In consequence of this vast extent of territory, it was deemed expedient that it should be divided; the western members wishing to be organized as a separate Presbytery, and the others assenting. Accordingly a new Presbytery, named the Presbytery of Angelica, was constituted by the act of the Synod of Geneva, at their meeting at Syracuse, Oct. 7, 1828, including the ministers and churches belonging to the Presbytery of Bath which were west of the dividing line between the counties of Steuben and Allegany. The Presbytery held their first meeting agreeably to the order of Synod, at Angelica, Nov. 25th, 1828. The original members were:—Ministers, Rev. Messrs. Robert Hubbard, Silas Hubbard, Moses Hunter, and Reuben Hurd. Churches—Ossian, Allen, Almond, Andover, Angelica, Black Creek, and Olean. At the meeting of the General Assembly in May, 1834, this Presbytery, on its own request, and by consent of the Synod of Geneva, was, on account of its geographical position, detached from that Synod, and annexed to the Synod of Genesee. The Presbytery at this time was composed of ten ministers, and had under its care nineteen churches.

At the meeting of the Synod at Penyan, October 4th, 1836, the Presbytery of Bath was again divided on their request in manner following, viz.—All that part of the Presbytery which lay to the north of the south lines of the towns of Hornellsville, Howard, Bath, Tyrone, and Reading, continued to be the Presbytery of Bath; the remaining part was constituted a new Presbytery, and denominated the Presbytery of Chemung, to hold their first meeting at Big Flats, on the last Tuesday of December, next ensuing. This Presbytery, at its organization, was composed of the following ministers, viz.—Rev. Messrs. David Harrowar, Charles Goodrich, Asa Donaldson, William M. Adams, John Frost, George Spalding, Daniel B. Butts, Elijah Buck, John Grey, Oren Johnson, Ethan Pratt, David I. Perry, and Egbert Roosa. The churches under its care were those of Greenwood (formerly Bennett's Creek), Troupsburgh, Jasper, Woodhull, Addison, Campbell, Mede's Creek, Catlin, Havanna, Hornby, Erwin, Painted Post, Big Flats, Elmira, Horse Heads, Southport, Lawrenceville, Mansfield, Wells, and Elkland. Of the

ministers, Messrs. Donaldson and Roosa resided within the bounds of the State of Pennsylvania; the churches of Lawrenceville, Mansfield, Wells, and Elkland, were in the same State. In 1844, this Presbytery numbered twenty ministers, thirty-two churches, and three licentiates. Of this number five of the ministers, one of the licentiates, and nine of the churches, were within the bounds of the State of Pennsylvania. These, on their request, and with the consent of the Presbytery, were, by an act of the Synod of Geneva, passed October 3d, 1844, constituted a Presbytery, denominated the Presbytery of Pennsylvania. The ministers connected with it, were, Rev. Messrs. Henry Ford, Elijah D. Wells, Octavius Fitch, Samuel J. McCullough, and Samuel Porter. The churches under its care were, Wells, Wells and Columbia, Sullivan and Richmond, Covington, Laurenceville, Wellsboro', Farmington, Elkland, and Beecher's Island.

The little Presbytery of Bath, which was organized in 1817, with seven ministers and eight churches, most of them very small and weak, had now, by division and sub-division, become four Presbyteries, including, in 1846, fifty-three ministers, sixty-seven churches, and more than five thousand communicants. Of the original members of the Presbytery of Bath, five have deceased, one has ceased to exercise the ministerial office, and the writer of these sheets alone remains in the performance of the functions of the ministry of reconciliation on this territory. When he first commenced his ministerial labors on this field, there were of the Congregational or Presbyterian denominations but three ministers and four churches, on the territory afterwards embraced within the bounds of the Presbytery of Bath. At that period most of the territory was a wilderness. The inhabitants were comparatively few—scattered in groups distant from each other, and experiencing the privations and hardships incident to a new settlement. The roads where they existed were in a most unimproved state, and travelling in any form was fatiguing. The inhabitants enjoyed few opportunities of attending on public worship, and the work of the ministry, to the few laborers on the field, was an arduous employment. The writer of these pages has been called from a distance of forty miles to preach a funeral sermon, being the nearest clergyman of the Presbyterian denomination to be obtained. He has not unfrequently travelled a distance of forty or fifty miles through wilderness roads, to assist in the organization of a new church, to afford a Sabbath's preaching, and to administer the sacraments to a destitute, feeble church, or to assist in a case of discipline, or give advice with a view to compose difficulties which had arisen in some troubled church. But, in the good providence of God, he has lived to see that which was a wilderness, both in a natural and in a moral sense, become, comparatively, a fruitful field, teeming with a numerous population, and presenting, at short intervals, houses dedicated to the worship

of the triune God. For these pleasing results incessant thanksgivings should be rendered to the Almighty God, and to him be all the glory.

The Presbytery of Cayuga, according to its report to the General Assembly, in May, 1829, comprised thirty-three ministers, eleven licentiates, and forty-three churches. It retained, at this period, nearly its original limits, extending across the State from the Pennsylvania line, to Lake Ontario, and including the Presbyterian church of Kingston, in Upper Canada. In consequence of the extent of territory, and the greatly increased number of ministers and churches, a division of it became expedient. Accordingly, on application of the Presbytery, the Synod of Geneva, at their meeting in Geneva, October 6th, 1829, organized a new Presbytery, to be denominated the Presbytery of Tioga, and to comprehend the ministers and congregations belonging to the Presbytery of Cayuga, that were on the territory lying south of the towns of Enfield, Ithaca, and Groton. This Presbytery was directed to hold its first meeting at Owego, on the third Tuesday of the then present month. At its organization it was composed of the following ministers, viz. Rev. Messrs. Jeremiah Osborne, Ebenezer Z. Leavenworth, Samuel Robertson, Marcus Ford, Aaron Putnam, Peter Lockwood, and John W. Ward. The churches under its care were those of Newfield, Candor, Dryden, Virgil, Berkshire, Owego, Chenango Point (now Binghamton), Union, Richford, North Berkshire, Danby, Caroline, Candor and Westville, Veteran and Spencer.

At the meeting of the Synod at Ithaca, October 1st, 1839, the Presbytery of Ithaca was erected from parts of the Presbyteries of Cayuga, Geneva, and Tioga, and comprising the ministers and churches within the bounds of the county of Tompkins. The ministers who composed it were, Rev. Messrs. William Wisner, D.D., Samuel Parker, William Clark, Warren Day, Isaac Crabbe, Joseph K. Ware, Adams W. Platt, Hutchins Taylor, Luther Clark, Moses Jewell, and Edwards A. Beach. The churches which were under its care, were, Ithaca, Danby, Enfield, Mecklenburgh, Burdett, Hector, Trumansburgh, Dryden, Peruville, Ludlowville, Newfield, and West Groton. Each town in the county contained, at least, one Presbyterian church. In addition to the churches here named should also be noticed the church at the Pawnee missionary station, among the Western Indians. This church was received under the care of the Presbytery of Cayuga, June 19th, 1837, Rev. Lorenzo W. Pease, the missionary at that station, being a member of the Presbytery. This mission, under the care of the American Board of Commissioners for Foreign Missions, was supported by the benefactions of the church of Ithaca; and, as the mission derived its pecuniary support from that church, it was deemed proper that the church at the mission station should be connected with the Presbytery of Ithaca.

These Presbyteries, the erection of which has been narrated in



this chapter, together with the more ancient ones of Geneva, Cayuga, Onondaga, and Bath, with the exception of Angelica and Delaware, constitute the Synod of Geneva at the present time, which in the aggregate includes, according to the reports of the Presbyteries to the General Assembly in 1846, 197 ministers, and 42 licentiates, and 195 churches containing 20,790 communicants. But on account of defective reports, the reported number of communicants is considerably less than the real number.

Some changes in the boundaries of the several Presbyteries other than those already noticed, have from time to time been effected. At the meeting of the General Assembly in May, 1825, the churches of Granby, Oswego, and Hannibalville were transferred from the Presbytery of Onondaga and Synod of Geneva, to the Presbytery of Oswego and Synod of Albany. The same year the church of Virgil was, by the act of the Synod, transferred from the Presbytery of Onondaga to that of Cayuga. At the meeting of the General Assembly in May, 1827, the churches of Colesville and Windsor were detached from the Presbytery of Susquehanna and Synod of New Jersey, and placed in connexion with the Presbytery of Chenango and Synod of Geneva; and at the same time the church of Dansville was detached from the Presbytery of Bath and Synod of Geneva, and connected with the Presbytery of Ontario and Synod of Genesee. In October, 1828, Rev. Richard S. Corning and the church of Otisco, by an act of the Synod, were set off from the Presbytery of Cortland to that of Onondaga. In 1831, the church of Borodino was transferred from Onondaga to Cayuga; in 1834, the church of Cortlandville, from Cayuga to Cortland; in 1835, the church of Virgil, from Tioga to Cortland; and Rev. Eleazar S. Barrows, and the churches of Cazenovia, Smithfield, and Nelson, from Cortland to Onondaga; in 1838, the church of Enfield, from Geneva to Tioga; in 1840, the church of Harford, from Tioga to Cortland; in 1842, the church of Cameron, from Chenango to Bath; and in 1846, the church of Reading, from Bath to Chenango. These alterations have uniformly been made with the consent of the parties concerned, and with a view to their convenience.

The Synod of Genesee, comprising the Presbyteries of Ontario, Rochester, Genesee, and Niagara, and which was constituted a separate Synod by act of the General Assembly, as has been narrated, in 1821, has experienced changes similar to those of the Synod of Geneva. Within the limits of this Synod are situated the now populous cities of Rochester and Buffalo, with many large and flourishing villages of recent origin. The population of the region at large has immensely increased, and the circumstances of the Presbyterian church have been in the main prosperous. The number of ministers and churches has greatly increased, and the pecuniary ability of the churches to support the institutions of religion is much enlarged.

On the eighteenth of September, 1823, an additional Presbytery

was, by an act of the Synod, erected from the northern part of the Presbytery of Niagara, and the Western part of the Presbytery of Rochester. Its boundaries, in the act for its erection, are described in manner following, viz.—On the south, by the north line of the county of Erie, and the south lines of the towns of Shelby and Barre; on the east, by the west lines of the towns of Byron, Clarendon, and Murray, thence by a line running north to Lake Ontario; on the north, by the same lake; and on the west, by the river of Niagara. This Presbytery was to be denominated the Presbytery of Niagara, and was directed to hold its first meeting at Royalton on the last Tuesday in January, 1824. The remaining part of the original Presbytery of Niagara received the name of the Presbytery of Buffalo, but retained the records of the original Presbytery. The Presbytery of Niagara thus constituted, comprised the following ministers and churches:—from the original Presbytery of Niagara, Rev. Messrs. David M. Smith and George Colton, and the churches of Royalton, Wilson, Cambria, Lockport, Lewiston, and Niagara; from the Presbytery of Rochester, Rev. Messrs. Andrew Rawson and David Pratt, and the churches of Gaines, Barre, Shelby, and Ridgeway. We have already stated that the Presbytery of Angelica was, by an act of the General Assembly, in May, 1834, transferred from the Synod of Geneva to the Synod of Genesee.

In 1828 the church of Rush was taken from the Presbytery of Ontario, and attached to that of Rochester; and the churches of York and Moscow were taken from Genesee and attached to Ontario. In 1838 the church of Franklinville was detached from the Presbytery of Angelica, and connected with that of Buffalo; and in 1844 the church of Nunda was disconnected from the Presbytery of Angelica, and united with Ontario.

The Synod of Genesee was organized in 1821, with four Presbyteries: it now, in 1846, has six. At its organization the aggregate number of ministers was thirty-nine, and of churches seventy-one: in the reports to the General Assembly for the year 1846, the number of ministers is 136, of churches 143, and of communicants in those churches 16,046. The aggregate number in both synods, exclusive of the Presbytery of Pennsylvania, which is wholly within the State of Pennsylvania, is fifteen Presbyteries, containing 333 ministers, 340 churches, and 36,836 communicants. Under the care of the Presbyteries belonging to the Synod of Geneva were, at the time of the report, 42 licentiates; those from the Synod of Genesee were not reported.

Although the number of ministers and licentiates considerably exceeds the number of churches, still a very large number of the churches are without pastors, and destitute of the stated preaching of the Gospel. A considerable number of the ministers are professors in the Theological Seminary, teachers of Academies and High Schools, editors, or agents of religious and benevolent institutions; and though some of these preach with frequency, they have not the

care of a church. Some are through age or bodily infirmities incapacitated for stated preaching, and some, though good men and capable of preaching the Gospel with clearness, have not those popular talents necessary in this day of excitement to gain the attention of an audience. The greater part of the licentiates have received their theological education at the Auburn Seminary, and about half of them were licensed by the Presbytery of Cayuga. They remain nominally under the care of the Presbytery which licensed them until they find a settled residence. Probably the greater part of them are in places without the bounds of Western New York. Many of the churches are small, and feeble as to pecuniary ability. Some of these are located in places of recent settlement, and others where irreligion has from the beginning prevailed, or other Christian denominations have the ascendancy. Hence from inability, discouragement, and, perhaps, in some degree, indifference, they are without the stated preaching of the Gospel. This would be the case with very many of them, were it not for the aid afforded by the American Home Missionary Society. But though some of the churches are small and weak, others are large, and abundant in means to support the institutions of the gospel for themselves, and to aid in the support of them for those who are destitute at home and abroad; and with the ability they have also the *ready mind*. The Western Agency of the American Home Missionary Society embraces the eighteen westernmost counties in the State of New York. For the year ending May, 1843, it appears from the report, that the receipts from the field of this Agency during the year amounted to the sum of \$10,207 78, being an increase of \$2,767 80 over the receipts of the preceding year; and exceeding the amount of appropriations to feeble churches within the Agency for the same period, \$3,329 69. Nor does the Western Agency embrace the whole region of what we denominate Western New York. The counties of Onondaga, Madison, Chenango, Cortland, and Broome, are not included in its field.

When we consider that little more than half a century since, this whole region was a wilderness, inhabited by none but hostile Indians, destitute of roads and everything pertaining to civilized life; when we contrast with that scene its present aspect, its numerous population, its splendid cities and villages, its cultivated farms and elegant habitations, its extensive manufactories, canals, and railroads, its numerous literary and benevolent institutions, the vast number of edifices erected for the worship of Jehovah, many of them large and splendid, the 340 organized churches with nearly 40,000 communicants of a single branch of the church of our Lord Jesus Christ, with probably a much greater number in the other branches, we are led in astonishment to exclaim, "What hath God wrought!" "This is the Lord's doing: it is marvellous in our eyes." We must confess that it is not by might, nor by power of human effort, but by the Spirit of the Lord of Hosts.



## CHAPTER XI.

The Holy Spirit: the manner of His Operation. What constitutes a Revival. Revival of 1799. Revival in West Bloomfield: in Ulysses: East Groton: Homer: Sherburne: Pompey: Otisco: Onondaga: Coventry: Sherburne: Windsor. Extracts from the Minutes of the General Assembly, the Presbytery of Geneva, and Synod of Geneva. Revivals of 1816 and 1817; in Cazenovia, Manlius, Sherburne, Norwich, Homer, Ontario, Auburn, Elbridge, Genoa First Church, Cayuga Village, Locke, Ithaca, Newfield, Binghampton. Revival in Romulus, Lyons, Palmyra, Geneva, Middlesex, Gorham, East Bloomfield, Victor, Phelps, Richmond, Livonia, Mount-Morris. State of the Church west of the Genesee River. Revivals. Ministers laboring in the Region. Character of the Revivals of this period. Means and Measures.

THE true believer in the Lord Jesus Christ glories in acknowledging the work of the Holy Spirit in converting sinners and building up Zion. He knows that it is not by power of human effort, but by the Spirit of the Lord of Hosts, that the Church of Christ is built up in this world. Any enlargement of the church in the number of her members, which is not the result of the operation of the Holy Spirit upon the hearts of sinners, is to be considered as marring her beauty, and detracting from her real power. Hence the history of the enlargement of the church in any of her branches is a history of the work of the Holy Spirit on the hearts of mankind, turning them from darkness to light and from the power of Satan unto God. Without these operations of the Holy Spirit, the true church would soon become extinct. An organized body might remain attending on the forms of religion, but it would be in reality a synagogue of Satan. God gives his Spirit in a sovereign way, when and how he pleases, and in such measures as he sees fit. Sometimes his Spirit is withheld; at others, it awakens and converts an individual sinner, leaving the rest to hardness and stupidity. At times one of a city and two of a family are taken, and the others are left. When God sees fit, the Spirit is poured out in copious showers on a congregation, in connexion with the use of the means which God has appointed, and many sinners in a short period are converted. Perhaps, in many places, or through an extended region, at one and the same time this visitation of the Divine Spirit is enjoyed. In these several ways the church of Christ is continued in this world and enlarged. But especially is it the case that the church is built up by means of special and extensive outpourings of the Spirit, quickening saints and converting sinners. Such was the fact in the days of inspiration; such has been the fact in every period of the church down to the present time. That such should be the case God promised

to his church:—"I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring, and they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Such a season as that here promised, may with propriety be denominated a season of the *revival of religion*. Such a season a goodly portion of Western New York experienced in the year 1799, which year, for a considerable time afterwards, was spoken of as *the year of the great revival*. The history of that revival has been narrated in a former chapter.

From the period of the close of the revival of 1799, no very extended revival occurred again for a number of years. Some circumscribed instances took place; but as a general thing the churches were increased by additions of members emigrating from eastern churches, and by converts from the world brought in singly. In these ways many were added to the existing churches, and many new churches were organized. Occasionally a revival occurred in one of the churches, generally, however, of a circumscribed character. Such a revival occurred in West Bloomfield, in 1802. The author of this work, then a licensed preacher of the gospel, was statedly preaching to that congregation one half of the time. The church at that time consisted of twenty members, only seven of whom were males. The congregation was small, and met for worship in a moderate sized school-house. The first symptoms of a revival were manifested in a more than usual attendance on public worship, and earnest attention to the word preached. In a short time it was known that a number of individuals were deeply convicted of their guilty, wretched condition. With some their convictions came on gradually; others, from a state of entire stupidity, were suddenly brought into a state of deep conviction; but all were brought to consider themselves as heinous sinners against God. In this state of feeling, and with an increasing conviction of the desperate depravity of their own hearts, and their utter helplessness in themselves, they generally continued for some days, perhaps weeks, and finally with penitent hearts were led to cast themselves on the mercy of God through a Mediator, and thus found rest to their souls! The revival was not very extensive; perhaps as many as fourteen or fifteen were born again, making a goodly addition to the little church in that place, and laying a foundation for the settlement of a pastor.

In 1803, the town of Ulysses was visited by a refreshing shower of the Holy Spirit. The little church (now the church of Trumansburgh) was without a pastor or stated supply. They were visited by Rev. Jedidiah Chapman of Geneva, the stated missionary

of the General Assembly, in September, 1803. Previous to his coming a seriousness had commenced, and several individuals had embraced a hope of pardon through a Mediator, and were desirous of uniting with the church. In preaching his first sermon, Mr. Chapman remarks: "The word had great power on the hearers, to the joy and comfort of some, and terror and awakening of others." After the sermon he attended with the session to the examination of candidates for admission to the church, in which he remarks: "There appeared the greatest freedom and honesty in the persons examined, though the house was full of all sorts. Sixteen persons were approved, and several were put off for further trials. Among those approved there was one who had been a professed, and open, and notorious deist, who gave a very clear and affecting account of his awakening, conviction, and conversion before the whole assembly, with the appearance of great modesty and humility. He appeared to be humble indeed at the foot of the cross, which he so lately ridiculed and despised. This was indeed a most solemn meeting, and the whole assembly seemed much affected, though there was no noise or disturbance, but a very solemn and silent weeping and rejoicing mixed together." The next Lord's day, Mr. Chapman preached, admitted sixteen persons to the communion of the church, and administered the sacraments of Baptism and the Lord's Supper. He says: "The assembly seemed to be deeply impressed, and numbers appeared deeply distressed. This was truly a very solemn and joyful season. The Lord appeared to carry on his work here with glory and power." At a subsequent period, Jan., 1804, Mr. Chapman visited this church again, and eighteen persons were received into the church. "This," he says, "was truly a most solemn transaction, and had a wonderful effect on a very large assembly. The cold was extreme, accommodations but poor, yet such was the attention of the people, that every place was crowded by day and by night. They seemed never to be weary, and there was the greatest, most agreeable, and rational appearance of divine power attending the word and ordinances that I have ever seen in this country. I organized this church about a year before, consisting of only eight members, and now there are near fifty."

In the winter of 1805-6, there was something of a revival in East Groton under the ministry of Rev. Azariah Clark, but to what extent the writer is not informed. In 1806-7, a refreshing season was enjoyed in the congregation of Homer, under the pastoral supervision of Rev. Nathan B. Darrow, during whose ministry of about six years, ninety-five members were added to the church. In Sherburne, during the ministry of Rev. Roger Adams, continued from August, 1806, about three years, a precious season of revival was enjoyed, and a number added to the church as its fruits. A revival in Pompey and its vicinity, is noticed in a letter from Rev.



Hugh Wallis of Pompey, dated March 28th, 1806, and published in the Massachusetts Missionary Magazine. Mr. Wallis says:

"A little east of us in this town, it hath pleased God to pour out his Holy Spirit, and there are between forty and fifty hopefully the subjects of the regenerating grace of God. There have been but two or three instances of hopeful conversion in this society. The awakening took place in the east part of the town under the preaching of Mr. Rawson, a candidate for the gospel ministry. There has also been some attention in a society about fourteen miles west of this on Marcellus Ell. and about twenty are hopefully the subjects of renewing grace. The reformation began while they had no stated preaching. In the time of the awakening a Mr. Colton, of West Hartford (Conn.), came there and preached a few weeks. I preached there six sermons at two visits which I made them. These reformations have been attended with no unusual noise nor tumult, but with solemnity and decency. Those who have hopefully been regenerated, have been made sensible of their opposition of heart to God and divine things, and have generally been brought to have clear views of God's character, and of their own vileness in sinning against a holy God. They express a disposition to justify him, should he cast them off for ever. Thus it appears that God has not forsaken us in these goings down of the sun."

The place here denominated Marcellus Ell. the writer supposes is now the town of Otisco. The town of Marcellus at that period embraced the present towns of Marcellus and Skeneateles, with a considerable share of Spafford and Otisco. Mr. Rawson is spoken of as a candidate for the Gospel ministry, which, in the language of the emigrants from New England, means a licensed preacher. In 1807, under the ministry of Rev. Dirck C. Lansing, something of a revival was experienced in the congregation of Onondaga. As the fruits of this revival about twenty members were added to the church, on profession of their faith. In 1808, in the newly organized church of Coventry, a revival was enjoyed which added twenty-four members to the church. In 1810 or 1811, the congregation of Sherburne were again visited with a gracious outpouring of the Spirit under the ministry of Rev. Abner Benedict, and some thirty or forty were added to the church as its fruit. The pastor of the church of Windsor, in a letter to the author, says—"Up to 1810, additions to the church were comparatively few, and many of them by letter. But in 1810 and 1811, under the faithful and earnest ministrations of Rev. Messrs. Joel T. Benedict and David Harrowar, a precious season of refreshing was enjoyed. The Spirit of the Lord attended their labors, and manifested his converting presence in the hearts of many, and never has there been a greater revival of religion at any one period in this place. Meetings for preaching, exhortation, and prayer, were frequent for se-

veral months, and it was supposed that fifty or sixty individuals were brought into the kingdom of Christ." On the minutes of the General Assembly for May, 1810, we find the following notice: "In the western parts of the State of New York, particularly in the newly settled regions, the progress of religion has been great: that desert buds and blossoms as the rose, and promises under the auspices of grace to become as the garden of the Lord." This is the first allusion to any revivals of religion in Western New York, that is to be found on the minutes of the General Assembly. Indeed there is an almost entire want of documents relating to this subject. The most that can now be gleaned on this subject is from the personal recollections of aged Christians, who have been long in the region.

In June, 1808, the Presbytery of Geneva, then the only Presbytery in Western New York, record—"The Great Redeemer has not forsaken his cause among us. His churches, attended with his blessed influences, increase in numbers, and abundant encouragement is afforded to his friends and followers to continue and increase their exertions in the great cause, which, we are assured, shall finally triumph in all the earth." In November, 1808, they say, "In some of our churches there is considerable attention to religion, and numbers are under serious impressions. The Great Redeemer is displaying his power and grace in conquering sinners, and building up his children in faith, holiness, and comfort, which affords great encouragement for increasing exertions on the part of the ministers of Christ." In November, 1809, it is recorded, "In some of our congregations the Great Head of the church has been pleased to revive his work and build up his kingdom." On the minutes of the General Assembly for 1812, it is stated that several congregations within the bounds of the Presbyteries of Geneva and Cayuga had been visited with effusions of the influences of the Spirit. On the minutes of the Presbytery of Geneva, it is noted that the cause of religion was, upon the whole, in a flourishing state. The minutes of the Synod speak of revivals in Danby and Candor. During the same year a revival was enjoyed in Homer. This revival in Homer, a missionary states, under date of March, 1813, had added 160 members to the Presbyterian church, and between 70 and 80 to the Baptists. About 20 or 30 more were expected to unite with the Presbyterian church. In 1813, a measure of revival was vouchsafed to Coventry. The minutes of the Synod of Geneva for Oct., 1812, mention revivals in Homer, Preble, Pompey, German, Otisco, Virgil, Skeneatoles, and Attica. The minutes of the General Assembly for May, 1814, speak of the congregations of Pompey and Homer as "*eminently* favored with these effusions of mercy." The minutes of the Presbytery of Geneva, under date of Feb. 21, 1815, state, that "though there has been no extensive revival of religion among us during the

year past, yet some of our churches have received considerable additions to their communion; and in two or three congregations there has been a serious and special attention to the concerns of the soul, and numbers have been hopefully converted." The minutes of the Synod for October of that year, speak of powerful revivals in Lyons and East Bloomfield. Romulus also is noted on the minutes of the Presbytery.

Up to this period, the revivals in Western New York were comparatively few, though the author of this work entertains no idea that he has been able to enumerate all that occurred in the Presbyterian and Congregational churches. The sources of information are very meagre; and even as it respects the revivals which have been noted, the author has not, in most instances, been able to state any particulars. They were of an isolated character, and nothing like a period of general revival had occurred since that of 1799, though the churches in Western New York had greatly increased in numbers, not only by immigration, but also by conversions from the world of the ungodly. But the time had arrived in which God was disposed to display his power and grace in a more signal manner, in building up Zion in those ends of the earth. The years 1816 and 1817, in Western New York, were peculiarly years of the right hand of the Most High. The revivals in these years were more numerous, and of greater extent, than in former years. The congregations in which revivals, in a greater or less extent, were experienced, in the course of these two years, were those of Cazenovia, Smithfield, Genoa, Manlius, Onondaga, Pompey Hill, Sherburne, Homer, Norwich, Fabius, Otisco, Owasco, Elbridge, Auburn, Scipio, Cayuga village, Genoa first church, Locke, East Groton, Sempronius, Ludlowville, Ithaca, Danby, Lisle, Western (now Berkshire), Newfield, Binghampton, Coventry, Romulus, Lyons, Wolcott (now Huron), Palmyra, Geneva, Middlesex and Gorham (now Rushville), East Bloomfield, Victor, Richmond, Livonia, Parma (now Ogden), Riga, Murray (now Bergen), Mount Morris, Buffalo, Hamburg, Gainesville, Eden, Willink, and Pomfret. The writer believes that revivals of greater or less power were experienced in a number of other congregations, but he has not the data to determine the point with certainty; and with respect to the congregations named, in several instances, the sum of his information is, that a revival was enjoyed. But, in other instances, his information is of a more definite character.

In Cazenovia, the pastor of the church, Rev. John Brown, in a letter dated June, 1816, says: "About the middle of December last, God was pleased to pour out his spirit in no inconsiderable degree. The first appearance of an awakening was a few minutes after the close of a prayer meeting and conference. A certain female mentioned to some of her companions the alarming condition in which she viewed herself; a divine influence appeared to



seize nearly all who were present. The next evening, I preached in that neighborhood ; it was as solemn a season as ever I witnessed. Numbers were soon awakened in different parts of the society. About fifty have been added to the church since the attention commenced ; some now stand propounded to the church, and some more are to be propounded next Sabbath. Children have been sharers in the work ; seven or eight have been added to our church under the age of fourteen. There are a number of others, and one about seven years of age, entertaining hopes of a saving change, and apparently on good ground. Some are now under awakening influence."

In an article in the *Panoplist*, under date of Dec. 25th, 1815, it is stated that "at Manlius, sixteen have, within a few weeks, been added to the church ; and, what is remarkable, the work commenced among the most profligate class of people, some of whom now exhibit hopeful evidence of a work of grace on their hearts." In the town of Manlius, at this period, there were two, and perhaps three, Presbyterian churches. The author does not know to which of them the above information refers. A writer in the *Religious Intelligencer* states that in May, 1817, a revival was in progress in Manlius village, and that subsequently the good work was more visible among the people, and a number of conversions followed, in which the sovereignty and freeness of divine grace were strikingly manifested. As the result of this revival, the church, by the middle of July following, had increased from thirty-one members to fifty-eight.

At this period in Sherburne two churches of the Presbyterian or Congregational order existed. A revival commenced about the first of April, 1816, and in a very few weeks it spread with amazing rapidity into almost every part of the town. As the result of this outpouring of the Spirit, more than two hundred members were added to the Presbyterian churches of Sherburne, and that of Smyrna, an adjacent town. The good work extended into Columbus, a neighboring town ; and at the same time the influences of the Spirit were shed down upon Preston, Truxton, and De Ruyter.

In Norwich, previous to 1814, it is stated that no church existed. The ordinances of the gospel were neglected. Vice and immorality, especially profaneness, greatly abounded ; and, if the Sabbath could be distinguished from other days, it was by being more devoted to the pursuits of vanity, and the practice of iniquity. In June, 1814, a Congregational church was organized with twenty-one members. About the middle of December, 1816, it was manifest that the Spirit of God was moving on the hearts of the members of the church. By the close of the year, the work had become general ; and was deep, rapid, and irresistible. There was scarcely a thoughtless mind in the whole village. In a short time more than a hundred professed a hope in Christ. All classes were sub-

jects of the work ; the old, and the young ; the rich, and the poor ; the learned, and the ignorant ; the lawyer, the farmer, and mechanic ; all alike were made to bow to the sceptre of Immanuel. In the month of June, it is stated, that more than sixty had united with the Congregational church. The revival in Homer of 1816 is mentioned as "a powerful revival." In the Religious Intelligencer, it is denominated, "a wonderful outpouring of the Spirit." The next February, it is noted that seventy-five had united with the Presbyterian church. On the minutes of the Synod for Feb. 1817, the number of hopeful converts is said to have been about one hundred and fifty-five.

In Owasco it is stated, that as the fruits of a most glorious work of divine grace, about three hundred persons were added to the church, of whom one hundred and three joined it in one day. The church with which these persons united, is supposed to have been the Reformed Dutch Church in that place, then under the pastoral care of Rev. Conrad Ten Eyck, an eminent *man of God*, since deceased.

In Auburn the revival commenced in April or May, 1817. At this time the church contained but 14 male members. Rev. D. C. Lansing had just commenced his labors as pastor with the church. At a communion season on the 4th of May, fourteen individuals united with the church. God was manifestly present. The members of the church were aroused from slumber, and with penitent hearts engaged in duty. Sinners were alarmed and led with solicitude to inquire, "what must we do?" From this period the work progressed with great efficacy, and in a rapid manner. At the communion season—the first Sabbath in August, one hundred and forty persons stood up, in presence of an immense congregation, and entered into solemn covenant with God, and with his people. Others were added at subsequent periods. The late Mr. John Oliphant, who was at that time a ruling elder in the church, and a most active assistant in using the means for carrying on this good work, says, "I believe there were more than two hundred souls added to the church, as fruits of that revival." In Elbridge the late pastor states, "In 1817 the church enjoyed a revival under the pastoral care of the Rev. Jabez Chadwick." As to the extent of this revival the author has no information. In Cayuga village it is stated, that there was an extensive awakening ; but of its results the author is not informed. In Genoa first church, the pastor informs that "there was a revival in the year 1817, commencing in the summer and extending through the fall and a part of the winter. This work was confined to one portion of the congregation, and thirty or more were added to the church as the result." In the town of Locke (now Groton East), a seriousness commenced early in autumn, 1816. In October the work had become powerful, and was progressing. In February following, the pastor

wrote, "The state of things in regard to religion is very interesting with us. The Lord has been very gracious to this people. About one hundred and seventy, we hope, have been the subjects of divine grace, and the work continues with a good degree of power. Thirty were added to the church last Sabbath."

In February, 1816, Rev. William Wisner commenced preaching in the village of Ithaca, on an engagement for one year. The church was at that time in the lowest state of depression, consisting of but twenty members. Of these, three of the eight male members were in a short time excommunicated for heresy, or gross immorality, and two of the females were suspended from the communion. No convenient place of worship was at command. But, notwithstanding the discouraging circumstances, soon after Mr. Wisner's ministrations commenced, some special seriousness was apparent in the congregation, and a number of hopeful conversions occurred. At the first season of communion in the Lord's Supper, after the arrival of Mr. Wisner, which occurred in the spring of 1816, seventeen members were, on their profession of faith in Christ, added to the church; and, in August ensuing, eleven more were received. In the autumn of 1817, two leading gamblers and horse-racers were hopefully converted, and, with about forty more individuals, united with the church on a profession of faith. These were indeed times of rejoicing to the little flock in Ithaca, although yet much open wickedness prevailed around them.

The minutes of the General Assembly for 1817 say, "Cayuga Presbytery is among those favored portions of our church, which the Lord hath blessed indeed." Ithaca, Lisle, Sempronius, Scipio, and Danby, have richly partaken in divine influence; but especially have we to mention the congregation of Locke, as particularly distinguished for those trophies of grace, which the Lord hath gathered to the honor of his glorious name." Respecting the revivals in Lisle, Sempronius, Scipio, and Danby, the author has no information beyond what is contained in the above extract. In 1817 a measure of divine influence was felt in Newfield, in connexion with the labors of Rev. John Bascom, as the result of which a Presbyterian church was organized, consisting of eleven members, to whom about thirty more were added in a short time. In 1816, Rev. Benjamin Niles was employed by the people of Binghamton to preach to them. No Presbyterian or congregational church existed there at that time. A Reformed Dutch church had been organized there, as has been already narrated, but it had become nearly extinct, and was without a minister. Error and wickedness were exceedingly prevalent. A revival, in a small measure, immediately followed the coming of Mr. Niles. As the result of this a congregational church was organized, consisting of twenty members. The revival in Coventry in 1816 and 1817 added twenty-eight members to the church. Several other congregations east of



the Cayuga Lake have been mentioned as participating in these revivals, but the author has no definite information concerning them.

Leaving this eastern portion of our territory, we would cross the Cayuga Bridge, and survey the territory which lies westward of that meridian. At Romulus, the minutes of the Presbytery for February, 1816, speak of a revival as in progress. On the minutes of the General Assembly, it is characterized as "copious and extensive." The same characteristics are given of a revival in the Congregation of Lyons, coincident with the other in point of time. Under date of September, 1816, it is remarked, that,—“In the towns of Romulus and Lyons, during the past year, the work of grace has been very extensive, but now appears to be on the decline.” Wolcott is mentioned on the minutes of the General Assembly, as having experienced a share in this work of grace. The writer believes that it was comparatively small. Wolcott, at that time, included Huron and Rose, with only one Presbyterian church for the whole territory, and that composed of a small number of members. In September, 1816, it was stated that, in Palmyra, a glorious work had commenced,—that many were rejoicing in hope, while multitudes were inquiring the way of salvation. About 120 hopeful converts are stated on the minutes of the Synod, as the result of this effusion of the Holy Spirit. Geneva is also mentioned as a place where there was an increased attention to the things of religion, and some hopeful subjects of divine grace. In Middlesex (now Rushville) there was a revival of great power and extent, as the result of which, 100 or more united with the church, and, according to the testimony of the present pastor, nearly all remained steadfast in the faith. At the same time, Gorham (now Hopewell) was visited with the showers of the Spirit, and a goodly number were hopefully converted to God. In East Bloomfield, the pastor of the church states, that in 1816, an extensive revival was experienced. This revival must have commenced at a somewhat earlier period. On the minutes of the Synod of Geneva for October, 1815, a powerful revival in East Bloomfield is noticed. Victor and Phelps are noticed in the Religious Intelligencer for September, 1816, as places in which there was an unusual attention to the important concerns of religion. In Richmond, the addition of fifty members to the church in the year 1817, manifests that the revival embraced that congregation. In Livonia, a correspondent of the Religious Intelligencer, under date of April, 1817, says: “The work made its appearance about the 20th of December last, in a district school; and although it required much labor to detect and discourage self-righteous hopes, yet we have reason to hope in charity for at least forty; thirty of which belonged to the school. On the 1st of January, a society was here formed among the young people, called *The Juvenile Literary, Moral, and Tract Society*.

Among forty members at its commencement, there were but three who professed to have any hope of an interest in Christ; now twenty-two more give evidence of piety." Mount Morris is also mentioned as a place in which God was manifesting his power and goodness, in causing sinners to embrace Jesus as the only ark of safety.

In the progress of our survey of the revivals of this period in Western New York, beginning at the east, we have proceeded westward, as far as to the Genesee river. Westward of that boundary the country was but sparsely populated. Previous to the war with Great Britain, the country was being rapidly settled. That war, in a great measure, put a stop to the progress of the settlement. Indeed, many who had emigrated to the territory before the war, removed back to the place from which they had emigrated, or to some place where they could feel greater security from the ravages of hostile Indians. But after the restoration of peace in 1815, the settlement of the country recommenced, and the progress was very rapid. With the progress of the settlement, religious institutions kept pace; churches were organized, and ministers introduced. The churches, however, at the period we are now contemplating, were few and weak, and most of them destitute of the stated preaching of the word. God, in his mercy, remembered them in their low estate, and visited them with the reviving influence of his Holy Spirit. Parma, Riga, and Murray, are mentioned as places where revivals were experienced of some considerable extent; and in the minutes of the Synod for February, 1817, Gainsville, Buffalo, Hamburgh, Eden, Willink, and Pomfret, are enumerated among the congregations, in which an increased attention to the things of religion, and some hopeful subjects of divine grace were found. A notice inserted in the Buffalo Gazette, at the commencement of the year 1817, says,—“It may, perhaps, rejoice the people of Zion, to be informed, that throughout this section of this lately heathen country, the Spirit of the Lord and the spirit of the gospel are extending far and wide. Eight persons were received into fellowship with the Presbyterian church at Buffalo, on last Lord's Day. The towns of Willink, Hamburgh, and Eden, where formerly the Spirit of the Evil One enchained the hearts of many, the stately steppings of the Redeemer are seen, and the great inquiry is, “What shall I do to be saved?”

At the period of these revivals on the Holland Purchase, ministerial labor was greatly needed. Rev. Silas Hubbard had been settled as pastor of the church of Warsaw, in Oct., 1813, but the pastoral relation was dissolved on the second day of May, 1816. In November, in 1815, Mr. Miles P. Squier, a licensed preacher of the Gospel from Vermont, came to Buffalo on an invitation from the principal citizens of the village, to preach to them, with a view to a permanent residence and settlement, and on the third day of

May, 1816, he was ordained to the work of the Gospel ministry, and installed pastor of the Presbyterian church of Buffalo, by the Presbytery of Geneva. At the time of his installation, he was the only settled minister having a pastoral charge over a particular congregation on the Holland Purchase. His labors were immediately blessed to the conversion of souls. Rev. Hippocrates Rowe was installed by the Presbytery of Geneva, pastor of the congregations of Warsaw and Orangeville, on the fourth day of December, 1816; and Rev. Samuel Swezey, on the twelfth day of March, 1817, was installed pastor of the congregation of Pomfret (now Fredonia), by the Presbytery of Niagara, which had been organized in February preceding. At this time Rev. Hugh Wallis was preaching as a stated supply in Pembroke. How long these ministers had, at this period, been laboring on this territory, is not known to the writer; it was, however, but a short period. Whether their preaching and other labors, were instrumental in bringing on the revivals, or whether their coming was the result of excited attention connected with the outpouring of the Spirit previous to their coming, the writer is not able to state. Mr. David M. Smith, a licensed preacher of the gospel from Connecticut, was probably preaching in this region in 1816. He was received under the care of the Presbytery of Geneva, Feb. 12th, 1817, and was ordained and installed pastor of the congregation of Lewiston, July 1st, 1817. At the same time, Mr. Calvin Colton, a licentiate from the Presbytery of New York, was ordained an evangelist. Mr. Colton, it is believed, had but newly arrived in the region, during the period of these revivals; itinerating missionaries, to some extent, labored on this part of the moral vineyard. Some from the Genesee Missionary Society, were employed for short periods: one for a short period each year by the General Assembly; but the most important missionary labor in this field was that of Rev. John Spencer, who is mentioned in a former chapter of this work, and who seems to have been the standing missionary of the Connecticut Missionary Society. His labors in the service of that Society commenced in 1807, and were continued for a number of years, almost without interruption. It is believed that he was in the service of the Society the whole of the years 1816 and 1817, and that his labors were eminently useful in promoting the work of the Lord. A more diligent, faithful missionary, probably could not have been found.

As to the character of the revivals in Western New York of this period, the author is not aware that there was anything peculiar in them to distinguish them from the revivals of preceding times. No new measures were adopted in addition to those which had by the evangelical church been considered legitimate. The observations which were made respecting the revival of 1799, will apply, with little allowance, to the revivals of this period. It is, however, to be observed, that in these revivals of 1816 and 1817,



there was a vastly greater number of laborers in the spiritual harvest, and consequently, much less of what might be denominated co-operation, than in that of 1799. Hence some greater variety in the manner of addressing saints and sinners, and in the mode of conducting religious meetings, might be expected to take place. Pastors were assisted at times by neighboring ministers, and vacant churches obtained such assistance as they could ; but such an order of ministers as *evangelists*, or technically called, "*revival preachers*," whose business it was to go from place to place and "*get up a revival*," and, by the use of peculiar instrumentalities, effect the conversion of a great many souls, was not then known. The minister who preached the gospel plainly, fully, earnestly, affectionately, and constantly, was a revival preacher, nor was it considered that any novelties were needed to convert souls. This was understood to be the proper office-work of the Holy Spirit. The revivals of this period are believed to have been the genuine work of the Holy Spirit of God ; the results on the review bear the most decided testimony as to the character of the work.

## CHAPTER XII.

History of Revivals continued. Synod of Geneva, 1819. Prattsburgh. From 1822 to 1825; 1826. Presbytery of Cayuga, Cortland Village, Marcellus, Genoa, Groton, Cayuga, Auburn, Ithaca, Danby, Candor. Character of the Revival, and means used. From 1827 to 1830. Revivals of 1831. Minutes of the General Assembly. Narrative of the Synod of Geneva, of the Synod of Genesee, of the Presbytery of Chenango, Cortland, Tigoa, Cayuga, Geneva, Bath, Angelica. Revivals in Onondaga Presbytery.

IN the preceding chapter we have brought down the history of revivals in Western New York to the close of the year 1817. That and the preceding year constitute an era of revivals, memorable in the history of Western New York. In the years which succeed, for a considerable period, the revivals are not so frequent, nor, in the general way, of equal extent. The last remark is not universally the case. God continued to manifest his gracious presence with his church, in effusions of the Spirit in a greater or less measure, showing his readiness to grant blessings when sought unto in the way of his own appointment. On the minutes of the General Assembly for May, 1818, the Presbytery of Cayuga is particularly noticed as one which had been blessed with revivals more extensively than any other. "Out of twenty-six congregations," it is said, "seventeen have been visited with the outpourings of the Spirit, and nearly six hundred added to the church on confession. Of these seventeen, the trophies of divine grace have been most numerous in the congregations of Ithaca, Lansing, Aurelius, but chiefly Auburn." This statement undoubtedly refers in part to what was related in the preceding chapter. On the minutes of the Synod of Geneva for February, 1819, it is recorded: "In the extensive region which Niagara Presbytery embraces, a special attention may be said to have characterized the religious aspects of Lewiston, Clarence, Cayuga Creek, Pembroke, Gainsville, Le Roy, Fredonia, and, what is particularly interesting, the Aborigines at their villages near Buffalo. By these special favors, and the more ordinary attention, the churches within the bounds of the Niagara Presbytery have received an animating increase. The Presbytery of Ontario appears to have been favored with some special attention in the towns of Penfield, Bloomfield, and Riga. The Presbytery of Geneva report a gradual reformation of the people within their bounds, and a uniform attendance on the means of grace. The town of Ulysses has experienced a copious refreshing, and already reckons about fifty among the professed converts. Within the bounds of the Cayuga Presbytery, the vil-

lage of Aurora has received an abundant effusion of the Holy Spirit since August last, and about fifty hopeful subjects of grace are reckoned among its fruits. The Presbytery of Onondaga have many good things for which to praise the Lord Jehovah. A deep and general seriousness in the course of the last year has pervaded the first church of Onondaga, the first church of Pompey, the village of Orville, the towns of Sullivan, Lenox, and Lysander, by which the kingdom of the Redeemer within their limits has been greatly increased and strengthened. The Presbytery of Bath presents a truly affecting instance of divine power and grace in the town of Prattsburgh. In the adjoining corners of Bath and Prattsburgh, about thirty have recently been brought to the knowledge of the truth, as it is in Jesus; and in the more central part of Prattsburgh, the work within two weeks past has assumed the most interesting features, and an overwhelming influence. Between forty and fifty, it is credibly stated, have been hopefully born again, within the short compass of ten days; and the present moment with that people is a season big with the prospects of Zion's glory, and travailing for the birth of many souls."

The expectations of the people of God respecting this revival in Prattsburgh were not disappointed. It continued for some time with great power, and, as the final result of it, about seventy members were added to the Presbyterian church. Time has tested the genuineness of this work, and evinced in the clearest manner that it was a gracious work of the Holy Spirit, who alone quickeneth dead sinners and imparts spiritual life.

The years 1819 and 1820 were characterized by revivals in Sherburne, Smyrna, Smithfield, and neighboring towns; Homer, Truxton, Coventry, Newark Valley, Ithaca, Ludlowville, Genoa, Auburn, Onondaga, Marcellus, Geneva, Phelps, Jamestown, and Ellicott. Some of these were very extensive, and in view of them it may be truly said, that a great company were obedient to the faith.

In the following year we find as congregations or places visited in a special manner, with the gracious influences of the divine spirit, the names of Smithfield, Cazenovia, Lenox second church, Manlius third church, Onondaga second church, De Ruyter, German, Oxford, Virgil, Preble, Homer, Truxton, Skeneatoles, Elbridge, Brutus, Sennett, Auburn, Lyons, Phelps, West Bloomfield, Lima, Avon, Rochester, Ogden, Ridgeway, Shelby, East Riga, West Riga, Barre, and Royalton. It will be perceived that in this list of names several are the same that were named the preceding year. Probably the revival that commenced the preceding year was continued, and so became a subject of report two years in succession.

During the years 1822, 1823, 1824, and 1825, the gracious visitation of the Holy Spirit was experienced in many of the congre-



gations in Western New York. We may mention the following as having come to the knowledge of the writer, viz:—Sullivan second church, Lennox first, Pompey first, Pompey second, Pompey third, Granby, Onondaga first, Salina, Camillus, Otisco, Sempronius, Windsor, Binghamton, Union, Ithaca, Groton, East Groton, Scipio second, Moravia, Milan, Waterloo, Junius second, Clyde, Romulus, Geneva, Phelps, Palmyra, Bellona, Middlesex, Naples, Prattsburgh, Pulteney, Bath, Dansville village, West Bloomfield, Richmond, Livonia, Mount Morris, Groveland, Orangeville, Nunda, Geneseo village, Pittsford, Perrinton, Chili, Wheatland, Riga, Bergen, Warsaw, Sheldon, Lockport, Buffalo, Fredonia, Cold Spring, and Jamestown. In many of these congregations the outpouring of the Spirit was abundant, and the numbers of the impenitent hopefully converted was great; in some, it was a gentle refreshing shower, terminating in the conversion of a few individuals, and bringing them into union with the visible church. In the congregations of Mount Morris and Buffalo, the showers of the Spirit were repeated during these years.

The year 1826 was peculiarly distinguished in Western New York as a year of the right-hand of the Most High. The rain of righteousness descended in copious effusions upon the congregations of Cazenovia, Pompey first church, Cicero, Manlius first, Manlius second, La Fayette, Otisco, Homer, Cortland Village, Harrison, Fabius, Preble, Candor, Danby, Ithaca, Ludlowville, Groton, Genoa, Auburn, Marcellus, Elbridge, Cayuga Village, Canandaigua, Marion, Huron, Parma and Greece, Lockport, Cold Spring, Buffalo, Indian Stations, especially Tuscarora, Aurora west, Concord, and Evans. The narrative of the state of religion within the Presbytery of Cayuga for the year 1827, exhibits in a very affecting manner, the power and the sovereignty of divine grace in these revivals. It says: "The Presbytery have at present forty-two churches under their care, to nine of which there has come within the past year a time of refreshing from the presence of the Lord. The infant church at Cortland village has been made greatly to enlarge the place of her tent. During the last winter a powerful work of the Spirit commenced in that place. The Spirit descended like a rushing mighty wind, and in its progress levelled many of the strongholds of sin, the Babels of spiritual pride, the entrenchments of heresy, and the strongest fortresses of infidelity. Under the plain, unadulterated, and unadorned exhibitions of Gospel truth, small children, in connexion with confirmed infidels, and bold blasphemers, were heard mingling their cries for mercy. They number more than a hundred, as the fruits of this blessed work.

"In Marcellus the state of religion became more interesting, about a year ago. There was some unusual engagedness amongst the members of the church. Christians began to feel the importance of shaking off their slumbers, and awaking to greater pray-

erfulness and effort. The state of things kept gradually improving, till the months of April and May, at which time it became highly interesting. Many sinners became deeply distressed, and amongst others some Universalists were heard anxiously inquiring, "What must we do to be saved?" and almost daily some were added to the number of the faithful. About forty are reckoned the hopeful subjects of the work.

"In Genoa, after a long wintry season, during which almost everything seemed to have felt the chill of spiritual death, the vernal sun has returned with his life-giving influences. Some time during the month of February, the church and congregation assembled to observe a season of fasting and prayer; and during the exercises of that day there was visible some unusual solemnity. There were some searchings of heart amongst the people of God, who now began to feel the importance of strengthening the things that remained, and which seemed ready to die. This state of feeling continued gradually to increase, till the united and agonizing cry of the whole church was, 'O Lord, revive thy work.' The influence now extended to the unconverted, and the slumbers of death were broken. Throughout the whole congregation there was very deep solemnity, and many were heard to ask the way to Zion, with their faces thitherward. About fifty have hopefully passed from death unto life, and the hope is indulged that the Spirit is not yet departed.

"To the east church in Groton, the past season has been one of uncommon interest. On the members of that church God has been pleased to pour out a spirit of grace and supplications, and, in evidence of the truth of the promise that he has never said to the seed of Jacob, 'Seek ye me in vain,' they now tell of one hundred and fifty, who have begun their song of praise to him that loved them, and washed them from their sins in his own blood.

"Although the passing cloud of divine influence has distilled its blessings less copiously on the small church of Cayuga than on some others, yet hopes are there entertained of twenty-five, as being born again to a new and divine life.

"In Auburn, which has repeatedly heretofore been the theatre of the Spirit's special operation, there is at present an incipient revival of cheering promise. Between sixty and seventy, it is hoped, have shared its saving influence.

"Upon the congregation at Ithaca, the Holy Spirit has come down with resistless and overwhelming power. Those doctrines of the cross which have ever been to some a stumbling-block, and to others foolishness, and against which the pride of the carnal heart has always aimed a deadly opposition, have there proved to be the power of God unto salvation. That congregation has the name of being always attentive to the means of grace, and on several previous occasions, the humbling truths of the gospel have found their way to the consciences of numbers of the impenitent.

But never before has that place been favored with a work so general in its influence. During the two past years religion was in a very declining state, especially the last, and it was not till the month of June, 1826, that the state of things became more encouraging. At that time three pious females, taking a view of the desolations of Zion, had their hearts drawn out in prayer to Israel's God. Like those pious Jews spoken of by the prophet, they 'spoke often one to another,' to encourage each other's hearts, and to strengthen each other's hands. Through their united exertions, a female prayer-meeting was revived, which had been suffered to go down. The spirit of prayer thus enkindled, continued to increase and spread till about the middle of October, when the whole church seemed to travail in birth for souls. This spirit of agonizing prayer was in most cases not general, but specific in its objects, taking hold of particular individuals. To such subjects the hearts of Christians would often be directed, without their being able to assign the reason, and would be drawn forth in the most agonizing supplications, while for the time the dearest friends who were also in a Christless state, would be comparatively forgotten. These prayers in many cases received the most signal answers, and the promise was often literally fulfilled: 'While they are yet speaking, I will hear.' While a little group of Christians would be gathered together, with one accord, in one place, to pray for some distressed sinner without his knowledge, light would break into his soul, and leaving his retirement for the purpose of informing his Christian friends that he had found the Saviour, he has discovered them agonizing at a throne of grace on his behalf. For some time after the commencement of the work, it was chiefly confined to children, but afterwards it almost entirely left the children, and passed up to persons of mature age. Of the 250 hopeful converts, are to be found persons of every age, of every class of society, of every complexion of character, and of every grade of mental cultivation. The libertine has been reformed; the man of strict morality has felt his need of that holiness, without which no man shall see the Lord; and many a cold professor has felt the anguish of a wounded spirit, and been brought again to cry for mercy. There has been nothing noisy or disorderly in their solemn assemblies, even when the excitement was at its height; but while sinners have been suffering the most awful and overwhelming agony, so that their trembling limbs have been actually unable to support them, the house of worship, save the speaker's voice, has been silent as the grave. In most cases, the distress of mind has been most pungent, produced by a strong conviction of the entire alienation of the heart from God; and such convictions have been usually followed by very comforting views of Christ as a Saviour, Almighty, and in every respect, All-sufficient. This revival numbers among its subjects more than half of the Bible class, and a goodly number both of the



teachers and scholars of the Sabbath school, and the precious work still continues.

“In the congregation at Danby, the work has been quite as powerful, and perhaps more so, in proportion to its numbers, than at Ithaca. The commencement of the work in both places was simultaneous, and most of the remarks which have been made in reference to the work at Ithaca, will apply also to that of Danby. The state both of religion and morals had antecedently been very low; but, in the progress of the work, almost every house has been visited, and some almost whole families have been taken. The hopeful subjects of the work, which is still in progress, amount to two hundred.

“The revival in Candor is yet in an incipient state; twenty have been hopefully converted, and thirty more are in a state of deep anxiety.

“The aggregate of hopeful conversions noticed in the foregoing details, is 900. Six hundred and seven new members have been added to the nineteen churches from which reports have been received, making an aggregate now in the communion of those churches, of 2,348.

“As a general remark in reference to the above mentioned revivals,” the Presbytery say, “it may be observed, that we have heard of no extraordinary array of means—nothing but the foolishness of preaching, a plain and faithful exhibition of gospel truth, the instruction of Sabbath schools and Bible classes, and private addresses to the consciences of the impenitent. In almost or quite every case, we have heard of the conversion of sinners being preceded by a very uncommon spirit of prayer on the part of Christians. In regard to those places for which God had blessings in store, he seemed to say, ‘I will yet for this be inquired of by the house of Israel, to do it for them.’ Most of the other churches under the care of this Presbytery, hearing of these displays of divine power and mercy, have been awakened to more than ordinary engagedness in prayer, and we sincerely hope that this season of refreshing may not pass away until they have all been visited.”

The foregoing view of the revivals which occurred in the Presbytery of Cayuga, will serve as a specimen of the revivals generally in Western New York at that period. The writer is not aware, that at that period there was any very noticeable difference in the character of the revivals which took place, or in the means employed to promote them.

During the year 1827, the visitations of the Holy Spirit were in a considerable degree intermitted, though in some places refreshings were enjoyed. The congregations of Smithfield, Pitcher, Owego, Newark valley, East Groton, Southport, Wayne, Ogden, Wheatland, Warren, and New Hudson, are noticed as watered with the dew of the Heavenly Spirit, in a more than ordinary

manner. In 1828, the number of congregations visited was much greater, and dispersed over all parts of the field, and the number of souls hopefully converted to God, was very considerable. The author has a catalogue of nearly thirty congregations in which revivals of a greater or less extent were enjoyed in the course of the year. The revivals in 1829 were less numerous than in the preceding year, yet Western New York in this year had an evidence that the Lord had not forsaken his heritage, and a considerable number of the churches were revived by the showers of the Spirit of God, poured out upon them, and many sinners were converted unto God. The congregations, in which there were special outpourings of the Spirit in 1830, were more numerous than those in 1829. The author has information of more than twenty congregations in which the blessing was poured down in goodly measures, rejoicing the people of the Most High.

But it was in the year 1831, that the most extraordinary displays of the power and grace of God, in reviving his work and converting souls in Western New York, were exhibited. This year was emphatically a "year of the right hand of the Most High." The author has the names of nearly sixty congregations which shared in this blessed work, and he entertains no idea that the list is by any means complete. This work of grace was extensive and powerful, not only in Western New York, but generally throughout the bounds of the Presbyterian church in the United States, and in the congregational churches of New England. In the Narrative of the state of Religion within the bounds of the Presbyterian church, for May, 1832, the Assembly say, "It is our delightful privilege to report that sixty-eight Presbyteries have been blessed with the special influences of the Holy Spirit, reviving the churches, and bringing perishing sinners to the saving knowledge of the truth. In these highly favored Presbyteries, about seven hundred congregations are reported as having been thus visited in rich mercy. Several Presbyteries have had their whole territory pervaded by a heavenly influence, and every congregation has become a harvest field for the in-gathering of souls to the fold of the Good Shepherd." Among the Presbyteries which were distinguished the preceding year, "by a mighty prevalence of the work of God," are included Chenango, Cortland, Cayuga, Geneva, Ontario, Niagara, and Buffalo. Of these, it is said "that all or nearly all of their churches have enjoyed a precious season of revival." The Presbyteries of Onondaga, Tioga, and Bath, are included in the list of those which reported "a very interesting work of grace within their respective bounds, extending, however, only to a part of their congregations." The Presbytery of Niagara reported, that every church within their bounds had shared in "the ascension gift, the out-pouring of the Holy Spirit."

The Synod of Geneva, in their Narrative of the state of religion within their bounds, for October, 1831, say, "At this time we are

permitted to greet each other with joyful tidings respecting the grace with which our labors have been crowned, and our people blessed. God hath wrought such wonders among us the world has seldom or never witnessed before ; and it is doubtful whether an ecclesiastical body was ever laid under obligations more sacred to magnify the mercy of Jehovah. From the Narratives of the Presbyteries which reported, it appears, that almost every church belonging to this body, which enjoys the stated ministrations of the gospel, has been favored with a revival. In many of them the work has been powerful, and extensive beyond the revivals of former years, resulting in the addition of from one hundred to two hundred persons to the communion, and in one instance the number so added is above two hundred. In others the work is less extensive, but still glorious. How many in all have been added to the churches, on account of the failure on the part of some Presbyteries to report, we are not able to state. In Geneva Presbytery there have been rising 1800. It would probably be safe to estimate the whole number of hopeful conversions at between four and five thousand. The angels of God rejoice over the repentance of one sinner, because this is the greatest and most joyful event that transpires in the world. How great then is their joy, and how large should be our gratitude in view of these thousands ! When we are thus permitted to meet together from the different parts of the field, and to sum up such results as these, with which our labors have been crowned, a larger and holier offering of praise to our God is required, than we ever before have rendered. It is also a subject of gratitude, that other ecclesiastical bodies through most of the country, have opportunity to recount the same wonders performed within their bounds. God is going through the land subduing his enemies before the cross of Christ, and adding to his churches in a manner which should fill his people with hope, as it does his foes with consternation."

The Synod of Genesee, in their Narrative for September, 1831, say, "Last year only a few churches were reported as refreshed by the dews of divine grace ; but this year, but few within our bounds are left without sharing more or less in the blessing of God. The Presbytery of Buffalo report nine hundred communicants added to their churches during the year. Twenty churches have enjoyed a season of divine grace. Among the more favored in this respect, are, Buffalo, Sheridan, Evans, and Aurora. At Aurora, a protracted meeting was held the summer past, and continued during ten days. The assembly at last became so large, that they retired to a neighboring grove, where, it is thought, nearly three thousand people were present the last Sabbath of the meeting. During that meeting no less than from two hundred to three hundred hopeful conversions took place. In Genesee Presbytery, fifteen churches have been visited by the Holy Spirit ; and about



nine hundred members have been added to the churches. In the Presbytery of Rochester, the work of God has been no less conspicuous. The three churches of Rochester have increased during the year by the number of six hundred and thirty-five members. Twelve or thirteen other churches have likewise been revived, and very considerable additions made to the most of them. Pittsford and North Bergen have experienced a more powerful work of the Spirit, perhaps, than any other in that Presbytery. The whole number reported as added to the churches last year, is twelve hundred and twenty-five. The Presbytery of Niagara state that six hundred members have been added to the churches under their care, and twelve towns are reported as having received a revival from the Great Head of the Church. Among the churches most highly favored, we might name Lockport, Albion, Niagara Falls, and others. In Lockport, a very general effusion of the Spirit was had. Of one protracted meeting, the fruits in cases of professed conversion, were one hundred and fifty. To the church there, one hundred and ninety were added last year. In Ontario Presbytery, nearly all the churches have less or more shared in the blessing of God. Eleven churches have seen the Holy Spirit given in answer to prayer. To this branch of Zion, viz. the churches under the care of Ontario Presbytery, four hundred and ten have been added last year. In North Bristol, Lima, and Richmond, the work appears to have been most extensive and powerful. The aggregate number of communicants received by us last year, is about four thousand and thirty-five, and the number of churches revived and blessed, is seventy-three or seventy-four. Some nine or ten new churches have also been organized in the waste places of our moral field."

To return to the Synod of Geneva :—The Presbytery of Chenango, in their Narrative for 1831, say : "Most of our churches have shared more or less in the reviving influences of God's Spirit, and, with several of them, it has been truly a day of the right-hand of the Most High. An unusual number of all ages, from the child to the man of grey hairs, and from the self-righteous moralist to the most profligate and abandoned, has been hopefully brought into the kingdom of Christ ; and in several places large accessions have been made to the visible church. In connexion with this, we deem it worthy of notice that God seemed to have owned, and signally blessed protracted meetings." The Presbytery of Cortland remarks : "Most of the churches have been favored with a season of revival. The number of recent converts is estimated at about five hundred, most of whom have already been admitted to the fellowship of the churches. The congregations most favored, are Cazenovia, Smithfield, Preble, Homer, Pitcher, Freetown, and De Ruyter. From twenty to one hundred have been added to each of these churches." The Presbytery of Tioga state : "With

many of our churches the past year has been a year of the right-hand of the Most High. Those showers of heavenly influence, of which it has been our privilege to hear in so many places, and which seem to mark a new era in the church, have passed over our hills and our valleys, causing the parched desert to bloom like the garden of God. The churches which have been most distinguished by the divine mercy in these visitations, are those of Berkshire, Richford, Owego, Binghamton, Union, Nanticoke, Spencer, and Lislewest. The churches of Danby, Caroline, and Virgil, have not been passed by, but some drops of mercy have descended upon them, and some precious souls, as we hope, have been born into the kingdom of God's dear Son. The number that has been added to the church, as the fruits of these revivals, is about four hundred, and the state of religion in the several places which have been named, is still interesting. The different agencies which have been employed in the production and promotion of this work, have been the ordinary means of grace; intelligence of revivals in other places; monthly tract distribution; temperance societies; morning prayer meetings; and days of special fasting and prayer. But in addition to all these, the special influences of the Holy Spirit, without which the combined influence of all other causes would be totally and for ever in vain. The people of God have been excited to pray with uncommon fervency, 'Thy kingdom come,' and the promise has been, in many cases, most signally verified, 'Before they call, I will answer; and while they are yet speaking, I will hear.'" In April, 1831, the Presbytery of Cayuga record, "The Spirit of the Lord has been poured upon some of our churches in a manner which has gladdened saints on earth, and sent joy to the bosoms of kindred spirits above. The churches which have been more especially blessed with refreshing showers of grace, are those of Elbridge, Skeneatoles, Auburn, Cayuga, Ludlowville, and Ithaca." To the church in Ithaca two hundred and twenty were added as the fruits of the revival. Feb. 14th, 1832, they say, "It has pleased our glorious Redeemer, who sits as King in his holy hill of Zion, to grant to most of the churches within our bounds, the precious effusions of the Holy Spirit, by which the hearts of Zion's friends have been encouraged and made glad. The number of churches under the care of the Presbytery is thirty-one. Of these, twenty-two have been represented at our present meeting, and from their reports it appears that some addition has been made to each during the year, and that only two have been passed by in the general visitation of divine influences with which the church has been blessed. In some of the churches, the work has been more powerful and extensive than any they had before enjoyed; in others it was more gradual in its progress, and the Spirit's influence distilled like the dew. But in all, it has been of such a character, as clearly displayed the sovereignty of divine grace, and proved it to be the

work of God. The whole number added to these churches the last year, exceeds twelve hundred. In the several congregations their number has varied from fifteen to two hundred. The churches which have received the largest accessions are the first and second churches of Auburn, while in other congregations less numerous, the work has been equally, or even more extensive and powerful, in proportion to their numbers."

Within the bounds of the Presbytery of Geneva, during the year 1831, the work of God was great and glorious. The Presbytery published a Narrative of the Revivals of Religion within their bounds, but it is altogether too lengthy to be inserted entire in this work. We shall, however, endeavor to give it in a condensed form. In no year since the settlement of the country, had so many and such signal triumphs of the Redeemer's cause been witnessed. All the congregations which enjoyed the stated means of grace, were blessed with a revival. In Geneva the first indications of a work of grace were manifested in the Female Seminary, in the month of June, 1830. Others, not connected with the Seminary, soon became interested in the work, and though it was not powerful, nor general, it continued with various degrees of interest through the summer and autumn, every week furnishing some new cases of hopeful conversion to God. Some time in January, 1831, the work appeared to receive a new impulse, and until about the last of March, the number of hopeful conversions was from twelve to twenty each week. From this time it gradually declined until, in about a year from the time of its commencement, it might be said to have closed. When at its greatest height, no irregularities were witnessed, no crying out in public worship, no boisterous expressions of joy, no audible sighing or groaning, and, indeed, little else than the natural expression of a soul deeply impressed with a sense of guilt, or calmly reposing by faith on the Lord Jesus Christ. The whole number who professed a hope of renewing grace, was about two hundred and seventy; of these, forty or fifty were members of the Female Seminary, most of whom being from abroad, did not unite with the church of Geneva. The number of those who united with the Presbyterian church of Geneva, was more than two hundred. Some time in November, 1830, an unusual seriousness was observed in Canandaigua. An increased attention to the ordinary means of grace was manifest, and some of the church were encouraged to increase their efforts for a general revival of God's work. Special seasons for fasting, humiliation, and prayer, and religious conference, were observed with obvious benefit. About the middle of January, the work might be said to have become general. It continued with various degrees of interest until the approach of summer, and resulted in the hopeful conversion of about one hundred souls. The church of Castleton, in 1830, had been organized about three years previous, and con-



sisted of thirty-four members. It was sustained, in part, by the aid of the American Home Missionary Society. The first favorable indications of a revival, it is said, appeared in an increased spirit of prayer among a few female members of the church, at their weekly prayer-meeting. An increasing seriousness was visible in the congregation, but nothing of a very marked character till about the middle of December. At this time a few persons were known to be inquiring, and a meeting for such as desired personal conversation on the subject of religion, was appointed. From this time the work became general. In the spring it declined, and through the summer no special interest was manifested. In October a protracted meeting was held, and, in connexion with it, a number more professed to embrace the Saviour. The whole number who united with the church during the year, as the result of this revival, was one hundred and six. The subjects of the work were of all ages, from the child of ten to the man of seventy. Early in February a favorable state of religious feeling began to be visible in Penyan. In consequence of this state of feeling, several days of fasting, humiliation, and prayer, were observed by the church. Soon, it was found, that some sinners were anxious on the subject of their souls' concern, and some were expressing a hope in Christ. Meetings for prayer and religious instruction were attended with greater frequency, and the Holy Spirit made the word quick and powerful. Seriousness increased, and the work of conversion was clearly exhibited. The work continued with undiminished interest till the opening of the spring, when it began sensibly to decline. As the result of the revival, one hundred and twenty-three persons united with the Presbyterian church. Early in December, 1830, a work of grace commenced in the church of Ulysses (now denominated Trumansburgh), and continued until May following. It was more powerful in January than in any other month of its continuance. It was at no time general throughout the town, but was almost wholly suspended in one neighborhood when it became general in another. The number added to the Presbyterian church, by profession, was one hundred and twenty-five. At Seneca Falls (formerly denominated Junius first church), the state of religion began to assume a more interesting aspect early in the autumn of 1830. Some favorable appearances had been previously witnessed, and some hopeful conversions had occurred; but it was not until near the close of the year, that the community at large seemed to be moved. The work extended to other parts of the town, where frequent meetings were held, and the usual means employed to awaken attention, and excite serious consideration. The work continued through the winter, and resulted in the addition of one hundred and twenty-seven to the Presbyterian church.

About the last of December, 1830, a revival commenced in the

north-west part of the congregation of Phelps, and by the 1st of March following about fifty individuals were rejoicing in a hope of pardon through a Mediator. About this time the church, which had heretofore extended over a large territory, and worshipped alternately in two distinct locations, was divided, and ninety of its members were organized into a new church, denominated the church of Vienna. The agitation of this question, and the consequent dismissal of the pastor, for a season had an unfavorable effect upon the revival. But soon after the organization of the new church, God was pleased to visit it in much mercy, and revive his work anew. As the result of this revival, eighty members were added to the church. In the east congregation, now denominated the congregation of Phelps, the work continued through the summer, and forty-seven new members were added to that church. In the congregation of Lyons favorable indications were observed about the beginning of the year 1831. A few members of the church became more engaged, and manifested a deeper interest in the cause. The impenitent soon began to be alarmed; the anxious room became thronged, and sinners were daily born into the kingdom. The first hopeful convert was a member of the Bible Class, and a Sabbath school teacher. Most of the converts were in early life. More than one hundred, as the fruits of this revival, were added to the Presbyterian Church. Near the last of March, 1831, in connexion with a protracted meeting of four days' continuance, in the congregation of Hector, a deep solemnity was manifested, and several hopeful conversions took place. For a season after the protracted meeting seriousness continued, and some instances of the renewing grace of God were manifested. As the result twenty-four individuals made a profession of religion, and united with the Presbyterian Church. Of this number ten were heads of families. Almost all the youth who were the subjects of this revival, were members of the Bible Class, or of the Sabbath School. In the congregation of Junius a revival commenced in March, 1831, and continued about three months. Its first indications were an increased spirit of prayer among the members of the church. It was at no time very powerful. About thirty, it is believed, experienced the renovating influence of the Holy Ghost. In Gorham a revival commenced in March, 1831, and continued about three months. In the latter part of the year there was a renewal of the work, and in the course of the year forty-one members were added to the Presbyterian Church as the fruits of the revival. The congregation of Hopewell is not mentioned in the Narrative of the Presbytery, but it is known that a revival was experienced in that congregation, and as the result sixty-four members were added to the church. In the congregation of Rushville, as in several others in the near vicinity, the first clear indications of revival were manifested in the month of March, 1831. The meetings for prayer and religious

conference, as well as public services on the Sabbath, became crowded and solemn, and, for about three months, the work continued without any apparent diminution of interest. The number who were supposed to have embraced the Saviour was about fifty. The church in West Dresden shared, in a comparatively small degree, in this work of God's grace, and was increased from eight members to twenty-seven. The church in Ovid shared in this revival, though not to the extent of some others. Thirty-eight members, by profession, were added to its communion in the course of the year. In the congregation of Williamson a revival commenced in March, and for about two months, the interest which was felt on the things which concern salvation was very considerable. In September a protracted meeting was held in one part of the congregation, which was well attended, and successful in its issue. In the course of the year sixty-nine members were added to the church on profession of their faith. The congregation of Sodus experienced the blessedness of a share in this work of the spirit of God, and forty-three persons were added to its communion, as the result. In Newark a deep attention to the things of religion prevailed during the spring of 1831, the only information concerning which that has come to the knowledge of the writer, is, that one hundred and seventy members were added to the church by profession. In Palmyra the revival commenced near the last of September, 1830. A few individuals began to feel and deplore the state of spiritual declension which at that time existed; the spirit of prayer began to revive in the church, and the members, one by one, came up to the help of the Lord. No uncommon measures were used to produce excitement; the principal means used, were the preaching of the word and prayer. The meetings were characterized by great stillness and solemnity. A deep solemnity pervaded the whole community, and few remained wholly unconcerned. Eighty-two united with the Presbyterian Church. In the congregation of Rose, a revival was enjoyed during the spring and summer, as the result of which seventeen members were added to the church, which previously consisted of twenty-two members. The little church of Wolcott enjoyed a season of refreshing, and sixteen members were added to its communion, by profession. The feeble band at Port Bay (now Huron) shared, in a measure, in the effusion of the divine spirit, and was increased by the addition of twenty-five members, as the fruits of this season of reviving. Of these twenty had been, or then were, members of the Sabbath School. In Waterloo, early in February, 1831, an effort was made to advance the cause of temperance, and almost immediately a revival of religion ensued. A state of religious feeling was soon indicated of a highly interesting character. The work was general, and for a short time powerful. About one hundred made a profession of religion.



The state of religion in Galen (now Clyde) began to assume a more favorable aspect early in the spring of 1831. A protracted meeting was held in April, which resulted favorably. Another was held in December, and some additional interest excited. The number added to the church was about one hundred. In Benton (the church which is now called Bellona), an increased attention to religion began to be manifested, about the first of March, 1831. An unusual spirit of prayer was enjoyed by the members of the church, and meetings were attended by greater numbers, and with unusual interest. The work, however, did not assume the features of a revival until May. From this time cases of hopeful conversion were frequent for several weeks, and between forty and fifty were added to the church by profession. In the congregation of Romulus, in January and February, 1831, an unusual fervency and importunity in prayer was manifested on the part of Christians. In March, an awakened anxiety was perceptible among the impenitent. Meetings were thronged; the word of God was quick and powerful, and many were brought to submit themselves to the Lord Jesus Christ. The work continued about three months, and eighty-nine, as the result, united with the Presbyterian church.

In East Bloomfield, the church is congregational and independent. The revival commenced in one section of the town, in October, 1830, and by the middle of December, it became general through the congregation. The services of the Sabbath, the weekly lectures, and the meetings for social prayer were crowded and solemn. Christians appeared to feel for sinners, and sinners to feel for themselves. The number added to the Congregational church as the result of this season of visitation, was one hundred and eleven.

The Presbytery of Bath, on their minutes, under date of August 31st, 1831, say—"Since the last stated meeting, it has pleased the God of grace signally to bless many of our churches, by reviving his own believing people, and pouring out his Spirit upon souls dead in trespasses and sins. In consequence of this, about four hundred have been added to our churches. In some of our churches thus visited, the effects have been manifested gradually; in others, suddenly. In general, the awakening of sinners, and apparent conversions, have followed unusual concern and exertion on the part of ministers and church members. A very special blessing has been noticed as the effect of plain and faithful pastoral visiting from house to house. One of our ministers spent his whole time in visiting, except that portion of it which was spent in public preaching. Where ministers and people had become more than ordinarily engaged in the use of the means of grace, continued prayer-meetings and preaching for several days in succession have been generally attended with great manifestations of God's power

over the hearts of sinners." This period of revival affected the greater part of the churches of the Presbytery of Bath: but was most powerful in the congregations of Prattsburgh and Wayne. In Prattsburgh, a revival had been enjoyed in 1830, which added to the church, by profession, twenty-nine members. In April, 1831, another revival occurred. The work increased through the months of May and June, and a goodly number expressed a hope of pardon through the merits of a Saviour's blood. As the fruits of this revival, seventy-one were added to the church on a profession of faith. During the year 1831, there were added on profession of faith in Christ, to the church of Wayne, ninety members; to the church of Bath, thirty-four; to the church of Southport, fifty-one; to the church of Painted Post, thirty-two; to the church of Howard, thirty-five; to the church of Starkey, eighty-three; to the church of Pulteney, fifty-seven; to the church of Lawrenceville, twenty; to the church of Campbell, twenty-seven; to the church of Cohocton, twenty-six; to the church of Kennedyville, nineteen; to the church of Hornby, twenty-five; and to the church in Jasper, twenty-four.

A number of the churches under the care of the Presbytery of Angelica partook, in a greater or less measure, of these blessed influences of the Divine Spirit, and, in consequence, were enlarged in the number of their members. The church of Almond received, on profession, about eighty; Black Creek, thirty; Angelica, ten; Portage, twenty-seven; Franklinville, fifteen; Ossian, twenty-five; Haight, ten; Cuba, eighteen; and Pike, twenty-four. Most of these churches, previous to this season of revival, were very small. Several of them, by the additions made in 1831, were more than doubled, as to the number of their members, and one or two new churches were organized.

Respecting the congregations in which there were revivals within the bounds of the Presbytery of Onondaga, the author has no definite information, except that which is derived from the minutes of the General Assembly for 1832. In these minutes this Presbytery is mentioned as one within whose bounds an interesting work of grace had been wrought. The church of Onondaga Hill is reported as having had, the preceding year, added to its communion, by profession, twenty-seven new members; Onondaga Hollow, forty-eight; Syracuse, ninety-four; Salina, forty-six; Otisco, eighty-four; Manlius, fifty-eight; Fayetteville, sixty-seven; Ridgeville, sixty-three; Pompey Hill, forty-one; Wampsville, thirty-one; Orville, twenty-one; Matthews' Mills, twenty-eight. These numbers added to the churches indicate revivals in the churches, as having been experienced, and, in several instances, revivals of great power. A correspondent informs, that in 1831 a very interesting revival occurred in the congregation of Baldwinsville, the influence of which is still felt in the church. The number added to this

church is not stated. The author believes that revivals occurred in one or two other churches of this Presbytery, but, as they failed to make the proper report to the Presbytery, the number added to them is not stated.



## CHAPTER XIII.

History of Revivals continued. Revivals of 1832. Synod of Geneva. Presbytery of Bath. Synod of Genesee. Revivals of 1833. 1834, Synod of Genesee. 1835, Spiritual drought. 1836, not remarkable. 1837, a year of Revivals. Synod of Genesee, Presbytery of Buffalo, Genesee, Angelica. Synod of Geneva. Revivals of 1838. Continuation of Revival till 1837.

THE revivals of 1831 in Western New York were more general, and brought accessions to the churches in such immense numbers, that they constitute an era in its history deserving a peculiar notice. We have, on this account, been somewhat diffuse in our narration of them. Revivals of great interest have succeeded, but it will be necessary that we should be more brief in our relation of them. Some of the revivals which commenced in 1831 were protracted into the succeeding year before their termination. Others had their commencement and termination within the year 1832. This year, though not to be compared with the preceding one, was nevertheless a year of spiritual blessings to Western New York. The Synod of Geneva, at their meeting in October, 1832, say, in their minutes, "It appears that thirty-five congregations within our bounds have, to some degree, experienced the reviving influence of the divine spirit." The Presbytery of Bath, in their Narrative, observe:—"Although we cannot tell of so extensive and powerful revivals of religion as some other parts of our beloved Zion, yet upon some of our churches refreshing showers of divine grace have fallen, and upon others the influence has been as the dew of Hermon, and as the dew that descended upon the mountains of Zion. About three hundred members have been added to the churches by profession." This statement is under date of August, 1832. In April of the next year, they say:—"The past year has been emphatically a year of the right hand of the Most High to many of our churches. Showers of divine grace have descended, and the Holy Ghost has visited us with his quickening and sanctifying power. As the fruits of this refreshing, about five hundred members have been added to our churches, and numbers more are indulging the hope that they have passed from death unto life. The congregations that have shared most largely in the divine influence, which the great Head of the Church has shed down upon us, are those of Prattsburgh, Elmira, Horse Heads, Southport, Mead's Creek, Havanna, Painted Post second, Howard, Bath, Reading, Jasper, Hammondsport, Cohocton, Wheeler centre, and Kennedyville." The number of five hundred, mentioned in

this account, probably includes, in part, the three hundred mentioned in the preceding account. Within the bounds of this Presbytery, ten new churches were organized, within the year preceding this narration. In some of the congregations connected with the Synod of Genesee revivals were granted, but by no means to the extent of the preceding year. In the minutes of the General Assembly for May, 1833, it appears that very considerable additions were made to the churches of Rochester free church, Clarkson, Brockport, Medina, Buffalo free church, Buffalo German Evangelical, and Fredonia. The Presbyteries of Ontario and Genesee made no report that year.

The year 1833 was more distinguished by revivals in the churches of Western New York. Among those thus distinguished may be named Owego, Union, Onondaga Hollow, Sennett, Auburn, Scipio second church, Wolcott, Campbell, Painted Post, Cuba, Mount Morris, Rochester Brick church, Parma, Holly, Brockport, Wheatland, Leroy, Pembroke, Batavia, Alexandria, Attica, Covington, Byron, Sheldon first, Sheldon second, Arcade, Albion, Medina, Ridgeway, Shelby, Niagara Falls, Buffalo Free, Dunkirk, Ripley, and Silver Creek. In some of these congregations the revival was but the continuation of the work of the preceding year. The author does not suppose that he has named all the congregations in which a very considerable work of the Holy Spirit was experienced.

During the year 1834, the work of the Spirit, in a considerable degree, was continued. The Synod of Genesee state, on their minutes, in October, that seasons of refreshing had been enjoyed in more than forty of the churches under their care; that whole churches, by these precious visitations of mercy, had been aroused to new life and activity, and hundreds had been added to the church by a public profession of their faith in Christ. Within the bounds of the Synod of Geneva the revivals in the churches were not numerous, although a few places were visited with special divine influences, and converts added to the churches.

In October, 1835, the Synod of Genesee state on their records: "There have not been as many revivals of religion as in several years preceding, though it appears that a healthful religious influence prevails, and the tone of piety under the ordinary means of grace is on the advance; whilst, in many churches, the riches of redeeming mercy have been exhibited in the precious outpourings of the Holy Spirit." The Presbytery of Genesee mention the churches of Sheldon second, Orangeville, Attica, Warsaw, and Covington, as having experienced refreshings from the presence of the Lord. The Presbytery of Buffalo record that four of their churches had enjoyed, during the year, extensive revivals, in which about two hundred and fifty individuals were believed to have been converted unto God. In the Presbytery of Angelica, the churches of An-

gelica and Andover are mentioned as having been blessed with revivals. To the church of Angelica seventy members were added by profession. Within the bounds of the Synod of Geneva the churches, in which revivals occurred, were few in number. It was a year of spiritual drought.

The year of 1836 seems not to have been distinguished by many cases of powerful visitations of the Holy Spirit. The Synod of Geneva complain of "an evident, extended, and lamentable suspension of the influences of the Holy Spirit from the churches." Within the bounds of the Presbytery of Geneva, the congregations of Geneva, Romulus, Ovid, and Palmyra, were blessed with revivals. To the thirty-one congregations which made their annual report to Presbytery, two hundred and sixty members had been added by profession. Within the bounds of the Presbytery of Cayuga, the congregations of Auburn, Ithaca, and Ira, were visited with the tokens of the special presence of the divine Spirit in his converting influences. In the Presbytery of Bath, the congregation of Hammondsport, and in the Presbytery of Chenango, the congregation of Sherburne, enjoyed revivals. In the Synod of Genesee, the congregations of Ossian, Angelica, Franklinville, Centreville, and Almond, in the Presbytery of Angelica; Parma and Greece, in the Presbytery of Rochester; several congregations not named, in the Presbytery of Buffalo; Sheldon second church, China, Oakfield, and Leroy, in the Presbytery of Genesee, are reported as having been blessed with the effusions of the divine Spirit.

The year 1837 was peculiarly distinguished as a year of revivals. The Synod of Genesee record on their minutes, under date of October, 1837, "Thirty-six of our churches have enjoyed peculiar refreshings from the presence of the Lord during the year; some of which have been prominently distinguished for the power and glory of the Lord." The Presbytery of Buffalo, under date of January, 1838, say, "Out of twenty-three churches which have reported, there are only three which have not been, more or less, refreshed from the presence of the Lord; some have had the spirit of God poured out upon them in copious showers, and considerable numbers have been rescued from the paths of sin, and the bondage of Satan, and are now sitting at the feet of Jesus, clothed, and in their right mind. Other churches have been visited by less effusions of the Holy Spirit descending upon them, but all of them have received additions to their number from the world, and the effect upon the hearts of God's people has been to stir them up to greater activity in the great work of rescuing souls from death." The Presbytery of Genesee, under date of February 14th, 1837, state, "The churches of Leroy, Warsaw, Oakfield, Byron, Pembroke, Darien, and Perry Village, have been richly watered from on high; in each of the two former, it is believed that from one hundred to one hundred and



fifty souls have been born of the spirit of God ; and in the others there have been from thirty to sixty subjects of grace. Some other churches, -as those of Middlebury, China, Wethersfield Springs, Gainsville, and Sheldon second church, have enjoyed a refreshing from the presence of the Lord, and received additions to their numbers." At a later date, Orangeville and Attica are mentioned as places visited with revivals. On the records of the Presbytery of Angelica, it is recorded, under date of May, 1837, "The churches that have experienced special tokens of Divine favor, are Ossian, Angelica, Franklinville, Centreville, and Almond. The work in Almond has been particularly precious in its fruits, and promises to be permanent in its results." On the minutes of the General Assembly for May, 1838, four churches in the city of Rochester, and the congregation of Chili, within the bounds of the Presbytery of Rochester, are named as places visited with revivals ; also the congregations of Livonia, Richmond, West Bloomfield, Genesee first church, Sparta second church, Mount Morris first and second churches, in the Presbytery of Ontario, and, in addition to those above named, Cuba, Hunt's Hollow, and Rushford, in the Presbytery of Angelica, and Castile and Bethany in the Presbytery of Genesee. Within the bounds of the Synod of Geneva, it is stated that several congregations in the Presbytery of Chenango ; most of those under the care of the Presbytery of Tioga ; in the Presbytery of Cortland, those of Homer and Preble ; in the Presbytery of Onondaga, the congregations of Wampsville, Lenox, Peterboro, Fayetteville, Manlius, La Fayette, Syracuse, and Lysander ; in Cayuga Presbytery those of Auburn, Jordan, and Marcellus third church ; Waterloo, Junius, Galen, Geneva, Phelps, Huron, Palmyra, Middlesex, Penyan, Branchport, and the independent church of Canandaigua, within the bounds of the Presbytery of Geneva ; several congregations connected with the Presbytery of Chemung ; the congregations of Kennedyville, Dundee, Prattsburgh, Howard, Wheeler, Pulteney, Bath, in the Presbytery of Bath, enjoyed precious seasons of refreshing from the presence of the Lord, adding greatly to the number of members in the several churches.

The revivals of 1838 were not as numerous as those of the preceding year ; though sufficient to manifest that the Lord had not forsaken this part of his heritage. The Synod of Genesee state, that of the churches from which returns had been received, not less than fifteen had been visited with the gracious influences of the Divine spirit, which had resulted in the addition of some hundreds to the churches under their care. The Presbytery of Buffalo record, that to sixteen of their churches had been added, on profession of faith in Christ, two hundred and ninety-five members. The Presbytery of Genesee speak of revivals in Gainsville, Attica, Castile, Leroy, Pembroke, Darien, and East Bethany, during which about two hundred hopeful conversions had occurred. The Presbytery of Ange-

lica name as churches blessed with the reviving influences of the Holy Spirit, Allen, Almond, Cuba, New Hudson, Philippsville, and Friendship, as the result of which it was believed that four or five hundred souls had been converted to God. The Presbytery of Ontario speak of the state of religion as more prosperous, and of some churches as in a measure revived. Within the bounds of the Synod of Geneva, our information is defective. The Presbytery of Bath notice special operations of the divine Spirit on a number of their congregations, particularly that of Prattsburgh, in which more than one hundred members by profession were added to the church. The Presbytery of Chemung name Elmira, Southport, Horse Heads, and the second church of Wells, in the State of Pennsylvania, as having enjoyed the reviving influences of the spirit of grace. Sixty members were added to the church of Elmira, on profession of their faith. Revivals also were enjoyed in the congregations of Owego, Ithaca, East Groton, Auburn, Junius, Wolcott, Huron, and Phelps.

During the year 1839, the Synod of Genesee state, that between thirty and forty of the congregations under their care had been blessed with the special outpourings of the Holy Spirit, the fruit of which had been the introduction into the church of some hundreds of members on the profession of their faith in Christ. Within the bounds of the Synod of Geneva, the Presbytery of Bath make mention of the gracious visitations of the divine Spirit upon the congregations of Rock Stream, Wayne, and Hornellsville. The Presbytery of Ithaca record a powerful work of the Spirit in Danby, adding sixty members to the church; a gracious work in progress in Ithaca, which had increased the church by an addition of about seventy members; also less effusions in the congregations of Hector, Burdette, and Mecklenburgh. Some other congregations within the bounds of the Synod were visited; but the year was not distinguished as a year of revivals, but mostly as a year of spiritual dearth. The year 1840 furnishes comparatively few instances of special revival. The Presbytery of Genesee mention the congregations of Oakfield, Byron, Pembroke, Alexander, Sheldon, and Bennington, as having enjoyed revivals in a greater or less degree. The Presbytery of Angelica, under date of July 18, say: "There have been, during the past year, precious seasons of revival enjoyed by a number of our churches. Those most signally blessed are Nunda, Angelica, Portage, Dansville, Burns, and Ossian, as the fruits of which between three and four hundred members have been added to our churches during the year. Within the bounds of the Synod of Geneva, the instances of special outpourings of the Holy Spirit were not numerous. Some of the churches were visited, but their number is not large. A similar remark may be made with reference to the year 1841. The Synod of Geneva state, that no revival of religion of considerable importance had been reported as then existing. They notice, however,

that the regenerating and reviving influences of the Holy Spirit had not been entirely withheld from the congregations during the year. Refreshings from the presence of the Lord had been enjoyed by some of the churches in nearly every Presbytery represented. Within the bounds of the Synod of Genesee, the Presbytery of Angelica name Dansville, Centreville, Cuba, Allen, Rushford, Independence, and Andover, as places blessed with revivals, and state that the entire increase of members of churches within their bounds was about two hundred and fifty. The Presbytery of Ontario notice an interesting state of religious feeling in Centreville, adding thirty-two to the number of the members of the church; also some interest in the congregations of Lima, Fowlerville, and Dansville. The Presbytery of Rochester mention revivals in Webster, Pittsford, and Bergen. The Presbytery of Genesee record a revival in the congregation of Byron, adding sixty members to the church at one time; also hopeful conversions and additions to the churches in China, Elba, Sheldon first and second churches, Attica, and Batavia. The Presbytery of Buffalo say: "The preaching of the gospel has been crowned with the Spirit's gracious influences. The hopeful regeneration of four hundred souls, while it has called forth notes of joy from angel tongues, should inspire us with grateful confidence in the appointed means of conversion, and infuse fresh vigor into every effort to reach the conscience."

For the year 1842, the Synod of Genesee record: "In several instances seasons of special refreshings of the Spirit have been enjoyed, and, in some cases, copious showers of divine grace have descended upon the heritage of the Lord. Revivals have blessed the churches of Silver Creek, Jamestown, Ellicottville, and Portland, in the Presbytery of Buffalo; of Attica, Batavia, and Leroy, in the Presbytery of Genesee; of Ridgeway, Millville, Middleport, Somers, Willson, and Porter, in the Presbytery of Niagara; of the first church, Brick church, third church, and Washington street church in Rochester, the churches of West Mendon, Clarkson, and North Bergen, in the Presbytery of Rochester; and the churches of Lima and Genesee village, in the Presbytery of Ontario." In Lima the additions to the church amounted to near seventy, in Genesee village to between eighty and one hundred. The Presbytery of Angelica say: "During the past year many of our churches have been blessed with revivals of religion." Within the bounds of the Synod of Geneva, in the Presbytery of Bath, the congregations of Naples, Prattsburgh, Hammondsport, and Tyrone, were blessed with more than ordinary manifestations of the Divine presence. In the Presbytery of Geneva, the congregations of Walworth, Huron, Lyons, Clyde, and Junius, were blessed with refreshings from on high. Revivals also were experienced in the congregations of Burdette and Genoa first church.

In 1843, in some parts of Western New York, revivals were



more numerous. The Synod of Geneva say, "The Spirit has been poured out from on high; our churches have been revived, and men as a flock have been added to them. In many of our churches, great and wonderful visitations of divine mercy have been enjoyed. Within the bounds of some Presbyteries, hardly a church has remained unbled, and throughout the whole extent of Synodical territory, it does not appear that any extensive region has been left altogether *as a heath in the desert*." The Presbytery of Onondaga say, "Upon the churches in Syracuse, Fayetteville, Onondaga, La Fayette, Lysander, Camillus, and De Witt, the Spirit has descended with his converting and reviving influence, and many have been made to hope, during these favored seasons of Zion. These refreshings have been of the happiest character upon the churches and community generally. Additions are reported to have been made by profession to nearly all the churches. Probably, some 200 or over have been added by profession to the churches under our care, during the past year." The Presbytery of Chenango say, "In a few churches God has graciously made bare his arm, and glorified his name in the humiliation of his children, and the salvation of sinners. There is a solemn attention to the means of grace, and an earnest importunity in prayer which betoken better days, and inspire the fond hope that outpourings of the Spirit will soon become general." The Presbytery of Tioga say, "The Lord has heard the prayers of his saints, and has poured out his Spirit extensively upon some of our churches." Which of the churches were the recipients of these blessings is unknown to the author. The Presbytery of Ithaca states,—“The church of Ithaca has received an addition of ninety members, by examination, as the fruits of a most interesting season of refreshing. The church in Varna has received an accession of forty members, the subjects of a work of grace in that place, during the last winter. The additions to the church in Burdette, by examination, are forty-five, and the revival of which they are the fruits has not wholly subsided.” Trumansburgh has been blessed in a similar manner, and thirty-six have been received on profession of their faith. In Danby some have been hopefully converted. Ludlowville has been increased from sixty-three to ninety-five members. Dryden has received a few members the past year, in addition to forty-five not before reported.” The Presbytery of Chemung say,—“It has never been our privilege to report so much of the goodness of the Lord during any one year. Many of our churches have enjoyed precious seasons of refreshing from the presence of the Lord. Quite copious showers have descended upon Lawrenceville, Corning, Big Flats, Fairport, Elmira, Chemung, and Athens; and more or less drops of mercy have fallen upon other places.” In the Presbytery of Cayuga revivals were enjoyed in the congregations of Genoa first church, Elbridge, and Sennett; in the Presbytery of Geneva, in the congregations of

Lyons, Clyde, Marion, and Junius; and in the Presbytery of Bath, in the congregations of Hammondsport and Howard. The Presbytery of Angelica, in the Synod of Genesee, record,—“Many of the churches have enjoyed precious seasons of revival. The church of Almond has been greatly revived during the past winter, and about thirty persons have been received into the church, on profession of their faith. In Cuba, thirty have been added to the church; in Nunda, seventy-seven. The churches of Friendship, Eagle, Pike, and Mixville, have been greatly blessed. Four hundred members have been added to the churches, during the past year.” Within the bounds of the Presbytery of Ontario, the congregations of Victor and Springwater enjoyed seasons of revival; in the Presbytery of Rochester, the congregations of Wheatland, Parma and Greece, and Ogden; in the Presbytery of Niagara, the congregation of Albion; in the Presbytery of Genesee, the congregations of Castile, Gainsville, Sheldon first church, Sheldon second church, Orangeville, Pavillion, and Perry village. The Presbytery of Buffalo says, “Many of the churches, particularly those of Scotland, Eden, East Otto, Ellicottville, First church, and Park church of Buffalo, Springville, Dunkirk, Hamburgh, and Silver Creek, have been visited with the gracious effusions of the divine Spirit, and large numbers have been hopefully regenerated, the most of whom have made a public profession of their faith in Christ.”

For the years 1844, 1845, and 1846, the author finds notices of revivals of greater or less extent, in the congregations of Fredonia, East Aurora, Eden, and Napoli, in the Presbytery of Buffalo; New Hudson, Rushford, Cuba, Almond, and Andover, in the Presbytery of Angelica; Mount Morris second church, and Lakeville, in the Presbytery of Ontario; Holly, and Washington-street church, in the Presbytery of Rochester; Painted Post village, Corning, Big Flat, and Havanna, in the Presbytery of Chemung; Mecklenburgh and West Groton, in the Presbytery of Ithaca; Auburn first church and Marcellus, in the Presbytery of Cayuga; Union, in the Presbytery of Tioga; and Windsor, in the Presbytery of Chenango. The author does not doubt that there have been blessed revivals, during this period, in congregations not here mentioned. It is, however, a fact greatly to be lamented, and on account of which the churches should be deeply humbled before God, that there has been, for several years past, a great dearth of revivals. God in anger has withdrawn from his people, and they have abundant reason to cry: “*Return, O Lord, how long? and let it repent thee concerning thy servants.*”

## CHAPTER XIV.

Character of Revivals in Western New York, and means employed during the last twenty years. Testimony of the General Assembly, Synod of Geneva, Presbytery of Geneva. Three and four days' meetings. Protracted meetings. Evangelists, Leaders in protracted meetings, character of their preaching, Doctrine advanced. Rev. Charles G. Finney; Rev. Jedidiah Burchard; Rev. Samuel G. Orton; Rev. James Boyle; Rev. Augustus Littlejohn. Resolution of the Presbytery of Angelica respecting Rev. David Slie. Presbytery of Genesee testify against the "American Revivalist and Rochester Observer." Presbytery of Ontario against the course pursued by Mr. Littlejohn. Presbytery of Cayuga against Mr. Myrick. Testimony of the Presbytery of Chenango; of the Synod of Geneva respecting the Central Evangelical Association of New York. Conclusion.

WE have in the preceding chapters brought down the history of revivals in Western New York to the present time. As much has been said, and written, respecting the character of the revivals which have been enjoyed during the past twenty years, as also respecting the means which have been employed to promote them, and the manner in which they have been conducted, it will probably be expected by the reader that some notice, in this work, should be taken of these circumstances. The writer of these pages has labored in the work of the ministry in Western New York, during a period of forty-seven years. He has not been an inattentive observer of the events which have a bearing on the interests of the church of Christ, which have transpired, and especially those, in which the purity, prosperity, and enlargement of the Presbyterian church in that territory is involved. He has long been a member of that church, cordially attached to its faith, form of government, and order of worship. His opportunity to inform himself respecting these circumstances has been somewhat extensive, and sufficient time has elapsed to test the true character of the work wrought. In view of all circumstances the writer feels no hesitancy in giving his decided sentiment, that in the great religious movements denominated revivals, which have taken place in Western New York within the last twenty years, God has been carrying on a most glorious work of his grace, which will eventuate in the final salvation of many thousands of the human family. At the same time, it is most apparent, that circumstances have occurred in connexion with these revivals, which give the most painful exhibition of the wickedness and folly of man, when, leaving the divine word, he imagines himself wiser than God. It is not, however, to be understood as the opinion of the writer, that there have been circumstances connected with the revivals of Western New York, greatly distinguishing them from revivals occurring at the same period in other



parts of the land. Perhaps in every period, in which God has remarkably appeared to bless his church with great and plentiful outpourings of the Holy Spirit, the enemy has been busy in sowing tares with the wheat ; and whenever the religious excitement has been strong, a spirit of fanaticism has been induced, and greatly hindered the good work, and marred its beauty. So it was in the glorious revival at the period of the reformation under Martin Luther. So it was in the days of President Edwards ; and so it has been in later times. "*Satan himself is transformed into an angel of light,*" and no wonder, if his ministers sometimes come in the character of "*revival preachers ;*" no wonder if warm-hearted Christians are led astray, and, to some extent, follow false lights.

With respect to the revivals of Western New York, within the last twenty years, the same means have been employed to promote them as have usually been employed in revivals which preceded. In 1830, the General Assembly, with reference to the revivals generally, which had been enjoyed within the bounds of the Presbyterian church, say, "Sabbath schools, bible classes, pastoral visitations ; plain, direct preaching of the word have been the instrumentality employed in promoting these revivals of religion." In the narrative for 1831, in speaking of the revivals, the Assembly say, "In some congregations, especially in the western section of the State of New York, the work has been so general and thorough, that the whole customs of society have been changed. Amusements and all practices of a doubtful character, the object of which is simply pleasure, have been abandoned ; far higher and purer enjoyment is found in exercises of devotion, and engagements for the glory of God, and the salvation of men. Sabbath schools, Bible classes, the distribution of religious tracts, faithful private conversation, three and four days' meetings, observing seasons of fasting and prayer, frequent prayer meetings, especially at sunrise, have been mentioned as means which God has blessed. But especially from every Presbytery where revivals exist, we learn that God is pleased to mark with peculiar favor every well directed effort to promote entire abstinence from ardent spirits."

In the narrative for 1832, adopted at the meeting of the General Assembly which immediately followed the most remarkable period ever experienced in the Presbyterian church in the United States, ten of the thirteen Presbyteries then existing in Western New York, are particularly noticed as having been blessed with revivals. From the other three it is supposed that no reports were sent up. In this narrative the Assembly say, "A harmonious testimony comes from the north and the south, the east and the west, proclaiming that the past has been a year of the right hand of the Most High." Among the circumstances which peculiarly distinguish these revivals, the narrative mentions the extension of the work of grace ; the circumstances that so many of the subjects of

renewing grace have been found in those classes of society in which instances of conversion have usually been of rare occurrence ; the resistless energy which accompanied the work, and the extraordinary extension of this gracious influence. The Assembly go on to say, "It is a very interesting and gratifying circumstance, that the same reports which announce these revivals, so wholly unexampled in number and extent, generally contain direct testimony as to the means which have been blessed to their production and promotion."—"A spirit of fervent prayer, deep humiliation, and active effort in the churches, and a course of devoted, persevering, and judicious labors on the part of the ministry, uniformly preceded the displays of pardoning mercy."—"Upon another subject of deep interest, there is a general, unbroken testimony from all parts of the church, which have been blessed with a refreshing from the presence of the Lord. We refer to the rich and precious blessings which have attended the numerous *protracted meetings* which have been held throughout our borders. Whatever honest difference of opinion there may have been as to the utility of such convocations ; whatever fears may have been cherished as to their tendency, the question now seemed decided, that the Lord has signally owned and abundantly blessed them, and that the seal of divine approbation is visibly and indelibly fixed upon them. From all portions of the church we hear the language of praise, for the great things God has done by means of *protracted meetings*, and of the glorious displays of converting grace which have rendered them eminently seasons of mercy." The narrative also notices the influence of temperance societies, and the institutions which afford religious instruction to the young as means which had been efficacious in producing and promoting these revivals. It particularly mentions Sunday schools and Bible classes, as accomplishing this most benevolent object. "Sunday schools," it says, "have proved the nurseries of revivals ; their teachers have been found efficient, devoted laborers in gathering souls to Christ ; and their pupils have come in lovely bands, at the gospel call, clustered round the cross, given up their young hearts to God, and sung, '*Hosannah to the son of David : blessed is he that cometh in the name of the Lord.*'"

The Synod of Geneva, in their narrative of the state of religion for 1831, say, "It is not wonderful, that in some of these revivals, we witness things that show the imperfection of human agents, and that, in the midst of our joy, we are compelled to weep over transactions that mar the good work of God ; but, in general, the effects are obviously such as the Bible approves, and such as would, if they were only sufficiently increased, bring in the predicted glory of the latter days. In the promotion and conduct of these revivals, some have used means, and adopted measures, which our Fathers did not practise, and they have considered them valuable. Others, who have been fearful, and, perhaps, jealous of everything that

could in any sense be called *new*, have seen and enjoyed equally glorious works. Which will be the best way of conducting in future we shall now have full opportunity of knowing, by witnessing the fruits of piety and benevolence in behalf of a dying world which they shall produce. At least, if there shall appear no difference in this respect, the subject will be left without importance. In these revivals we have received additional testimony, that efforts to carry forward the great objects of benevolence are the best co-operation the preaching of the gospel can receive. Where most has been done for the promotion of temperance, for the distribution of Religious Tracts, to send the gospel to the heathen, and to raise up ministers, the revivals have been most extensive; and it is believed that the Spirit of God has visited no place where these things have been neglected. But, especially, we have ample and striking proof that the plan of God remains unchanged, to save man by the *foolishness of preaching*. While few, if any, congregations have been passed by, which enjoy the ministrations of the gospel, only a very few, if any, have been visited by the Spirit, which are destitute of this means. After all that can be done for the destitute by other benevolent devices, the inquiry will still be an appropriate and triumphant one—“*How shall they hear without a preacher?*”

The Presbytery of Geneva, in a published narrative of revivals which occurred within the bounds of the Presbytery in 1831, say: “This precious work, in its general features, has not been essentially different from former revivals, except that it has been more powerful, more extensive, and has enrolled among its subjects an unusual number who had been openly hostile to the truth. The doctrines which have held a prominent place in the preaching generally, are the plain and humbling doctrines of the orthodox faith: the doctrines of our standards; of the Reformation, and of the Bible. These have been exhibited, not as matters of controversy, or as problems, but as matters of fact and of faith. While sinners have been taught to regard the depravity of their hearts as total, they have been also taught to regard it as consisting in their own voluntary rebellion against God, “whereby,” as our Confession of Faith expresses it, “we are utterly *indisposed* to all good” “and wholly *inclined* to all evil:” not the want of a power, but the want of an inclination to do the will of God. The inability predicable of the sinner in his depraved condition, has been represented as the standards of our church very forcibly express it, as an “inability of *will*,” regarding the sinner as bound at all times to keep the whole law, and to do the whole will of God. The doctrine of divine sovereignty and divine decrees, the doctrine of election and effectual calling, of regeneration by the Holy Spirit, justification by faith, and the final perseverance of the saints, together with all these leading truths, which have long been designated, by way of distinction, the “Doctrines of Grace,” have been constantly kept in



view as the fundamental articles of the Christian faith, and the only permanent foundation of Christian character. The labor generally has been performed by the pastors and stated ministers, assisted in prayer meetings and parochial visiting, by the elders and other members of the church. The young converts also have exerted an important influence, by personal conversation, and in meetings for social prayer. In some instances the labor of itinerants was employed, but, with few exceptions, with no very obvious success. Seldom, perhaps, has the case been known, in which God has so obviously honored the means of his own appointment, in distinction from those of human invention, and the labors of a stated ministry, in distinction from those of itinerant evangelists, as in the revivals within our bounds. The means which have been most commonly employed, and most obviously blessed in these revivals, have been, in general, no other than the ordinary means of grace. In revivals of our churches, protracted meetings were held; in some instances with desirable results, but in others without any apparent effect, other than might be expected from the preaching of the Word in other circumstances. In some places the practice of calling out those who were awakened, at the close of public worship, to take what was called "*the anxious seat*," was adopted. This practice was by no means general at any period of the revival, and, in some instances, where it was at first introduced, it was afterwards discontinued, from a full conviction that so soon as it ceased to interest by its novelty, no beneficial results were accomplished by it. In most of our congregations the usual method of holding "inquiring meetings," for personal conversation and instruction, has been found to secure the attendance of a much larger number; to afford facilities for instruction suited to the conditions of each individual, and to be, all things considered, "the more excellent way." The religious services generally have been orderly, still, and solemn; never interrupted by loud and boisterous expressions, either of grief or joy; never rendered offensive to the ear of refinement by low allusions, or coarse and vulgar expressions, nor painful to the ear of piety by an irreverent and affected familiarity with sacred things. No quaint and questionable expedients have been resorted to for the purpose of effect; no audible praying of females in promiscuous assemblies; nothing, in short, in the way of means or measures, except as above specified, which has not been common in conducting revivals of religion since the days of Edwards. From some of these remarks a few of our churches are to be excepted. These churches, however, were, with perhaps one exception, without pastors, and the innovations which have been made upon the ordinary modes of worship, have been made by itinerant preachers, who do not belong to this Presbytery."

With reference to the means employed to produce and promote

the progress of revivals in Western New York, during the period now under consideration, we might extend our extracts from the narrations of the Synods and Presbyteries to an indefinite length, but it is entirely unnecessary. Whatever variety may have existed, with respect to the means employed, some things, at least, are acknowledged by all to be legitimate. In every place where there has been a revival, the public and frequent preaching of the word has been employed as a means of converting souls, with the universal acknowledgment, that it is the pure gospel of Jesus Christ alone that can be subservient to this end. Christians have been urged to be abundant and importunate in prayer, in their individual capacity, for the salvation of souls and the progress of the divine work; and wherever there has been a revival, it is believed that Christians have so prayed: and blessed experience has taught them that "the effectual fervent prayer of a righteous man availeth much." In some instances Christians have agreed on an hour, as, for instance, at sunrise or at nine o'clock in the evening, each by himself, or in family circle, to appropriate a season for special prayer for the descent of the Holy Spirit in his convicting and converting influences. At times they have agreed to make a particular individual the subject of special prayer. Meetings for social prayer, exhortation, and religious conference, have always been connected with the revivals, and employed as means of promoting them. Meetings of the female members of the church, by themselves, for prayer and conversation, have been much employed, and found to be very useful and animating. Christian Mothers have met, accompanied by their little children, that they might in united prayer commend them to God, and implore for them regenerating grace. Such meetings have been improved as seasons of instruction and exhortation to the children. As the result of such meetings, it is believed that many children have been converted unto God. Seasons of fasting and prayer, in some instances connected with mutual confession of sins, have been observed, as means of producing or advancing a revival. When such meetings have been conducted with discretion, in the spirit of humility and penitence, they have undoubtedly constituted an acceptable sacrifice unto God, and have been followed with a blessing. Conversation with individuals on the great concerns of the soul, connected with importunate remonstrance and exhortation, has been much employed, and has been the means of awakening the attention of very many. Visiting from house to house by pastors, elders, and others, was much practised, and with much effect. Sometimes committees for visitation were appointed, or individuals volunteered to perform the service, so that two brethren should go in company, and visit each house in a particular district of the congregation, and have personal conversation with each individual of the families visited. In this way all the families of a congregation were sometimes visited

in the same day. Perhaps, at the close of the day, or at a subsequent period, the different branches of the committee would meet to make a report of their labor and the existing state of feeling in the congregation. Such a visitation, when faithfully and judiciously performed, has, at least in some instances, proved of great benefit in awakening attention, and bringing numbers to the house of God, and to an attendance on the means of grace. In connexion with other labors, the distribution of Religious Tracts has been mentioned as attended with a blessing. To some considerable extent, a monthly distribution of tracts has been practised, in some instances accompanied with personal exhortation and prayer.

In the Narrative of the General Assembly for 1831, mention is made of *three* and *four-days-meetings* as having been instrumental in promoting revivals. Respecting the origin of these meetings, the writer is not informed. They did not originate in Western New York, but were adopted as means supposed to be calculated to be useful, and in accordance with divine institutions. They were meetings of a congregation, with individuals from neighboring congregations, for continued religious exercises during a period of three or four days, from which circumstance they derived their appellation. The pastor of the church in which the meeting was held, usually invited two or three of the neighboring pastors, or officiating ministers, to aid him in the conduct of the meeting. Perhaps, for a season preceding the day for the meeting to commence, something of a preparatory work was in progress. The pastor, in his instructions, would call the attention of the church and the congregation to the subject of the contemplated meeting; the object to be attained by it, or to be sought through its instrumentality; the preparation of heart necessary to seek God acceptably; and the necessity of divine aid to realize any beneficial results. The members of the congregation would endeavor to order their temporal affairs in such a manner, as to enable them to devote their time to an attendance on the meeting, without the distraction of other cares. Sometimes the appointment of the meeting was the result of a state of awakened attention already commenced in the congregation. During the period of the meeting, preaching was attended, ordinarily twice, and sometimes three times each day, the ministers alternating in this exercise. Meetings for prayer and exhortation were attended in the morning, previous to the exercise of preaching; sometimes at the rising of the sun and again at nine o'clock. Another meeting of the same description was usually attended in the evening. At these meetings the ministers, elders, and brethren, took part in the services, sometimes as called upon by the pastor, and sometimes of their own accord. At the close of the sermon, in some instances it was practised to invite the anxious to a seat by themselves for the purpose of a short season of personal conversation with them individually, and to commend their case to God



in prayer for the bestowment of the regenerating influences of the Holy Spirit. At other times persons of this description were invited to retire to a more private apartment, where one or two of the ministers, and, perhaps, a few others would meet them for a short season of personal conversation; in the meantime the larger portion of the congregation, with one or two of the ministers, remained in the place of worship, engaged in exercises of prayer. At times during a season of prayer, or at the commencement of such a season, those who felt solicitous respecting the salvation of their souls, and desired the prayers of Christians in their behalf, were requested to signify it by rising in their seats. Prayer was then offered unto God in their behalf. The character of these meetings, as a matter of course, would vary in some degree, according to different tastes and views of the different individuals who had the chief conduct of them. For some time after their introduction, the pastor, or officiating minister of the congregation, presided in the services; other ministers, on his request, came to assist, not to direct him; the preaching generally was sound and orthodox; and the meetings conducted orderly and judiciously, and to great profit to souls. There were exceptions to this rule; instances in which the preaching was rant, the meeting noisy and confused, the praying of a description painful to the feelings of the humble Christian, and the instruction entirely erroneous or grossly defective. Some of the sisters in some instances, forgetting apostolic precept, claimed it as their privilege, in public and promiscuous meetings, to lead in prayer and to address exhortation to the congregation; and there were ministers who upheld and encouraged them in this practice. But these things were not the general rule; they were the exception, and, as the author believes, of comparatively rare occurrence. These irregularities, to a considerable extent, brought discredit on the revivals in Western New York, and were an occasion of deep regret to the great body of the clergy and laity of the Presbyterian church in the region.

These meetings, after a season, were prolonged to a greater length, and received the appellation of "*protracted meetings*." The period of the continuance of one of these depended very much on circumstances, varying from eight or ten days up to thirty. The amount of the public religious exercises, at these meetings, in a single day, was, generally, not so great as had been the case in those of shorter continuance. Sometimes meetings were held only in the evening; but ordinarily the afternoon and evening were devoted to public services. As to the manner of conducting these meetings, there was some variety. The exercises, however, were of the same character with those of the meetings which preceded them. These meetings were, for a number of years, of very frequent occurrence in Western New York, and are not wholly laid aside at the present time, though held with much less frequency.

Nor were they peculiar to Western New York, but extended throughout all parts of the Presbyterian Church, and other evangelical denominations in the United States, where revivals abounded. The General Assembly, in their Narration for 1832, say, "Upon another subject of deep interest, there is a general unbroken testimony from all parts of the church, which have been blessed with a refreshing from the presence of the Lord. We refer to the rich and precious blessings which have attended the numerous *protracted meetings*, which have been held throughout our borders." "From all portions of the church we hear the language of praise, for the great things God has done by means of *protracted meetings*." The Presbytery of Ontario, under date of October, 1832, say, "Many of our churches during the past year have held protracted meetings for religious worship, which have been uniformly blessed to the conversion of sinners and to the edification of God's people." The Presbytery of Buffalo repeatedly make mention of protracted meetings as being held in the churches under their care, and of their being instrumental of much good. Other Presbyteries give a similar testimony. At these protracted meetings a very large number of those who became members of the Presbyterian churches, for several years, received their first serious impressions and embraced a hope of pardon through a crucified Saviour. These meetings brought out many to hear the word, who probably could not have been reached by any other instrumentality. They came, not because they expected or wished to hear the gospel preached, not because of any serious concern about the salvation of their souls, for with regard to this they were entirely thoughtless; but because they expected to see and hear things which were of rare occurrence, and curiosity might be gratified. Some, perhaps, attended that they might find subjects for ridicule, or arguments against the utility of revivals of religion: but to their consciences the word has been made quick and powerful, and conversion to God has been the final result. The great day of accounts will undoubtedly exhibit many on the right hand of the Judge, who were converted to God through the instrumentality of protracted meetings.

The employment of evangelists, or ministers without pastoral charge, to labor in protracted meetings, and take the lead in the conduct of them, was commenced simultaneously with the introduction of those meetings. These preachers were supposed to possess extraordinary talents to collect and interest a congregation, to awaken sinners, and to excite Christians to engagedness and activity in the Lord's service. Some of them were believed to be men of extraordinary piety, living peculiarly near to God, and by their strength of faith in prayer prevailing with God. Many Christians entertained the idea, that, if one of these evangelists could be obtained to conduct a protracted meeting, a blessing would certainly follow, and souls would be converted. They were fre-

quently spoken of as "*revival men*" and "*revival preachers*," though these appellations were not confined to the evangelists. Some of them were, no doubt, men of ardent piety, and were useful in winning souls to Christ. Of some, we are constrained to believe, that, if they were not impostors, they must have been self-deceived fanatics. Some of them were men of education, with talents of a high order, and of a somewhat peculiar character. Their preaching was characterized by a pointedness of address, generally of the severe kind, and their one object seemed to be the immediate conversion of the sinners. Of course, every subject was left out of view except what, in the estimation of the preachers, had an immediate bearing on this one object. At the commencement of the meeting, for a season, the preaching was addressed principally to the church. The object of it was to arouse them to a state of intense anxiety, to effort, and to prayer for the conversion of sinners, in the full expectation that their efforts and prayers would bring down the Divine blessing in the precise form in which it was asked, and without any delay. This idea of the prayer of faith, the writer believes, was generally adopted by the preachers denominated *evangelists*, although he is not prepared to say that it was universal. After a season of laboring with the church in this manner, and especially if the church seemed to be brought up to this state of feeling and effort, the attention of the preacher was directed wholly to his impenitent hearers, with a view to their immediate conversion. The manner of address would, of course, vary according to the peculiar temperament of the preacher. Generally, however, it partook largely of the severe character, and very commonly, if it failed to subdue, produced a deep disgust. Gentleness was not the characteristic trait of but few, if any, of this order of preachers. Undoubtedly, some of them supposed that the peculiar state of the times required severity in those who would be faithful as the ministers of Christ. Hence they might be led, under the idea of faithfulness, to be rigid, overbearing, censorious, and dictatorial in their addresses, both to saints and sinners. Some of them, even of the better sort, seemed to assume it as an undoubted fact, that they were in a special manner enlightened by the Holy Spirit, and to expect that every sentiment advanced by them should be received by their hearers without question and without proof. Hence they abounded more in assertions than in proofs, and made positive declarations rather than dispassionate argumentation. As to the doctrines preached, there was a very considerable discrepancy between them. With respect to all of them, it may be said that their preaching was not of that description usually understood by doctrinal preaching. They preached with reference to one definite object, the immediate conversion of sinners. Those portions of divine truth which have not an immediate bearing on this one object, were not at all brought into view. Some of the evan-



gelists, it is believed, were orthodox in their views, and in their exhibitions of the truths of the gospel. Of others it may, perhaps, be said, that their preaching was faulty, for the want of clearer and fuller exhibitions of truth rather than on account of palpable error. But with regard to some of them, it was far otherwise. Their preaching was diametrically opposed to the gospel of Christ; some of the great and important truths of the bible were, by them, ridiculed and contemned. The author of this work once heard the famous Mr. Luther Myrick, in preaching, absolutely ridicule the doctrine of the *divine decrees* as maintained in the Shorter Catechism; and the whole drift of his discourse went to show that sinners possessed an independent power of their own to change their own hearts, and therefore stood in no need of any special operation of the Holy Spirit to accomplish this work. In the preaching of a number, the doctrine of the Spirit's influence in renewing the heart of the sinner, if not positively denied, was, at least, entirely kept out of view. In these cases where an evangelist was employed in conducting a protracted meeting, it was generally with the understanding that he was to have the sole direction of the meeting, and to perform all the preaching.

The first of this order of laborers in Western New York in point of time, as the writer believes, was Rev. Charles G. Finney. He had been preaching with great applause and much apparent success in the central and northern parts of the State for some time, when he was invited in the summer of 1826, to assist in a protracted meeting in the village of Auburn, Rev. Dirck C. Lansing being at that time pastor of the Presbyterian church in that village. Mr. Finney came according to request, and labored about seven or eight weeks. The attendance on the meetings was very great, and as the result of it, about fifty members were added to the Presbyterian church. At a subsequent period, in 1831, Mr. Finney again labored in Western New York, and held long protracted meetings in Auburn, Rochester, and some other places. Vast multitudes attended these meetings, and some hundreds professed to have been born again. No reasonable doubt can be entertained that such was really the case with many. Mr. Finney and his peculiar views on theological subjects, are extensively known to the Christian public, and need no particular notice in this history. As an awakening preacher, he certainly possessed talents of a high order. In some of his theological views, he differed widely from the author of this work.

Rev. Jedediah Burchard was employed to some extent as a preacher and director in protracted meetings, in 1833 and 1834. Such meetings were held by him in Auburn, in Homer, in Ithaca, in Buffalo, and in other places. Wherever his meetings were held, as far as the writer has been informed, there was a large attendance, high excitement, many professed conversions, and a speedy introduction of such as professed conversion into the church. At

Homer, on the twenty-sixth day of the meeting, seventy-two of the professed converts were received into the church. The writer has no personal acquaintance with Mr. Burchard, and does not know that he ever saw him, but if he can credit testimony which appears to him undoubted, there must have been very much in the course pursued by him, and in his instructions, which was exceedingly reprehensible. It would seem to have been his grand object, by every variety of means, to bring the impenitent to say that they gave their hearts to God, and when this was accomplished, they were pronounced converts, and cautioned not to doubt the reality of their conversion. Time has tested the reality of many of these supposed conversions, and shown them to be spurious. The pastor of one of the churches in which Mr. Burchard held a protracted meeting in 1832 or 1833, says, "A protracted meeting was holden with this church, which was conducted by Rev. J. Burchard. At the closing up of his effort, he brought into the church an accession of one hundred and sixteen members. In the judgment of the session, this was more an addition of *numerical* than of *spiritual* strength; and so much of evil was mingled with the good unquestionably done, that the church have since preferred a more quiet but less hazardous mode of conducting revivals." Another correspondent speaks of a revival as the result of a protracted meeting conducted by Mr. Burchard in 1833, and continued during a period of twenty-eight days, in the course of which period ninety-nine individuals were received into the church by profession of faith in Christ. He observes, "Here permit me to say, that not more than one half of the ninety-nine admitted to the church, in this season of revival (so called), have given evidence of a change of heart, the ruinous consequences of which, to some extent, remain to this day." As far as the author's information extends, it is his belief that few of the pastors and churches in Western New York, where Mr. Burchard conducted protracted meetings, would desire a repetition of his labors.

Within the bounds of the Presbytery of Buffalo, Rev. Samuel G. Orton labored as an evangelist, holding protracted meetings, and otherwise assisting feeble churches in that region. To this service he was invited by the Presbytery, by a resolution passed unanimously, January, 1834, in the following words, "Resolved, that this Presbytery entertain a high regard for the ministerial fidelity and increasing usefulness of Rev. Samuel G. Orton, and that we tender him a cordial invitation to continue his labors throughout the entire bounds of our Presbytery, if consistent with his views of duty." At a subsequent period the Presbytery made provision for his temporal support, and requested him to continue his labors. His labors as an evangelist were thought to be very useful, nor, within the knowledge of the writer, has there ever been anything objectional in his instructions or measures to promote the

salvation of souls. God evidently owned his labors, and attended them with the influences of the Holy Spirit.

Rev. James Boyle for a season exercised the office of an evangelist, and conducted protracted meetings principally within the bounds of the Presbyteries of Bath and Geneva. His doctrinal views and measures, in the estimation of the writer, were seriously objectionable, and time has shown that the number of estimated converts resulting from his labors very far exceeded the number of real ones. As far as is known to the writer, almost every church which was greatly enlarged in its number of members, through the instrumentality of his preaching, is now in a very decayed state. Mr. Boyle has since lost his ministerial character, has been deposed from the ministry, and excommunicated from the church.

Mr. Augustus Littlejohn, in the time of the first introduction of protracted meetings, distinguished himself as a lay assistant in conducting these meetings, by his activity, boldness, and apparent zeal for the conversion of souls. Under the impression that the providence of God pointed him out as one who was to do much for the conversion of sinners, the Presbytery of Angelica, though he was entirely deficient both in classical and theological education, licensed him to preach the gospel, on the first day of September, 1830, and, in April, 1834, ordained him to the work of an evangelist. His first ministrations for a considerable period were mostly employed on the territory east of that which, in this work, is designated Western New York, and he became quite famous as a *revival preacher*, and conductor of protracted meetings. From the period of his ordination his operations were mostly confined to Western New York, and particularly within the bounds of the Presbytery of Angelica, where for a number of years he was in very high repute. His meetings were attended by great numbers, and many under his ministrations professed to have been converted, and without doubt many real conversions took place. Many pious people esteemed him very highly, as a bold, fearless reprover of sin, as a man of deep piety, and an instrument in the hands of God of converting souls. The writer once heard him preach, near the close of a long protracted meeting which he had conducted; but was entirely disgusted with the exhibition. His manner and whole appearance was that of a mad enthusiast. The sermon was characterized by coarseness, vulgarity, and abuse. It was addressed wholly to the impenitent, and calculated, not to convict and awaken feelings of concern, but to goad, exasperate, and repel. Mr. Littlejohn was grossly unsound in doctrine, boisterous in manner, and irregular in almost every point of view; but the apparent zeal for the salvation of souls which he manifested, and his indefatigable activity in his ministry, led many good people to think very highly of him and his labors. But his operations were, in many respects, exceedingly injurious to the interests of religion. He introduced



into the churches where he ministered, laxness in doctrine, fanaticism, and many irregularities. On the eighteenth day of March, 1841, he was, by the Presbytery of Angelica, deposed from the ministerial office, and excommunicated from the church, on account of grossly immoral conduct practised clandestinely, at various times through a long period.

There were many others who, for a season, itinerated as evangelists and conductors of protracted meetings. Mr. Finney and some others of the earliest ones had acquired a great popularity with a large proportion of the religious community. Protracted meetings were in high repute, as means of salvation, and the high excitement produced by them was agreeable to the spiritual appetite of many. It was vastly easier to conduct a protracted meeting, than to sit down to the continued care of a church, through all the vicissitudes which might occur in a period of time. The mental labor of the evangelist, who remained not more than a month in any one place, in preparing sermons, was very little. The idea of being the instrument in converting many souls in a very short time, was a very exciting one. These circumstances would naturally lead numbers to desire the station of an evangelist, and a considerable number engaged in this employment, or endeavored to force themselves into it. Some of them were well educated, sound in doctrine, and highly useful as preachers of the gospel. But many of them were destitute of classical and theological furniture; of feeble natural abilities: erroneous in sentiments; boisterous, vulgar, and abusive in their manner of preaching; irreverent and even dictatorial in prayer, and fanatical in their whole procedure. Their operations and influence were destructive in a high degree, and brought discredit on the revivals. It is not, however, to be understood, that this class of evangelists were generally countenanced and upheld by the ministers and churches of the Presbyterian denomination in Western New York. This was by no means the case. A considerable proportion of these evangelists were from other parts of the country, and not under the jurisdiction of the Presbyteries in the region. Many of them had no connexion with any Presbytery. Hence, the ecclesiastical judicatories could do nothing more than warn their churches not to employ them. This was done in repeated instances. The Presbytery of Angelica, at a meeting held April, 1835, animadverted upon the conduct of Rev. David Slie, a member of the Black River Association, who was laboring within their bounds. They say "Mr. Slie has particular points to carry, that are not at all essential to the cause of preaching the gospel, viz.—To organize churches; to exhibit a popular, but defective, and yet favorite confession of faith; to show that his own labors are in particular demand; to show his congregational prejudices in opposition to Presbyterianism: to justify himself in all his proceedings at any expense." The Presbytery of Genesee

recorded their disapprobation of the paper denominated, "The American Revivalist and Rochester Observer." This was in effect a condemnation of the sentiments and extravagances of many of the evangelists. This record was made in February, 1833. The Presbytery of Ontario, in August, 1839, passed resolutions condemnatory of the course pursued by Mr. Littlejohn.

The Presbytery of Cayuga, at a meeting held in August, 1833, made the following record: "Whereas, Rev. Luther Myrick and others associated with him, have been holding protracted meetings within our bounds, and it is expected that he designs to continue; the Presbytery unanimously resolved to invite and advise the churches in this body, not to invite nor employ the said Myrick in such meetings for the following reasons, viz.—1. The Presbytery are informed that the said Myrick is now a subject of Presbyterian discipline, that charges have been regularly entered against him, and that the Presbytery to which he belongs has cited him to appear for trial. 2. The Presbytery fully believe that the said Myrick teaches doctrines at war with the Bible, and with the standards of the Presbyterian church. 3. The Presbytery are fully convinced, that the effects of his labors among the churches have been to divide brethren, and to produce a spirit of bitterness among them, and thus to disgrace the cause of Christ. For these reasons we would affectionately entreat and exhort the churches within our bounds, as they value the peace, the purity, and the prosperity of Zion, that they would not invite the said Myrick to labor among them, nor in any way aid or countenance him as a preacher of the gospel, until his trial shall come to an issue." With reference to some preachers of the description which we are now contemplating, the Presbytery of Chenango, in their narrative for 1844, say,—“In some of our parishes there have been annoyances, severe irruptions from irresponsible religionists, ostensibly avowing the object of union, but whose movements have tended to disunion and disaster.”

The Synod of Geneva, in October, 1835, adopted the following preamble and resolutions: "Whereas, the Synod are informed on what they deem good authority, that the ecclesiastical body calling themselves *The Central Evangelical Association of New York*, does not sustain the reputation of an orthodox body, and is not in fellowship with any ecclesiastical body with which we hold correspondence, and that the course of proceeding adopted by most of their ministers, is calculated to divide, corrupt, and distract the churches;—Therefore, *Resolved*, that the Synod deem it irregular for any minister or church in our connexion, to admit the ministers of said Association to their pulpits, or in any way to recognise them, or the churches organized by them, as in regular standing."

These extracts clearly show what were, from the beginning, the

views entertained, by the great body of the Presbyterian church in Western New York, respecting the heterodoxy and extravagances of a considerable number of the men styled *evangelists* or *revival preachers*, who, for a season, itinerated in that region. There were among them good men, useful men, men whom God made use of to enlarge his kingdom; but so many evils were connected with this system of evangelizing, that it is, to say the least, of very doubtful expediency. The decided opinion of the Presbyterian church in Western New York, for a considerable period, has been against it. The Presbytery of Tioga, in their narrative for 1843, say, "The Lord has heard the prayers of his saints, and has poured out his Spirit extensively upon some of our churches. There was a mourning of God's people over past unfaithfulness, a solicitude that the word of God might become quick and powerful, and a prevailing desire that the pastors, rather than foreign laborers, should be the honored instruments in converting sinners, which were characteristic, and which gave promise of future prosperity." The Synod of Geneva, in a pastoral letter addressed to the churches under their care, in 1841, say, "As we have reason to fear, that in many churches it has become a habit to look for refreshing showers of divine grace only in connexion with some special effort, and the employment of some extraordinary means, we would caution you to beware of undervaluing the ordinary ministrations of your own pastors and stated supplies, and of withholding from them that love, confidence, and cordial co-operation, which they have a right, while faithful ministers, to expect, and which it is your duty as members, to yield. It is our decided conviction, that, if a full confidence were reposed in the ordinary ministrations of the gospel among you, and a hearty, prayerful co-operation afforded to those who watch for your souls, with a sincere and ardent desire to secure success to their ministry, the ways of Zion would cease to mourn because so few come to her solemn feasts, and times of refreshing from the presence of the Lord would be greatly multiplied and prolonged. The kingdom of God, which cometh not with observation, would thus continue to increase in numbers, and in righteousness, peace, and joy in the Holy Ghost."

In conclusion, on this particular subject, there can be no reasonable doubt, that there have been of late years, in the Presbyterian churches in Western New York, most glorious outpourings of the Holy Spirit, by which the kingdom of the Redeemer has been greatly enlarged. At the same time, it must be acknowledged that there, as well as in other parts of the moral vineyard, many circumstances have occurred, which have given pain to the heart of the enlightened Christian, marred the good work, and hindered the salvation of precious souls. The revivals in many places have been of a less pure character than those of preceding years, and many



professed converts have been introduced into the churches who give no evidence of piety, some of whom have long since been cut off by the process of discipline, and others hang upon the church a dead weight, crippling its energies, marring its beauty, and affording an occasion for the enemies of the Lord to blaspheme.

## CHAPTER XV.

History of Missionary operations in Western New York. The General Association of Connecticut sends Missionaries to Western New York. Specimen of their labors. Becomes the Missionary Society of Connecticut: its operations in Western New York. The General Assembly of the Presbyterian Church: early condition of the Presbyterian Church. Incipient steps with reference to Missions. Appointment of Missionaries to Western New York. Committee of Missions: Board of Missions. Change in the mode of employing Missionaries. Massachusetts Missionary Society, Berkshire and Columbia Missionary Society; Hampshire Missionary Society. Society for propagating the Gospel among the Indians and others of North America. New Hampshire Missionary Society. Morris County Associated Presbytery. Reformed Dutch Church.

IN narrating the rise and progress of the churches in Western New York, in the preceding pages, we have occasionally noticed the labors of Missionaries employed by different Missionary Societies, and other ecclesiastical organizations. As this species of ministerial labor has been greatly instrumental in establishing and maintaining the churches in Western New York, down to the present time, a more particular history of missionary operations may be demanded.

Whether the missionaries under the appointment of the general Association of Connecticut, or those who labored in the service of the General Assembly of the Presbyterian Church, were the first to visit this region, is not certainly known to the writer. It is his belief that the missionaries from Connecticut hold priority. The General Association of Connecticut is an ecclesiastical body, meeting annually, and is composed of clerical delegates from each of the Congregational Associations of ministers within the State. The first organization of the General Association, it is supposed, took place at the time of the general election at Hartford, in the year 1709. It constitutes the bond of union between the ministers and churches of the orthodox congregational denomination throughout the State.

Soon after the termination of the war of the Revolution, the inhabitants of Connecticut began, in great numbers, to emigrate to newer regions, where land was cheaper and more fertile. In a special manner the stream of emigration was directed to Western New York, as all that part of the State was then denominated, which lay west of the counties that now adjoin the Hudson river. Those who emigrated, left relations and friends behind them who felt a deep solicitude for their welfare, both temporal and eternal. They were in the wilderness; few generally in any one place. They

were experiencing all the hardships and privations of a new settlement, and were without the stated preaching of the gospel, and the most important means of spiritual improvement and salvation. Under these circumstances, it would be natural for their friends, who continued in the full possession and enjoyment of all religious privileges, to use their utmost endeavors to aid their brethren in the wilderness, and send to them preachers of the gospel, that they might, at least occasionally, hear a sermon, and enjoy sacramental privileges. At an early period, the General Association took this subject into their serious consideration, and devised means for sending missionaries to itinerate in the new settlements. In the year 1795, in an address to the inhabitants of the new settlements, they declare that it was their design to send to them "settled ministers, well reputed in the churches, to preach among them the unsearchable riches of Christ, and, as occasion might offer, to gather and organize churches, to administer sealing ordinances, to instruct their young people, catechize their children, and perform all those ministerial duties which are usually practised in the churches and congregations of Connecticut." But the missionary operations of this ecclesiastical body, must have commenced several years prior to the date of this address. As early as 1788, or '89, Rev. Samuel Eells, of North Branford, was sent out as a missionary, by the General Association, and came to the west as far as Fort Stanwix, now the village of Rome. Among the early missionaries appointed by the General Association of Connecticut, are found the names of Rev. Moses C. Welch, for 1794; Rev. Messrs. Joshua Knapp, David Huntington, Ammi R. Robbins, Lemuel Tyler, and Levi Hart, for 1795; for 1796, Rev. Messrs. Robbins, Nott, Lyman, Ely, Kynne, and Benedict. They were severally employed for periods ranging from four weeks to four months. Respecting these missionaries, their fields of labor are not definitely designated. It is believed that some of them were sent to the State of Vermont, and respecting those who were engaged in the new settlements in the State of New York, it is not probable that any considerable portion of the time was spent on the territory which we denominate Western New York. As a specimen of the labor performed by itinerating missionaries in that early period of missionary operations in new settlements, it may be noted that Mr. Robbins, on his mission of forty days' continuance, preached forty-two sermons, in addition to his other ministerial labors performed. What missionaries were employed in 1797 and the former part of 1798, is not known to the writer. For the support of missionary operations by the general Association, collections were made in all the congregational churches, annually, on the first Sabbath in May.

Till the year 1798 the missionary appointments were all made by the General Association, at their annual meeting, and all the business relating to missions was then transacted. But as the



Association was an ephemeral body, being dissolved at the close of the session, and not succeeded by another until the expiration of a year, and as the field of missionary labor was becoming greatly enlarged, it seemed necessary that there should exist a permanent body, by whom the missionary concerns might be conducted, and frequent meetings be attended. Accordingly the General Association, at their meeting in June, 1798, adopted a Constitution for a Missionary Society. By the provisions of this Constitution, the General Association became the Society. This Society was to elect, annually, a Board of Trustees, to consist of six clergymen and six lay-brethren of the churches, who were empowered to conduct the business of the Society, and report their doings to the Society at the close of the year. The object of the Society is declared to be, "To Christianize the heathen in North America, and to support and promote Christian knowledge in the new settlements within the United States." From this period the operations of the Society were more extended. The funds were greatly enlarged, and the field of operation increased in extent. Western New York was rapidly being filled with inhabitants—emigrants from the State of Connecticut; and the sympathies of the Society were drawn out towards them. This field of labor particularly drew the attention of the Connecticut Missionary Society, and a large proportion of their funds were expended upon it, for a number of years. From the time of the organization of the Society in 1798, to the close of the year 1814, it appears that about twenty years of missionary labor were performed, on this field, by the missionaries of the Society. The missionaries who were in the employ of the Society, on this field, during this interval, for longer and shorter periods, were the following ministers and licentiates:—Walter King, Seth Williston, Jedidiah Bushnell, Salmon King, Amasa Jerome, Josiah B. Andrews, Hezekiah May, David Higgins, Calvin Ingalls, Israel Brainard, John Spencer, David Harrowar, Silas Hubbard, Ebenezer Kingsbury, Hubbell Loomis, William Lockwood, Orange Lyman, Oliver Ayer, Joel T. Benedict, William F. Miller, John F. Bliss, John Bascom, George Colton, Oliver Hill, Samuel Sergeant, and Chester Colton. There may have been, during this period, two or three missionaries, whose names are not included in this list. The Narratives of the missions for 1803 and 1811 are not in the writer's possession. Of the missionaries named, several were pastors of churches in the State of Connecticut, who, with the consent of their congregations, came out as missionaries for a period of three or four months, and then returned to their stated charges. Some of them were ministers resident in the country, with stated charges, whose congregations were unable to render them a full support, and were, therefore, willing that they should employ themselves as itinerating missionaries a part of their time. Some of them were engaged in missionary employment continually for a considerable

period. Several of them came into the country as missionaries, and thereby found a permanent settlement in the country as pastors of churches. The missionary who was for the longest period of time employed on this field, by the Society, was Rev. John Spencer. At the close of the year 1814, he had been in the employ of the Society about five years. Of his character as a man, a Christian, a minister, and a missionary; of his labors and their results; and of his death, notice has been already taken. Rev. Seth Williston, D.D., who is still living, stands next on the list for length of continuance in missionary labor. He seems to have been in the employ of the Society, in all, about four years. Rev. Jedidiah Bushnell was engaged in missionary service, on this field, nearly two years. Of the labors and blessed results of the labors of these two brethren, we have spoken in a preceding chapter. The other missionaries were engaged for shorter periods; none of them for more than one year. It, perhaps, ought to be mentioned, that a number of these missionaries spent some part of the time, in which they were engaged, exterior to what we have designated Western New York, but in the immediate vicinity. We have had no data to determine with precision, what proportion of the time of the missionary was spent within the boundaries we have prescribed to Western New York, and what might have been employed in its immediate vicinity.

How long after the year 1814 the missionaries of the Connecticut Missionary Society labored in Western New York, is not known to the writer. He has not in his possession the data necessary to determine. It is, however, many years since the Society withdrew its missionaries from this field to employ them in regions still more destitute. But Western New York is greatly indebted for its religious institutions and prosperity, its civil and literary blessings, to the labors of missionaries from this Society. They were, at an early period, on the field, and had a vast influence in forming the character of the new settlements, and preserving the immigrants from moral degeneracy.

The next missionary institution which it behoves us to notice, as having employed missionaries to a large extent, and at a very early period in Western New York is, the General Assembly of the Presbyterian Church in the United States of America. Perhaps, one or two of its missionaries reached its borders prior to any missionary from Connecticut. The General Assembly was organized, and held its first meeting May 21st, 1789. At this meeting the subject of missions to the frontier settlements was taken under consideration. No missionaries were appointed for that year, as it does not appear that the Assembly had any funds to be appropriated to that object. But each Synod under the care of the Assembly was requested to recommend to the next succeeding Assembly two members, well qualified to be employed in missions among the

frontier inhabitants. The Synods then under the care of the Assembly were four, viz. the Synod of New York and New Jersey, the Synod of Philadelphia, the Synod of Virginia, and the Synod of the Carolinas. The several Presbyteries were directed to have collections made in the churches to defray the expense of the missions which might be instituted. At this period, the number of ministers belonging to the Presbyterian church, was one hundred and seventy-seven; the number of licentiates, eleven; the number of churches, exclusive of the Presbytery of Transylvania, four hundred and nineteen, of which two hundred and fifteen were supplied with pastors, and two hundred and four were vacant. Of the pastors, thirty of them supplied two congregations each; eleven, three congregations each; and one ministered to four congregations. It appears from this statement that nearly one half of the churches of the Presbyterian denomination in the United States, were without any stated administration of the word and ordinances of the gospel, and that a large number of the remainder were but partially supplied.

At the meeting of the Assembly, May, 1790, Rev. Nathan Ker, of the Presbytery of New York, and Rev. Joshua Hart, of the Presbytery of Suffolk, were appointed missionaries on the frontier settlements of New York and Pennsylvania, for at least three months each, from an early day in June. These brethren, on their mission, visited several places within the region denominated, in this history, Western New York. Newtown (now Elmira), Unadilla, Chenango (now Binghamton), and Owego, are named as places visited by them. They were, undoubtedly the first missionaries of the Presbyterian church who penetrated into Western New York. At this period almost the whole of the region was a pathless wilderness. In 1791, Rev. James Boyd performed a mission of three months, on the frontier settlements of New York and Pennsylvania, and the next year, Rev. James McDonald and Mr. Isaac Grier, licentiate, spent four months each, in missionary service on the same field, but it is not known to the writer whether either of these missionaries entered Western New York. In 1793, Rev. Benjamin Judd and Rev. Ira Condict were appointed, each for four months, and Mr. William Spear, licentiate, for two months, to itinerate among the frontier settlements, from the east branch of the Susquehannah river, inclusive. These missions were performed. Some portion of the time must have been employed in Western New York. Mr. Condict came into the Genesee country, and organized the church of Palmyra.

On the minutes of the Assembly for 1795, it is noted that Messrs. Thatcher, Porter, Semple, and McClain, were appointed to perform missions, and it appears that they fulfilled their appointments. How long they were in service is not known. Mr. Thatcher itinerated extensively in Western New York, and organized several churches.



Respecting the others, it is not known whether they entered this territory. The next year Mr. Thatcher was appointed, for the term of one year, to pursue the route prescribed to him the preceding year. He fulfilled his appointment, and went as far west as the Genesee river; but how large a part of the year was appropriated to Western New York is not known. For the next year it does not appear that any missionary appointment for this field was made by the Assembly.

In 1793, Rev. Messrs. John Close, Asa Hillyer, and Asa Dunham, and Messrs. John Slemons and John Patterson, licentiates, were severally appointed missionaries, to perform, in the aggregate, seventeen months of missionary labor, a considerable share of which was to be expended on Western New York. At the next meeting of the Assembly the committee reported, "That the Missionaries had proceeded on the respective tours prescribed, and had been faithful in preaching the gospel, and in catechizing, and administering the sacraments, as it appeared proper and expedient; that thirteen adults and one hundred and fifty-four children were baptized by them; that the people generally appeared to give attention to the word preached, with reverence and solemnity, and several examples of its powerful effect in impressing the heart, and reforming the life, had been observed in the course of the respective missions."

In 1799, Rev. Messrs. David Barclay, Robert Logan, John Lindsley, James Force, and Methuselah Baldwin, were commissioned to spend, in the aggregate, seventeen months or more, in missionary service, almost entirely in Western New York. It is supposed that they all performed their terms of service. The next year, Mr. Logan was reappointed to the same field, with directions to proceed as far as the Cayuga lake, "the Assembly having received from several congregations, in that tract, communications by letters, giving the most agreeable accounts of Mr. Logan's usefulness, describing the most blessed effects of a preached gospel in that region, and earnestly soliciting a continuance of the attention of the Assembly, offering to pay a considerable share of the expense attending such a mission." Mr. Logan's appointment was for three months or more. The same year, Rev. Jonathan Freeman, Rev. Robert H. Chapman, Rev. John Lindsley, and Rev. Matthew L. R. Perrine, were appointed missionaries for fourteen months in all, to spend their time principally within the limits of Western New York. This year, Rev. Jedidiah Chapman was appointed a standing missionary for four years, as has already been narrated.

At the meeting of the Assembly in 1802, the business of missions having greatly increased, and become complicated, the Assembly "Resolved, that a committee be chosen annually by the General Assembly, to be denominated 'The Standing Committee of Missions;' that this committee shall consist of seven members, of whom

four shall be clergymen and three laymen." It was made the duty of this committee, to collect and report information on the subject of missions; to nominate missionaries to the Assembly, recommending their fields and periods of labor; and to receive the reports of the missionaries, and make a statement thereon to the Assembly. With the help of this committee, the missionary business was managed by the Assembly until the year 1816, when the style of the committee was changed for that of "The Board of Missions, acting under the authority of the General Assembly of the Presbyterian Church in the United States." The Board was made to consist of sixteen members, and has since been enlarged, so as to consist of forty ministers and twenty-four laymen, one quarter of which number are annually elected. This Board makes the missionary appointments, transacts all the missionary business, and reports its proceedings annually to the Assembly.

From 1800 to 1828, missionaries continued to be employed by the Assembly, or its Board of Missions, to labor in Western New York, the aggregate period of whose labors amounts to about ten years of continued service. The names which are to be found on the list of missionaries, during this period, are, Jedidiah Chapman, John Lindsley, William Clark, John Boyd, Oliver Ayer, Francis Pomeroy, Joshua Johnson, Andrew Rawson, John Davenport, Hugh Wallace, Royal Phelps, George Scott, Matthew Harrison, Henry Ford, Phinehas Camp, Lyman Barrett, Richard F. Nicole, Miles P. Squier, Silas Pratt, Samuel McPherrin, Richard Brown, Moses Hunter, John Stockton, and Asa Donaldson. They were employed for periods varying from one month to six months. Most of them were repeatedly commissioned for a term of service. Mr. Chapman received an appointment annually, down to the year 1813. He performed much more missionary service for the Assembly than any other individual, and his missionary reports were esteemed exceedingly valuable. In his report of his services for the year next preceding the meeting of the Assembly in 1806, he says, "The general state of the country in the North-western part of New York is progressing to religious order; the number of congregations is rapidly increasing, and churches are organized. There are others in embryo; new towns are settling, which need particular attention, and are continually calling for ministerial labor. There is a large field open for the employment of missionaries, and perhaps as great, if not greater, call for missionary services than at any former period."

Up to the year 1829, the missionaries appointed by the General Assembly, or its Board of Missions, were, almost all of them, itinerants, travelling over an extensive field, staying but a few days in any one place, and receiving their entire compensation from the funds of the Assembly. They were expected to be constantly engaged in preaching the gospel, or in performing the active

duties of an itinerating missionary. Their labor was many times severe, and hardships pressing ; but, if at any time they were ready to say, " Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed ?" at other times they were made to rejoice in the exhibition of the right-hand of the Most High, and permitted to see that they had not labored in vain, nor spent their strength for naught. The churches were strengthened by their labors, and sinners were converted from the error of their ways. From the commencement of 1830, a change was made in the mode of conducting missions by the Board. The missionary was appointed, usually for one year, to minister, as a pastor or stated supply, to a particular congregation, or, in instances, to two or even three congregations, spending in this way his whole time, and receiving the greater part of his compensation from the people to whom he ministered. Under this system of operation, his labors differed in no respect from those of the ordinary pastor or stated supply. During the year 1830, fourteen missionaries on this field were appointed, in aid of twenty-two feeble congregations, the appointments being, with one exception, for one year. In 1832, twenty-one missionaries were appointed to minister to twenty-eight congregations, besides two whose fields of labor were more extended. From the commencement of 1832 to the end of May of the same year, ten commissions, in aid of eleven congregations, had been issued, besides one of a more general character. The appointments made by the Board, from the end of May, 1832, to the commencement of June, 1833, are not before the author. From this period to the close of the year, the appointments of missionaries to this field were thirteen, in aid of twenty congregations. The next year eight commissions were issued, in aid of nine congregations, besides one which embraced a larger field.

The author has not had access to the reports of the Board of Missions, subsequent to that of 1834. From that report it appears that the number of appointments of missionaries for Western New York was greatly diminishing. At this period the American Home Missionary Society was in active operation, and received almost all the collections for home missions made in Western New York. Agencies of that Society, composed of clergymen and laymen of known reputation, and high standing in the community, were established in Central and Western New York, and a travelling agent for each of these institutions was in constant employment. Under these circumstances, it was natural that the feeble churches should direct their attention to this quarter for the necessary aid to enable them to support the ministry of the gospel. Accordingly, their applications were generally made to the agencies of the American Home Missionary Society. Since the division of the Presbyterian Church in 1833, the churches generally have been connected with that branch sometimes denominated "The New School." This



branch of the Presbyterian Church chooses to have the missionary business in the management of voluntary associations, and its Assembly has no concern with the employment of missionaries. The Board of Missions of the other branch of the Presbyterian Church continues its missionary operations in Western New York to some extent. It had under its care, in this territory, in 1846, twenty-two churches, some of which are supposed to have assistance from the Assembly's Board of Missions in supporting the institutions of the gospel.

### *Massachusetts Missionary Society.*

This Society was organized at Boston, May 28, 1779, by a convention of ministers and laymen, convened for the purpose of combining their efforts for the spread of the knowledge of the glorious gospel of Christ among the poor heathen, and in those remote parts of our country in which the inhabitants do not enjoy the benefits of a Christian ministry and Christian ordinances. At the organization of the Society, the venerable Nathanael Emmons, D.D., was elected President, which office he continued to sustain till 1812. The missionary operations of the Society commenced in 1800. In that year Rev. David Avery and Rev. Jacob Cram were commissioned to labor among the sparse new settlements, and the aboriginal natives inhabiting the country between Whitestown and the Genesee river. It is believed that most of the time of these brethren was occupied in labors for the benefit of the white inhabitants, although it is known that Mr. Cram made some exertions in behalf of the Indians. How much of their time was spent in Western New York is not ascertained. The next year, Mr. Avery was in the service of the Society nearly eight months, and Mr. Cram most of the year. Their labors were expended principally on this field. In 1802, these brethren were again in missionary employ, by the Society, for a considerable part of the year, but it is believed that Mr. Avery's field of labor did not embrace any part of Western New York. How much time Mr. Cram spent on this part of the field is not known.

In 1803 and 1804, no appointments for this field were made, or, if made, were not fulfilled. In 1805 and the early part of 1806, Mr. Cram was again in the employ of the Society for a period of six months, but his field was extensive, and his labors in great part directed to the benefit of the Indians. In 1807, Rev. Amos Pettengill and Rev. William Riddell were employed in missionary labors, each, six months; but mostly, if not wholly, on an adjoining field. During the latter part of 1807, and the year 1808, Mr. Joseph Merrill, then a licensed preacher of the gospel, spent forty-five weeks in missionary service, mostly, if not wholly, on this field. In 1808 and 1809, other missionaries were employed to

labor in New York, but whether any of them, except Mr. Samuel Parker, a licensed preacher, were occupied on this field, is not known to the writer. Mr. Parker spent some time, during three years, in missionary labor in Western New York. He was again commissioned for six months; and Mr. Robert Hubbard, also a licensed preacher, for three months, which commissions they fulfilled in 1810. In 1811, Mr. Parker, then an ordained minister of the gospel, was appointed to labor six months, as a missionary, on the head waters of the Susquehannah and Genesee. From this period the attention of the Society was directed to other fields, and no more missionaries were sent to Western New York. Messrs. Merrill, Parker, and Hubbard, remained in the region, and were settled as pastors of the churches.

The reports of these missionaries are evidential of the importance and value of missionary labors. Mr. Avery, in his report, says: "In traversing this great region, I have had the satisfaction to find the people, in general, well disposed towards missionaries. They came out with cheerfulness; they heard me with patience and with avidity, and, in some places, with anxiety and tears. It has been affecting to see women hastening to meeting, in a dark evening, through deep mud, by the light only of a brand of fire. Infidelity, which early claimed this region, and erected its standard here, has been made to feel very powerful opposition from heaven. When the enemy came in like a flood, the Spirit of the Lord has lifted up a standard against him. It has lost some champions: its crest is lowered." Mr. Merrill remarks: In the different places in which I was called to labor, I uniformly found a kind reception: people were attentive and solemn; Christians were mourning and hungering for the word, and often with tears of gratitude they would acknowledge the benevolence of those who were mindful of their spiritual wants." Mr. Parker says, "I have been kindly received wherever I have been, and, generally, have had full and attentive assemblies. Many have expressed gratitude for the benevolent attention of the Society in sending the gospel among them, and expressed a desire for its continuance." In his report for 1811, Mr. Parker notices that at Warsaw, during the winter, thirty or forty persons had obtained the hope of salvation through the Redeemer.

#### *Berkshire and Columbia Missionary Society.*

This Society was organized at Spencertown in the county of Columbia, February 21st, 1798, by a convention of ministers and laymen convened for the purpose, and was denominated, "The Congregational Missionary Society originated in the counties of Berkshire and Columbia." The design of the Society was declared to be, "to propagate the gospel in the new settlements and among

heathen nations." Rev. Ephraim Judson of Sheffield, Mass., was the first President. The funds of the Society soon enabled them to commence missionary operations on a small scale, and the attention of the Society was in a particular manner directed to Western New York and its vicinity.

In the summer of 1798, Rev. Beriah Hotchkin entered on a mission of eight weeks' continuance, commencing his missionary labor in the county of Delaware, and proceeding onward to the Genesee river, at that time the utmost limit of white population. Mr. Hotchkin was one of the trustees of the Society, and in connexion with the performance of missionary labor for the spiritual benefit of the inhabitants, it was an object with him to explore the whole field, as far as was practicable, to enable the trustees, in their subsequent appointments of missionaries, to give them proper directions respecting the fields of labor to be occupied by them. Simultaneously with the mission of Mr. Hotchkin, Rev. Joseph Badger performed a mission of ninety days' continuance in the region bordering on the Susquehannah river, partly in New York, and partly in Pennsylvania.

The attention of this Society to Western New York, as a field for missions, was continued for some years. The latest notices which have come under the eye of the writer relate to the year 1813, and up to that period, the information is imperfect. It appears, however, that missionary service, by this Society, to the amount of one missionary for about half of the time, was expended on this field. As missionaries employed by the Society from time to time, on this field, are found the names of Rev. Messrs. Joseph Avery, Jacob Catlin, Samuel Fuller, David Perry, Aaron Bascom, Samuel Leonard, David Porter, David Harrowar, Jeremiah Osborne, Hezekiah N. Woodruff, Reuben Parmele, William J. Wilcox, Allen Hollister, with licentiates, Abiel Jones, Jonathan Sheldon, and Thomas Hardy. No doubt there were others, but from the imperfection of the writer's information, they cannot here be noticed.

### *Hampshire Missionary Society.*

This Society was organized at Northampton, Mass., in the month of January, 1802, by a convention of clergymen and laymen, convened for the purpose. "The object and business of the Society," as expressed in the constitution, was "to promote the preaching and propagation of the gospel of Jesus Christ among the inhabitants of the new settlements of the United States, and the aboriginal natives of this continent." His Excellency, Caleb Strong, governor of the State of Massachusetts, and a resident of Northampton, was elected President of the Society, and continued to sustain that office



for a number of successive years. The attention of the Society was directed to the destitute settlements in Western New York, and missionaries were sent to this region, by the Society, for more than twenty years. The information which the writer possesses is imperfect. It would seem, however, that the Society expended missionary labor on this field, to average from six months' to a year's service of one missionary annually. Among the missionaries, are found the names of Rev. Messrs. Samuel Taggart, Timothy M. Cooley, D.D., Peter Fish, Joel Hays, Theodore Hinsdale, Payson Williston, Thomas H. Wood, Royal Phelps, John Bascom, Samuel Parker, and Oliver Hitchcock. Mr. Parker, who had a pastoral charge in Danby, was in the employ of the Society one quarter of the time for a number of years, laboring in the vacancies around the place of his residence.

As to the results of the labors of the missionaries, Mr. Bascom, in his report of missionary labor performed by him in 1815 or '16, mentions that, in the town of Spencer, the word appeared to be effectual on about thirty individuals. Mr. Parker, in 1819, states, that a church had been formed in Cayuta, consisting of between thirty and forty members; also, a revival was in progress in Updike Settlement, and about thirty individuals had entertained a hope. In the report of the trustees of the Society, August, 1808, they say, "The missionaries of the Society, as appears by their journals and letters, and by letters from those among whom they have labored, have fulfilled their missions with an exemplary fidelity, activity, and zeal, and with a patient self-denial. They travelled over extensive regions of the new settlements, seeking for places and opportunities, where they might do good to the souls of men, and honor the grace of the Divine Redeemer. They were constant in preaching, in the administration of the holy sacraments, in settling difficulties in churches already established, in forming new churches, in holding religious and church conferences, in visiting and instructing schools, in comforting the sick and afflicted, in assisting mourners by their prayers and counsels, submissively to bury their dead, in going from house to house to teach the people the good knowledge of God. In addition to these services, and the diligent distribution of books, they preached nearly as many discourses as they spent days on missionary ground. Nor may the kind and grateful reception they met with from the people, be passed over in silence. Cordial was the welcome given to them by the needy and scattered inhabitants of those new and destitute settlements. Lively joy was impressed upon the countenances of Christ's children in the wilderness, and a general solemn attention to their labors was yielded by the people whom they visited. There was the evidence of serious and useful effects upon the hearts and lives of not a few who were favored with the instructions and counsels of the missionaries of the Society."

*Society for propagating the Gospel among the Indians and others in North America.*

A number of gentlemen in Boston and its vicinity, desirous of promoting the salvation of their fellow-men, associated themselves for this object, and in accordance with the provisions of an Act of the Legislature of the State of Massachusetts, obtained for the purpose, organized themselves in a Society with the above appellation, in the month of December, 1787. Their missionary efforts were principally directed to the christianization and civilization of the Indians, for a considerable period, and they also distributed Bibles and religious books in considerable numbers. As their funds were enlarged, they employed missionaries to preach to the inhabitants of the new settlements, and destitute places. This Society, at an early period, employed missionaries to labor in Western New York, but to what extent is not known to the writer. He distinctly recollects Rev. Daniel Oliver, as performing missionary labor on this field, in the service of that Society, about the year 1810.

*New Hampshire Missionary Society.*

This Society was organized at Hopkinton, in the State of New Hampshire, Sept. 2d, 1801. In the year 1803, the Society employed missionaries, to the amount of forty weeks, of which twelve weeks' service was allotted to Western New York. In 1804 they employed missionaries to the amount of fifty-two weeks, of which twenty-two weeks' service is reported as having been performed on the same field. The author recollects Rev. Mr. Webber and Rev. Daniel Waldo as missionaries from this Society. Whether any others were employed on this field is not known.

In the year 1780, four ministers of the Presbytery of New York, Rev. Jacob Green, the father of Rev. Ashbel Green, D.D., of Philadelphia, Rev. Joseph Grover, Rev. Amzi Lewis, and Rev. Ebenezer Bradford, seceded from the Presbytery of New York, and from the Synod of New York and Philadelphia, and organized themselves into an ecclesiastical body by the name of "The Presbytery of Morris County." This body adopted the Congregational form of church government, and, when organized for business, was composed of ministers and delegates from the churches. After a short time the designation was changed to that of "The Morris County Associated Presbytery." Subsequently, on account of the increase of the body in the number of its ministers and churches, a division took place, and the Westchester Associated Presbytery was organized. These Presbyteries for a time embraced a large number of ministers and churches in the lower counties of New York, and adjacent parts of New Jersey. A society, composed principally of the ministers of these Presbyteries, and members of their churches,

was formed for the promotion of religion and learning. The exact designation of the Society is not known to the writer. This Society acted as a Missionary Society, and some of its missionaries, at an early period, visited Western New York. Rev. Joseph Grover, who was settled in the ministry in the church of North Bristol, in 1800, came into the country as a missionary from this Society. Rev. Simeon R. Jones, who preached in the congregation of Elmira several years, was also a missionary of this Society. Some other missionaries to Western New York, it is believed, were sent by this Society; but, at this late period, no definite information on the subject can be communicated.

### *Reformed Dutch Church.*

Whether any missionaries of this denomination visited Western New York previous to the year 1806, is not known to the writer. In that year a special committee, consisting of four ministers and four elders, was appointed by the General Synod, with plenary powers to conduct the concerns of missions to the new settlements. This committee was designated "The Standing Committee of Missions for the Reformed Dutch Church in America." Under their auspices, missionaries were sent to visit the settlements in Western New York, and in Upper Canada. The first missionaries mentioned in the record of their proceedings, as employed by them, are Rev. Messrs. Conrad Ten Eyck, Christian Bork, and Peter D. Froeligh. These brethren were appointed to visit the northwestern frontiers of the State of New York, and the Province of Upper Canada. They entered upon their mission in the month of August, 1806, and spent eleven weeks in missionary service on the ground assigned them. Probably the greater part of the time was spent in Canada. They speak of the people among whom they labored, as hearing the gospel with eager attention and warm expressions of gratitude.

In 1809, two other missionaries were appointed to visit the same field. Their names are not known to the writer. They fulfilled their appointment, and continued in service three months. What portion of their time was spent in Western New York, does not appear. In 1810, another missionary, Rev. John Beattie, was employed on the same ground, eighteen weeks.

Respecting subsequent missionary operations of the Reformed Dutch Church, the writer has not the means of information.



## CHAPTER XVI.

Genesee Missionary Society, its organization, operations; Funds derived from Female Associations, Indian School, Dissolution of the Society. Female Missionary Society of the Western District; Young People's Missionary Society of Western New York; the Western Domestic Missionary Society, Auxiliary to the American Home Missionary Society. Young Men's Missionary Society of New York. The New York Evangelical Missionary Society. United Domestic Missionary Society. American Home Missionary Society, its Object, its Auxiliaries, and Agencies; Western Agency, Central Agency: Mode of Operations. Field of Labor: Amount of Service. Operations of the Society in Western New York: Result of these Operations.

*Genesee Missionary Society.*

THIS Society cannot compare, in the amount of its operations, or in the magnitude of its results, with the larger societies of Connecticut and Massachusetts, or with the Board of Missions of the General Assembly of the Presbyterian Church. But it was one of the early missionary organizations: it originated in Western New York; its operations were confined within that region; and its influence, for a number of years, in increasing the number of churches and in sustaining those of them that were feeble, was salutary.

The Genesee Missionary Society was organized at the town of Phelps, where now stands the village of Vienna, in the month of January, 1810. It may not be amiss to record the incident which gave rise to the idea of forming a missionary society in the Genesee country, at a period when the churches were few in number and feeble in means. The semi-annual meeting of the Ontario Association was to be holden at Phelps, on the second Tuesday of January. On the Sabbath preceding this meeting, Deacon Abiel Lindsley of Prattsburgh, a man of eminent piety, and who has long since gone to his final rest, being detained from public worship on account of ill health, and feeling impressed with a strong desire that some additional means might be employed to promote the increase of piety in the region, directed a note to his pastor, Rev. James H. Hotchkin, who was expected to attend the meeting of the Association, suggesting the propriety of some action on the part of the Association, to raise from the churches under their care funds for the distribution of Bibles and religious tracts among the destitute in the region around, or in some other way to provide for the religious instruction of perishing souls. The receipt of this note suggested to the mind of Mr. Hotchkin the idea of a mission-

ary society, as the most permanent means of supplying the spiritual wants of Western New York. At that period much of the region was an unbroken wilderness. Where settlements had commenced many of them consisted of a few families, widely separated from their neighbors. The churches were comparatively few, consisting of a small number of members, and many of these poor as to temporal estate. Without missionary aid their condition was almost hopeless. The aid received from the General Assembly's Board of Missions and the several missionary societies in the Eastern States, though immensely valuable, was inadequate to the wants of the country. Some of the churches in Western New York, in the earliest settled places, had acquired such a degree of consistency and strength, as to be able to support the institutions of the gospel for themselves, and do something to assist their more indigent neighbors. This ability, it was believed, might be more effectually called out, by the organization of a society of which their pastors and members should be the responsible agents. Under this impression, Mr. Hotchkin, at the meeting of the Association, introduced a resolution for the immediate organization of a missionary society, and was highly gratified in finding that his views of the subject were embraced by all his brethren of the Association, both clerical and lay members. A constitution was the next day adopted, and the necessary officers of the Society elected. As members of the Society were included all regularly ordained ministers, of the Presbyterian and Congregational denominations, residing in the Genesee country and its vicinity, who were disposed to act with the Society; and one elder, or delegate, from each church of those denominations, within the same limits; also all other persons who should subscribe and pay an initiation fee of two dollars, and one dollar annually thereafter. Rev. Jedidiah Chapman, of the Presbytery of Geneva, was elected president of the Society. At a subsequent period the Society was legally incorporated by an act of the Legislature.

The Society thus organized, was, in a short time, by the aid of contributions from several congregations and individuals, enabled to commence missionary operations. But for a period of two or three years, the amount of contributions was small, and almost exclusively confined to the congregations in connexion with the Ontario Association. After the dissolution of the Association, as has been related, and the union of most of its ministers and churches with the Presbytery of Geneva, the annual meeting of the Society was made to coincide, as to time and place, with the meeting of the Synod of Geneva, which body, at that time, and for some years afterwards, embraced the whole territory of Western New York. The Presbyterian brethren generally engaged with spirit in the enterprise, and from that period the Genesee Missionary Society received the support of all the Presbyterian and Congregational churches in Western New York.

In January, 1814, the Society having been in existence about four years, the Trustees published a Narrative of the missions, which had been directed by them, from the time of the organization of the Society, to which was subjoined a statement of the funds, and of the expenditures of the Society up to that period. From this Narration it appears that the ministers and licentiates, who had been employed as missionaries in the service of the Society were Rev. Simeon R. Jones, Rev. Reuben Parmele, Rev. Aaron C. Collins, Rev. David Tullar, Rev. Oliver Ayer, and licentiates, Robert Hubbard, Silas Hubbard, Lyman Barritt, Samuel Parker, Orange Lyman, and Daniel S. Butrick. From their several journals, it appeared that they had performed seventy-five weeks of missionary service, and had, in the aggregate, preached four hundred and twenty-six sermons, besides performing the other duties of missionaries. It appeared that the missionaries had been cordially received, and that their labors had been useful. The contributions to the funds of the Society, up to this period, amounted to the sum of seven hundred and twenty-seven dollars and forty-seven cents, a portion of which was expended in the purchase of religious books and tracts. Subsequent to the period embraced in the narration, it appears from the Treasurer's book, that the receipts of the treasury amounted to the sum of eight hundred and forty-seven dollars and forty-three cents, making the whole amount of receipts, during the continuance of the Society's operations, twenty-five hundred and seventy-four dollars and ninety cents. Of this sum, more than eight hundred dollars were donations from Female Associations, organized for benevolent objects. As so large a proportion of the funds of the Society were derived from this source, it may be due to the benevolent ladies of these Associations, to name the several institutions, with the amount of their respective contributions. They are the following, viz. :

|                                                    |          |
|----------------------------------------------------|----------|
| The Female Charitable Society, of Marcellus, . . . | \$133 44 |
| The Female Cent Society, of Prattsburgh, . . .     | 143 46   |
| The Female Cent Society, of Bath, . . . . .        | 188 86   |
| The Female Cent Society, of East Bloomfield, . . . | 59 00    |
| The Female Cent Society, of Lima, . . . . .        | 8 00     |
| The Female Cent Society of Skeneatoles, . . . . .  | 23 69    |
| The Female Cent Society, of Victor, . . . . .      | 37 00    |
| The Female Cent Society, of West Bloomfield, . . . | 44 68    |
| The Female Association, of Genoa, . . . . .        | 9 00     |
| The Female Cent Society, of Danby, . . . . .       | 32 00    |
| The Female Charitable Society, of Locke, . . . .   | 16 54    |
| The Female Charitable Society, of Auburn, . . . .  | 5 00     |
| The Female Charitable Society, of Homer, . . . .   | 107 33   |

Besides the above, twenty-six dollars and twenty cents are credit-



ed as donations from female societies, without naming the societies. The societies denominated Cent Societies, and probably those otherwise designated, were organized on the principle, that the members should contribute each one cent a week to the treasury of the Society. The ladies of these Societies deserve warm commendation for their labors of love, in furnishing the destitute with a preached gospel, and the aggregate amount of their donations illustrates the truth of the proposition, that "*large results may grow from small causes.*" The "*cent a week*" seems very insignificant, but given perseveringly, and by large numbers, in time it swells to a large amount, and, if given from love to Christ and the souls of men, may result in the accomplishment of incalculable good.

In the latter part of the year 1813, the Society was directed to the state of the Indians in Western New York. Mr. Daniel S. Butrick, a licentiate of the Presbytery of Geneva, was preaching to the congregation of Geneseo, in the vicinity of the Indian settlement at Squakey Hill. During his preparatory studies for the ministry, his attention was directed to a consideration of the state of the heathen world, particularly the aborigines of our own country. He viewed them in their state of degradation, wretchedness, and sin, and he longed to do something to promote their spiritual and eternal welfare. It was his desire, at that period, that he might, when admitted to the ministerial office, be employed as a missionary to the Indians, a desire which has since been gratified by his appointment, by the Board of Commissioners for Foreign Missions, as a missionary to the Cherokee Indians, in which station he has been honorably and usefully employed for many years. While Mr. Butrick resided at Geneseo, he often visited the Indians in their lodges, and sometimes addressed them, by means of an interpreter, on the subjects which concern salvation. At a meeting of the Presbytery of Geneva, Mr. Butrick brought the case of the Indians to the notice of the Presbytery, and by the Presbytery it was referred to the Genesee Missionary Society. The Society instructed their trustees to act upon the subject. The trustees, through their committee, established a school for the children and youth of the Indians, at Squakey Hill. The school was placed under the care and tuition of Mr. Jerediah Hosford, a pious young man from the State of Vermont. For a season, the school engaged the attention of the Indians, and some of the children made some progress in reading. As a proof of their aptitude for learning, it may be observed that one of the Indian boys learned the whole alphabet the first day of the school, although, in the morning of that day, he did not know a single letter. The school was continued for about six months, and then ceased, in consequence of the impaired health of Mr. Hosford; and as no suitable person to succeed him appeared, it was never revived, and the Society made no further attempts to Christianize the Indians. Whether

any saving benefit to any soul has resulted from this attempt, will be made known at the Great Day.

The operations of the Society for the benefit of the white inhabitants, continued to be carried on with a good degree of vigor and success till some time in the year 1818. About this period the treasurer of the Society failed in business, and he became insolvent, having in his hands funds belonging to the Society, to the amount of four hundred and forty-two dollars, none of which was ever recovered by the Society. This circumstance put an effectual stop to the further employment of missionaries. A considerable period elapsed before all the debts of the Society were liquidated. Other missionary institutions had arisen on a more enlarged plan, and the friends and patrons of the Society directed their efforts into another channel, and suffered the Genesee Missionary Society to expire.

During the latter period of the Society's operations, between three and four years of missionary labor was performed; besides a considerable distribution of religious books and tracts. Among the names of missionaries employed by the Society, for longer or shorter periods, are found the following, viz. Rev. Messrs. Reuben Parmele, Lyman Barritt, Abiel Jones, Aaron C. Collins, Samuel Parker, John Bascom, Oliver Ayer, Daniel Nash, Enoch Whipple, Hugh Wallace, Eleazar Fairbanks, Ira M. Olds, S. Tracy, Joseph Edwards, Charles Mosher, Ezra Woodworth, Reuben Hurd, Jesse Townsend, Daniel S. Butrick, Benjamin Baily, Roger Adams, and Jephthah Pool. What particular results were connected with the labors of these several missionaries cannot now be told. There can, however, be no doubt that they were instrumental in strengthening the feeble churches, preparing the way for the organization of others, comforting the hearts of the people of God in the wilderness, and converting some sinners from the error of their ways.

#### *Female Missionary Society of the Western District.*

This Society was organized in Utica, in the year 1817, and was comprised mostly of ladies in Utica and the surrounding towns. Branch Societies in connexion with it were formed in various places. Of such Societies there were, in 1819, six in the county of Onondaga, five in the county of Cayuga, six in the county of Ontario, and eight in the county of Genesee, besides a number in counties further east. The receipts into the treasury for the year ending September 7th, 1819, amounted to more than thirteen hundred dollars. In 1827, this Society became auxiliary to the Western Domestic Missionary Society, and ceased to employ missionaries, limiting its operations to the obtaining of funds for the parent Society.

During the ten years of its independent existence, it employed annually a number of missionaries, several of whom labored with fidelity and effect on the territory to which this History relates;

but, for a want of the necessary documents, the details of their labors cannot be recited.

*The Young People's Missionary Society of Western New York.*

This Society was organized at Utica in the year 1814 or 1815. It was composed of young people of both sexes, and its seat of operation was at Utica. In the spring of 1815, Rev. Miles P. Squier, then a licentiate preacher, was employed as their first missionary. His particular designation was, to explore the more unsettled portions of the country, and form auxiliaries in the principal villages and towns in Western New York. This service he performed with indefatigable industry and success. In the fulfilment of his mission he entered upon the territory to which this history relates, at Wolcott, passed on to Clyde, thence through Geneva and Rochester, by the ridge road to Lewiston and Buffalo, where he spent two weeks, and then returned to Utica by a more southern route. Soon after the appointment of Mr. Squier, Rev. Elisha P. Swift, also a licentiate preacher, received a similar appointment on a more southern route, which he ably fulfilled, and with much success. Many Auxiliary Societies were formed by these missionaries, whose contributions replenished the treasury of the parent Society, and enabled it to prosecute the work of missions with a good degree of vigor, and for several years this Society did considerable to supply the destitutions of Western New York.

*The Western Domestic Missionary Society, Auxiliary to the American Home Missionary Society.*

This Society was organized by a Convention held at Utica, June 7th, 1826. It acted independent of the Parent Society, both in the appointment of missionaries, and in raising funds for their support. Its first Annual Report, dated May 3d, 1827, exhibited an income of two thousand, five hundred and seventy-seven dollars for the year, and thirty missionaries appointed to fields of labor, some of whom were employed within the counties of Onondaga, Madison, and Chenango; but most of them in places further north and east. These missionaries were not itinerants, appointed for a few weeks to travel and preach, but were stationed in particular congregations, to receive the principal part of their support from the people to whom they ministered. From the second Annual Report, it appears that during the year ending May 1st, 1828, fifty-five missionaries in the service of the Society had ministered to about one hundred congregations. Of these, fourteen were assigned to fields within Western New York. Their commissions were generally for one year. During the next year, the Society had in employ sixty-four missionaries, but their particular fields of labor are unknown to the writer, as well as the proportion of labor which was



expended upon the field, concerning which he treats. After this period the Society was dissolved, and its place supplied by the Central Agency of the American Home Missionary Society, and all its operations were involved with those of that Society.

### *Young Men's Missionary Society of New York.*

On the twenty-third day of January, 1809, a number of young men of different religious denominations, in the City of New York, formed themselves into a Society "for the purpose of raising a fund to aid in promoting the objects of the New York Missionary Society." The Society was denominated "The Assistant New York Missionary Society." In 1816, they resolved on the future management of their own funds, independently of the Parent Society, and took the style of "The Young Men's Missionary Society of New York." Near the close of the same year, in consequence of a division in sentiment respecting the qualifications of the missionaries to be employed by the Society, a secession took place, and, on the twenty seventh day of December, 1816, a new Society, denominated "The New York Evangelical Missionary Society," was organized. The two Societies continued their missionary operations, independent of each other, until a short time after the organization of the United Domestic Missionary Society, which occurred in May, 1822. Shortly after this event, the two Societies transferred their engagements and relations to this new Society. To what extent their missionary operations affected Western New York, the writer is not informed. It appears, that, at the time of the transfer of engagements to the United Missionary Society, they had twenty-six missionaries in employ, some of whom were laboring in Western New York.

### *United Domestic Missionary Society.*

This Society was organized in the city of New York, in the month of May, 1822, by a convention of delegates from various domestic missionary associations. The term "*United*" was employed in giving it a name, because it was a union of various smaller associations, and because it embraced as members, persons of different religious, but kindred denominations. Hon. Stephen Van Rensselaer, of Albany, was elected President, and held the station till the Society was merged in the American Home Missionary Society. In the first Annual Report, made in May, 1823, fifteen missionaries are named, who were appointed to labor in Western New York. Of these, nine were commissioned for one year, two for six months, three for four months, and one for two months. The report for May, 1824, records the names of nineteen missionaries commissioned during the year, to labor in Western New York. Fourteen of these were appointed for twelve months, two

for six months, one for three months, and two for two months each. The report for 1825 gives a list of thirty-five names of missionaries appointed to labor on needy fields in this portion of the vineyard. Six of these received commissions for one year; nine for three months, eight for two months, two for four weeks, and for ten no period is named in the report; it is supposed that their commissions, generally, were for one year. The fourth and last Annual Report of the Society, made May 12th, 1826, names forty-two missionaries commissioned for Western New York, the year preceding. Thirty-six of these held commissions for one year, one for six months, and respecting five, the period of their commissions is not mentioned. It is supposed to have been for one year. By these forty-two missionaries, forty-seven feeble congregations were aided in supporting the stated ministrations of the Gospel, many of which, without this aid, would have been destitute.

At the annual meeting of the Society, in the city of New York, May 12th, 1826, a Constitution for a Society of greater extent, and which was designed to embrace kindred denominations throughout the boundaries of the United States, was laid before the Society. This Constitution had previously received the approbation of a Convention, numerous attended, which had been held two days previously, and at which a resolution had passed, recommending that the United Domestic Missionary Society, by the adoption of the Constitution, should become "The American Home Missionary Society." The Society, in accordance with the recommendation of the Convention, "*Resolved*—That the recommendation of the Convention be adopted, and that the United Domestic Missionary Society now become the American Home Missionary Society, under the Constitution recommended by the Convention."

#### *American Home Missionary Society.*

The Convention by which the Constitution for this Society was recommended, was composed of distinguished individuals of the clergy and laity from the States of New Hampshire, Vermont, Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Ohio, Indiana, Kentucky, South Carolina, Alabama, and Arkansas. The second article of the Constitution declares the great object of the Society to be, "to assist congregations that are unable to support the gospel ministry, and to send the gospel to the destitute within the United States." Immediately after the organization of the Society by the adoption of the Constitution, Hon. Stephen Van Rensselaer, LL.D., of Albany, was elected President of the Society. Rev. Absalom Peters was chosen Corresponding Secretary. Twenty-six gentlemen, in different parts of the United States, distinguished as civilians or clergymen, and belonging to different but kindred denominations of professing Christians, were elected Vice-Presidents; fifty Directors, of similar character, were

elected, and an Executive Committee consisting of ten individuals residing in the city of New York, of whom six were laymen and four clergymen, besides the Treasurer, the Corresponding Secretary, and the Recording Secretary. The principal Auxiliary Societies connected with the American Home Missionary Society are, the Maine Missionary Society, the New Hampshire Missionary Society, the Vermont Domestic Missionary Society, the Massachusetts Home Missionary Society, the Rhode Island Home Missionary Society, the Connecticut Missionary Society, the Philadelphia Home Missionary Society, and the Missouri Home Missionary Society. Besides these Auxiliary Societies, the Parent Society has a number of Agencies, composed of a number of individuals, clergymen and laymen, in different parts of the country, each Agency having the principal management of the missionary concerns within a certain defined district. These Agencies are, the Central Agency of the State of New York, the Western Agency of the State of New York, the Western Reserve Agency (Ohio), the Marietta Agency (Ohio), the Cincinnati Agency (Ohio), and the Wisconsin Agency. In addition to these the Society maintains an agent in Michigan, another in Illinois, and another in Iowa. The Western Agency for the State of New York has the supervision of the missionary concerns of the Society in the counties of Cayuga, Tompkins, Tioga, and all the counties in the State, which lie to the west of these. The Central Agency has relation to that part of the State which lies east of these counties, north of Delaware and Greene, and west of the Hudson river and Lake Champlain. The territory over which the Western Agency has supervision is wholly within Western New York. The Central Agency embraces the counties of Onondaga, Cortland, Broome, Chenango, and Madison, which we have included in Western New York. The Western Agency, originally denominated the Geneva Agency, was first established by the United Domestic Missionary Society, and when that establishment became the American Home Missionary Society, the Agency was continued, and its number of members and field of operations were considerably enlarged. Rev. Miles P. Squier was, for a number of years, the efficient Secretary of this Agency. After his resignation, Rev. John Murray succeeded him, and for a number of years past has successfully discharged the duties of Secretary and General Agent. The Central Agency, on the dissolution of the Western Domestic Missionary Society, was established in October, 1829. The seat of its operations was Utica. Rev. Ralph Cushman was the first Corresponding Secretary and Agent. He was succeeded by Rev. Ova P. Hoyt, who was succeeded by Rev. Abijah Crane, by whom the duties of the office have been performed ever since 1832, up to the period of his death, which occurred, May 14th, 1847. He was succeeded by Rev. Washington Thatcher.

The mode of operation of the American Home Missionary Society



from the beginning has been, with very few exceptions, to appoint the missionary to a particular congregation, or, perhaps, two, or even three contiguous congregations, to remain stationary in the field to which he is appointed, and perform the duties of a pastor or stated supply. The appointment is made on the application of the people with whom the missionary is to labor, and on proper testimonials that they need the assistance of the Society in the support of their minister. The minister is required to bear credentials satisfactory to the ecclesiastical judicatory with which he is connected, which must be a body of an orthodox character. The aid is continued as long as it is judged to be needed. The whole support of the missionary is not, except in very few instances, assumed by the Society. The commission is generally for one year, the missionary to receive his compensation for a certain portion of the year, generally not more than three months, at the rate of \$400 for the year, from the treasury of the Society. In its manner of operation it is mostly a Society to assist indigent churches to support a pastor. The field of its operations is the United States. During the year 1845, its missionaries were laboring in twenty-six different States and Territories. Since its organization in 1826 its funds and, consequently, its appointments, and its usefulness, have very greatly increased, and, as we believe, it has been growing in favor both with God and man. During the first year of the Society's existence, the year ending May, 1827, the number of missionaries who had been commissioned by the Society, was one hundred and sixty-nine, of whom one hundred and twenty-six were pastors or stated supplies in single congregations; twenty-five divided their labors between two or more congregations; and eighteen, including agents, were allowed to exercise their ministry over territories of larger extent. These missionaries had performed, within the year, an aggregate of ministerial labor amounting to one hundred and ten years, and the average proportion of aid in their support, granted by the Society, was less than one fourth. The receipts into the treasury of the Society during the year, were to the amount of \$20,031, 21, and the disbursements, \$13,384 17. In the course of the year ending May, 1846, at which period the Society had been twenty years in existence, the Society had had in its service nine hundred and seventy-one ministers. Six hundred and eighty-three were pastors or stated supplies of single congregations, and two hundred and eighty-eight had ministered to two or three congregations each, or had extended their labors over still wider fields. The aggregate of ministerial labor performed, was equal to seven hundred and sixty years, and the number of congregations and missionary districts supplied, in whole or in part, at stated intervals, with the preaching of the gospel and its ordinances, was fourteen hundred and fifty-three, while many others enjoyed the occasional services of the missionaries. The receipts

into the treasury of the Society for the year, including the balance on hand at its commencement, amounted to the sum of \$128,928 40, and the disbursements to \$126,193 15. From this statement it will be seen that the operations of the Society in twenty years had increased in about a six-fold proportion.

The attention of the American Home Missionary Society has, from the beginning, been directed to the territory of Western New York. At the time of the organization of the Society, distinguished individuals from Western New York were present at the organization, took an active part in the deliberations, and identified themselves with the Society. Many churches in Western New York were both able and willing to contribute liberally for the support of domestic, as well as foreign missions. There were, at the same time, many churches unable, without foreign aid, to support the ministry among them, and many vacancies where churches were needed, if in any way provision could be made for the support of regular preaching. The churches generally were disposed to employ the American Home Missionary Society as their agent through which to transact their missionary concerns. Nearly one-eighth of the whole income of the Society, during the first year of its operations, was derived from Western New York, and congregations, auxiliary societies, and individuals, contributed in the full expectation that their own wants would claim the particular attention of the Society. During the whole period of the Society's operations, as near as the writer can ascertain, somewhat more than four hundred churches in Western New York have, to a greater or less extent, been aided in the support of a minister, by the funds of the Society. To name all the congregations thus aided, with the missionaries who have supplied them, would be of little utility. But that the amount of the Society's operations in Western New York may be in some measure seen at one view, we here give the aggregate results for the several years of the Society's operations, extracted from the Annual Reports, which must be a very near approach to the truth. The first column marks the year, which is to be understood as ending with the month of April; the second column contains the number of congregations aided during that year; and the third, the aggregate proportion of time for which the funds of the Society were pledged, as near as can be ascertained.

|       |      |                         |
|-------|------|-------------------------|
| 1827, | 64,  | 12 years and 6 months.  |
| 1828, | 68,  | 13 years.               |
| 1829, | 76,  | 16 years.               |
| 1830, | 95,  | 17 years and 10 months. |
| 1831, | 78,  | 15 years and 5 months.  |
| 1832, | 85,  | 16 years and 9 months.  |
| 1833, | 90,  | 15 years and 11 months. |
| 1834, | 108, | 20 years and 4 months.  |

|       |      |                         |
|-------|------|-------------------------|
| 1835, | 110, | 22 years and 8 months.  |
| 1836, | 98,  | 20 years and 9 months.  |
| 1837, | 100, | 23 years and 8 months.  |
| 1838, | 93,  | 19 years and 8 months.  |
| 1839, | 94,  | 17 years and 5 months.  |
| 1840, | 110, | 22 years and 4 months.  |
| 1841, | 102, | 21 years and 8 months.  |
| 1842, | 119, | 34 years and 11 months. |
| 1843, | 122, | 26 years and 8 months.  |
| 1844, | 115, | 22 years and 5 months.  |
| 1845, | 109, | 21 years and 8 months.  |
| 1846, | 110, | 24 years and 8 months.  |

The number of missionaries commissioned is nearly the same as the number of churches aided, but somewhat less, as in some instances the same missionary divided his labors between two or more congregations. The commissions generally were given for one year, and repeated the succeeding year, if necessary. The average proportion of aid which has been granted is something less than one quarter of the missionaries' salary estimated at four hundred dollars for the year. The above schedule gives the length of time as stated in the missionary's commission. In numbers of instances, the missionary left the ground before the expiration of the term. Of course the time must be somewhat overrated in the schedule. It ought to be noted, that the contributions from Western New York to the funds of the Society, very considerably exceed the amount appropriated for the aid of the feeble churches in the region; so that, though at first view it might seem as though Western New York received an undue proportion of aid from the Society, yet in fact, it is the case that she supports her own weak congregations, and supplies her destitutions, and at the same time, contributes five or six thousand dollars annually for the supply of the destitute in other parts of the great Home Missionary field.

As to the favorable results of the operations of the American Home Missionary Society in Western New York, it may be remarked, that, during the twenty years in which the Society has been endeavoring to cultivate this field, the number of churches has more than doubled, the number of communicants has increased in a still greater proportion, a greater proportion of congregations are supplied with stated preaching and administration of gospel ordinances, many edifices for the worship of God have been erected, parsonages have been built, and debts have been cancelled which for years had lain as a heavy burden on the churches. All those institutions which grow up under the shadow of living churches, and which result from the faithful continued preaching of the gospel, attended by the enlightening and sanctifying influences of the Holy Spirit, have been in a good measure prosperous.



Western New York, during the twenty past years, besides supplying her own destitutions, has contributed through the American Home Missionary Society, for the supply of the destitutions in other parts of the field, at least five times as much as has ever been expended on her by eastern Missionary Societies. She now contributes, annually, to the different objects of Christian benevolence, more than fifty thousand dollars. She has given her sons and her daughters to the missionary work, both in our own country and among the heathen in distant lands, and she has furnished pious emigrants in immense numbers, to establish and build up churches in the Far West. How much of this is the result of the operations of the American Home Missionary Society, can be known accurately, only through the revelations of the Great Day. But no doubt can be entertained, that the Society, instrumentally, has been the cause to a very great extent of effecting these blessed results. Through the aid of the Society, the gospel has been statedly preached in very many places where it would not have been otherwise dispensed; the Holy Spirit has made it quick and powerful; souls have been converted, and all those blessed consequences, which are the result of the Spirit's operations, have taken place. In the report of the Society for May, 1832, mention is made of revivals in thirty-nine congregations, supplied by the missionaries of the Society, in twenty-nine of which, the estimated aggregate number of conversions was more than one thousand. But for the aid furnished by the Society, many of these congregations would have been destitute of that instrumentality, which God has appointed for the conversion of souls. The labors of this Society are still continued, and must, perhaps, be long continued, or many more churches in Western New York will be without the stated preaching of the gospel. They yet depend on missionary aid in supporting the institutions of religion. The mode of the operation of the Society is adapted to their wants, and they never cry for aid without obtaining it. The aid afforded by this Society to Western New York is vastly more than that of all other Missionary Societies united. With reference to it, we may say: "*Give her of the fruit of her hands; and let her own works praise her in the gates.*"

## CHAPTER XVII.

History of the Theological Seminary of Auburn. Action of the Synod of Geneva; of the General Assembly. Seminary located at Auburn: Labor commenced. Act of Incorporation. Corner-Stone laid. Seminary Buildings. First Meeting of the Boards of Trustees and Commissioners. Dr. Richards elected Professor of Theology, but declined. Dr. Mills, Dr. Perrine, and Dr. Lansing elected Professors, Inaugurated. Instruction in the Seminary commenced. Ordinances of the Seminary. Course of Study. Anniversary. Vacations. Results of twenty-three years. Professorship founded by Arthur Tappan. Dr. Richards elected Professor. Dr. Lansing's Resignation. Bellamy and Edwards Professorship. Dr. Cox elected Professor. Death of Dr. Perrine. Dr. Halsey elected Professor. Dr. Cox's Resignation. Dr. Dickinson elected Professor. Death of Dr. Richards. Dr. Halsey's Resignation. Dr. Hickok elected Professor. Dr. Dickinson's Resignation. Mr. Hopkins elected Teacher of Ecclesiastical History. Mr. Smith elected Professor. Funds of the Seminary.

AMONG the Institutions which have been largely instrumental of promoting the interests of the Redeemer's kingdom, and of advancing the prosperity of the Presbyterian Church in Western New York, none is more conspicuous than the Theological Seminary of Auburn. In fact, its influence has been felt extensively in the Western States, and in other parts of the Union; and its line has gone out through all the earth. More than twenty of the pupils of this seminary have gone out as foreign missionaries to preach the gospel in the distant parts of the earth to the besotted heathen, or to those who are under the chilling influence of a spurious Christianity.

At the annual meeting of the Synod of Geneva, held at Rochester, in the month of February, 1818, the subject of the establishment of a seminary in Western New York, for the purpose of preparing young men for the ministry of the gospel, was introduced by a resolution favorable to the establishment of such an Institution. It appeared that several of the brethren had had their attention turned to the subject for a period of time previous, and had had consultation with one another on the subject. They, therefore, came to the meeting with some measure of preparation to discuss the subject. To most of the members, undoubtedly, the idea of establishing a seminary in Western New York was new, and to some of them even startling. The deliberations of the Synod were protracted through the greater part of two days, before the question was taken. The discussion proceeded with earnestness, but in a temperate and conciliatory manner, and a pretty wide range of argument was taken by the speakers. In favor of the measure, the numerous vacancies in Western New York, with no ministers to

fill them ; the immensely increasing population of the Western States, to which Western New York constituted the great thoroughfare ; the detention of most of the young men educated at Andover and Princeton in the eastern and southern regions, with the great probability that this would in future continue to be the case ; the absolute inability of two Institutions to educate the number of ministers which the exigency of the time demanded, without increasing the number of the pupils beyond what is desirable to locate in any one Institution ; the great probability that the young men of Western New York, who were looking forward to the ministry as their future employment, would not enjoy the advantages which a well-endowed seminary affords, unless such an Institution were established in this region ; with the almost absolute certainty, that the vacant pulpits would be filled with an uneducated and incompetent ministry, were urged with great force. The ability of the country to raise up and sustain such an Institution, and the friendly feeling and disposition to patronize an Institution in this region of country, which was known to exist in other parts of the Union, were insisted upon as reasons urging to the measure. On the other hand, it was suggested, that Western New York was not a region of sufficient amplitude or wealth to endow and support a Theological Institution ; that if one were established it could not vie with Princeton and Andover, and hence could not present equal inducements with those larger and elder Institutions, to young men for an extended education ; that as Andover was emphatically the seminary for the Congregational Church in the United States, so Princeton was emphatically the seminary of the Presbyterian Church, and which all parts of the Presbyterian Church were bound to support ; that there was no pressing necessity, at least for the present, for another seminary ; that all the energies of the Presbyterian church were needed for the support of the Seminary at Princeton ; that other benevolent institutions of the highest importance were greatly hindered in their operations for the lack of sufficient funds, and that all the ability of the church was needed for the support of those institutions ; and, that the establishment of a Theological Seminary by a part of the Presbyterian Church, would have the appearance of hostility to the Seminary at Princeton, which had been instituted by the General Assembly, and was under its patronage and government. The question, whether the seminary, if one were founded, should be merely theological, or include in it the academical course of study likewise, was largely discussed. The discussion was continued as long as any of the members wished to continue it, when the vote was taken and carried in favor of attempting the establishment of an Academical and Theological Seminary, within the bounds of the Synod, provided the measure should not be discountenanced by the General Assembly. Measures were adopted to have the subject brought before



the General Assembly in May, for the deliberation and advice of that body. A committee consisting of two ministers and one layman from each Presbytery belonging to the Synod was appointed to take into consideration such measures as might, in their opinion, be expedient for carrying into effect the resolution of the Synod ; to take measures to gain information, acquire funds, and receive proposals for locating and erecting such buildings as might be needful for the seminary ; and report at the next meeting of the Synod. The moderator was empowered to convene the Synod in a special meeting, should he be requested so to do by the chairman of the committee.

At the meeting of the Assembly in May, 1818, the subject was introduced. The following extract from the minutes of the Assembly will exhibit the action of that body on the subject:—"An overture from the Synod of Geneva, requesting the advice of the General Assembly relative to the establishment of an academical and theological seminary, which the Synod propose instituting within their bounds, was brought in and read. After the subject had been discussed for some time, the following resolution was adopted, viz. :—

*"Resolved,* That the Assembly are not prepared at present to give any opinion or advice on the subject of the overture from the Synod of Geneva, which contemplates the establishment of an academical and theological seminary, believing the said Synod are the best judges of what may be their duty in this important business."

As the Assembly placed no obstacles in the way, but referred the whole subject to the Synod, to act in the premises as in their judgment duty should dictate, the committee appointed by the Synod, on their meeting at Canandaigua in June, took the subject into serious consideration, and came to the unanimous conclusion that an attempt to establish a theological seminary in Western New York ought to be commenced without delay. The connecting with it an academical course of study was deemed altogether inexpedient. Incipient measures were adopted to obtain subscriptions, and to convene the Synod for further action on the subject. Subscription papers to obtain funds were put in circulation, and the Synod, in accordance with an authority intrusted to the moderator at the preceding meeting, was convened at Auburn on the fifth day of August, 1818. The action of the Synod on the subject was very harmonious, and they resolved to engage in the prosecution of vigorous measures to establish and endow a theological seminary. It was also agreed that the seminary should be located at the village of Auburn, should the subscriptions already obtained within the county, within a given time, be increased to the sum of thirty-five thousand dollars, and ten acres of land be secured as a site for the institution. Other incipient steps were taken to pro-

cure funds and provide for obtaining an act of incorporation from the Legislature of the State. The subscription to the funds, within the county of Cayuga, was speedily raised to the sum requisite to locate the seminary at Auburn, and an eligible site for the location of the necessary buildings was obtained, consisting of ten acres of land, generously given by Messrs. Cornelius and Glen Cuyler and the family of Hardenburgh. The friends of the seminary residing in the village of Auburn and its near vicinity manifested a very commendable liberality in their subscriptions towards the establishment of the institution. The following sums were, in a short period, obtained from the individuals whose names are prefixed to them, viz. :—

|                                             |        |
|---------------------------------------------|--------|
| Thomas Mumford, . . . . .                   | \$2000 |
| Nathaniel Garrow and R. S. Beach, . . . . . | 2000   |
| David Hyde and John H. Beach, . . . . .     | 2000   |
| Rev. Dirck C. Lansing, . . . . .            | 1000   |
| Horace Hills, . . . . .                     | 600    |
| Robert and John Patty, . . . . .            | 600    |
| Henry Ammerman, . . . . .                   | 500    |
| Walter Wood, . . . . .                      | 500    |
| Eleazar Hills, . . . . .                    | 500    |
| Hiram Lodge, . . . . .                      | 500    |
| Ezekiel Williams, . . . . .                 | 500    |
| Joseph Cole, . . . . .                      | 300    |
| William Brown, . . . . .                    | 225    |
| Erastus Pease, . . . . .                    | 200    |
| Asa Munger, . . . . .                       | 200    |
| John and Salmon G. Grover, . . . . .        | 200    |
| Ira Hopkins, . . . . .                      | 200    |
| Stephen Van Anden, . . . . .                | 200    |
| Samuel B. Hickcox, . . . . .                | 150    |
| Ebenezer Hoskins, . . . . .                 | 100    |
| G. and P. Holly, . . . . .                  | 100    |
| T. and E. D. Cherry, . . . . .              | 100    |
| Lawrence White, . . . . .                   | 100    |
| Henry Shultis, . . . . .                    | 100    |
| Micajah Benedict, . . . . .                 | 100    |
| Joseph Rhoades, . . . . .                   | 100    |
| O. Reynolds, . . . . .                      | 100    |
| Ebenezer Gould, . . . . .                   | 100    |
| Smaller subscriptions, . . . . .            | 3239   |

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\$16,514

At the meeting of the Synod in February, 1819, at Geneva, the committee appointed at the preceding meeting made their report.

The state of the subscriptions obtained, the means employed to obtain an increase of funds, a plan for a seminary building, and a draught for an act of incorporation by the Legislature, were laid before the Synod and approved, and a committee, consisting of Rev. Messrs. Dirck C. Lansing, Levi Parsons, and Benjamin B. Stockton, and Messrs. Thomas Mumford, William Brown, David Hyde, and John Lincklaen, were authorized to proceed in the business of erecting the edifice, and to apply to the Legislature of the State for an act of incorporation.

The interesting ceremony of breaking ground preparatory to the erection of the building for the theological seminary of Auburn took place on the thirtieth day of November, 1819, in presence of a numerous and respectable company of the citizens of the village and vicinity, who had assembled with teams and suitable implements, for the very laudable purpose of devoting a day's labor to so laudable an object. Previous to the commencement of the operation, the company united in a fervent address to the throne of grace, in which exercise they were led by Rev. William Johnson. They then listened to a very appropriate and animating address from Rev. Dirck C. Lansing, the pastor of the Presbyterian church of Auburn, after which the labor commenced. The enterprise of founding the Theological Seminary of Auburn was conceived in prayer; the labor of preparing the ground for the building was commenced with prayer; the corner stone was laid in prayer; the enterprise progressed by the aid of prayer; and through prayer and the favor of Almighty God as its result, the Seminary has been sustained to the present time, and blessed the world with its fruit.

The next Spring an act of incorporation by the Legislature of the State was passed, of which the following is a true copy, viz.:—

#### “AN ACT

*“To incorporate the Presbyterian Theological Seminary, established by the Synod of Geneva, at Auburn, in the county of Cayuga.*

Passed April 14, 1820.

“WHEREAS it has been represented to this Legislature, by the committee appointed by, and on behalf of the said Synod, that they have established a Theological Seminary at Auburn, in the county of Cayuga, for the purpose of completing the education of pious young men, for the Gospel Ministry, and have obtained funds to a considerable amount; and that an act of incorporation would better enable them to obtain and manage the necessary funds for the accomplishment of their benevolent object: Therefore,

“I. *Be it enacted by the People of the State of New York, represented in Senate and Assembly, That John Linklaen, Glen Cuyler, Henry Davis, David Hyde, Thaddeus Edwards, Henry M'Niel, Levi Parsons, Benjamin B. Stockton, Dirck C. Lansing, William Wisner, Henry Axtel, Ebenezer Fitch, David Higgins, Seth Smith, and William Brown, and their successors, to be appointed, as hereinafter provided, shall be, and hereby are constituted a body corporate and politic, in fact and in name, by the name of 'the Trustees of the Theological Seminary of Auburn, in the State of New York,' and by that name shall have succession, and be in law capable of suing and being sued, defending and being defended in all*



courts and places, and in all manner of actions, suits, and causes whatsoever, and may have a common seal, and change the same at pleasure, and by that name and style be capable in law of taking, purchasing, holding, and conveying, both in law and equity, any estate real or personal: *Provided nevertheless*, That the clear annual value or income of their real estate shall not exceed three thousand dollars, and that of their personal estate seven thousand dollars.

"II. *And be it further enacted*, That there shall for ever hereafter be fifteen Trustees of the said corporation, who shall be divided into three classes, to be numbered one, two, and three; the places of the first class shall become vacant on the first Wednesday of September, in the year eighteen hundred and twenty-one; the places of the second class in one year thereafter, and the places of the third class in one year from that time; and the vacancies in the said several classes, occasioned by the expiration of the time of service as aforesaid, or by resignation, death, or otherwise, shall be from time to time filled up in the manner hereinafter mentioned and provided.

"III. *And be it further enacted*, That the said Trustees and their successors shall have the immediate care of the said Seminary, and the management of the estate, both real and personal, of the said institution, and shall have power to sell and otherwise dispose of the same, for the purpose of benefiting the funds of the said institution, and of applying the avails of those funds from time to time, to the purposes of the said institution, in such way and manner only, and in such sums as shall be appointed and directed by the board of commissioners hereinafter mentioned, and shall have power to make necessary by-laws and ordinances for the management of the said Seminary: *Provided*, That the same be not inconsistent with the laws and constitution of this State, or of the United States;—And further, it shall be the duty of the said Trustees to keep a record, and make an annual report to the said board of commissioners of their doings, and of the state of their funds, and of the names of those whose term of service is about to expire, and of such other matters as they shall think proper; and also to report the state of their funds to the Legislature, as often as they shall be thereunto required: *Provided, however*, That no student of any Christian denomination shall be excluded from a participation in the privileges of this institution, on the ground of his religious persuasion.

"IV. *And be it further enacted*, That the aforesaid John Linklaen, Glen Cuyler, Henry Davis, David Hyde, Thaddeus Edwards, Henry M'Niel, Levi Parsons, Benjamin B. Stockton, Dirck C. Lansing, William Wisner, Henry Axtel, Ebenezer Fitch, David Higgins, Seth Smith, and William Brown, be the first Trustees of the said corporation, and that they shall hold their first meeting at Lynch's inn, in the village of Auburn, on the second Wednesday of July next, when they shall proceed to divide themselves by lot into three classes as aforesaid.

*And whereas* the said committee on behalf of the said Synod, have further represented that there are other presbyteries within the State of New York, not connected with the said Synod, who are disposed to associate with them, for the purpose of aiding in the accomplishment of the aforesaid benevolent object: Therefore,

"V. *Be it further enacted*, That a representation, annually to be chosen, of two clergymen and one layman from each of the following presbyteries (and such other presbyteries as shall hereafter associate with the said Synod for the purposes aforesaid), to wit: The presbyteries of Niagara, Genesee, Rochester, Bath, Ontario, Geneva, Cayuga, Onondaga, Oneida, and St. Lawrence, shall compose a board of commissioners, who shall have the general superintendence, management, and control of the aforesaid institution, and who shall have authority to fill the places of the aforesaid Trustees, as they shall become vacant; to appoint the Tutors, Professors, and other Officers of the said institution; to fix and determine the salary and other compensation of the said officers; to authorize and direct all such appropriations of their funds, as they shall think proper; to make by-laws and regulations for themselves; to choose their own President and other

Officers, and to determine what number of their board shall form a quorum for doing business.

"VI. *And be it further enacted*, That the first meeting of said board of commissioners shall be held at Lynch's inn, in the village of Auburn, on the second Wednesday of July next, at two o'clock in the afternoon; and that the said board of commissioners shall meet afterwards on their own adjournment.

"VII. *And be it further enacted*, That in case the funds of the aforesaid institution shall at any time hereafter be applied to any purpose other than what is hereby expressed or intended, then, and in that case, all the privileges and powers hereby granted shall cease and be utterly void.

"VIII. *And be it further enacted*, That this act shall be, and hereby is declared to be a public act, and that the same shall be construed benignly and favorably for every beneficial purpose hereby intended; nor shall any non-user of the privileges hereby granted to the said corporation, create or produce any forfeiture of the same; and no misnomer of the said corporation, in any deed, will, testament, gift, grant, demise, or other instrument, contract, or conveyance, shall defeat or vitiate the same: *Provided*, The said corporation shall be sufficiently described to ascertain the intention of the parties.

"IX. *And be it further enacted*, That the Legislature may, at any time hereafter, amend, modify, or repeal this act."

By this Act of Incorporation the general supervision and direction of the Seminary were taken from the Synod of Geneva, and placed in the hands of a Board of Commissioners, to be selected annually by the Presbyteries. At the time of the application to the Legislature for the passage of this Act, it was expected that the Synod would ere long be divided into two or more Synods. It was also deemed desirable that several Presbyteries without the bounds of the Synod of Geneva, who were known to sympathize with them in the enterprise, should have a voice in the management of the concerns of the Seminary. These circumstances gave rise to the measure, which appears to have been a happy one, to enlist the feelings and engage the enterprise of the churches for a considerable distance around, in favor of the Seminary, and at the same time secure the correctness of the instruction which should be imparted to the pupils. It thus became the Seminary of the Presbyterian Church in Central and Western New York.

At the time of obtaining the Act of Incorporation, subscriptions to forward the enterprise, to a considerable amount, had been obtained; a site for the Seminary building had been procured, and the ground in some measure prepared for a commencement, and a plan for the building had been adopted. The whole concern was in the hands of an intelligent and active Committee, to urge on the work as fast as time and means would permit. On Thursday, the eleventh day of May, 1820, the corner-stone of the Seminary was laid by Col. Samuel Bellamy, of Skeneatoles, whose name, together with that of Col. John Linklaen, of Cazenovia, in honor of his having been one of the first projectors and advocates of the Institution, inscribed on a silver medal, was deposited in the stone. On the same medal was also inscribed, "*Behold, I lay in Zion for a foundation,*"

*a chief corner-stone, elect, precious.*" "*Jesus Christ, the same yesterday, to-day, and for ever.*" The whole ceremony was closed with an address from Rev. Benjamin B. Stockton, of Skeneateles, and a prayer and benediction by Rev. Dirck C. Lansing. A large number of the ladies and gentlemen of the village attended, and gave a respectful and devout attention to the highly interesting solemnities. A very commendable progress in the work of the building was made during the summer and autumn following, but it was not until the autumn of the following year that it was so far completed as to be in a convenient state for the reception of students.

The location of the Seminary is a commanding eminence, in the city of Auburn, on the eastern side of the outlet of the Owasco lake, a short distance from the Great Western Turnpike road, also within a very short distance of the Railroad depot. The street on which it stands is now denominated Seminary Street. The building, as first erected, was a substantial stone building, of limestone of an excellent quality, with which the vicinity of Auburn abounds. It consists of a centre building, raised four stories upon the basement story, with a wing on each end, raised three stories upon the basement story. The whole building fronts the south. Through each wing runs a hall in each story, from front to rear, with two rooms for students on each side of the hall, making twelve rooms above the basement. The wings are each forty-two feet long, and forty wide. The centre building occupies the whole of the interval between the wings, which is forty-two feet. It is on the same line with the wings in the rear, but projects in front five feet beyond them. The front of the centre building in the two stories next above the basement, is finished for a chapel. In the third story there are on one side of the hall a recitation room, and on the other a large and convenient public reading-room, furnished with the periodicals of the day, including the theological, the literary, and those which give notice of passing events. The residue of the building, with the exception of halls, is divided into rooms for the occupancy of students. The basement story contains rooms for the family of the steward, a large dining hall, store rooms, and cellar. Such was the original Seminary building, which was completed in 1828, at an expense of about twenty thousand dollars. There has since been added an additional building, adjoining the west wing, built of similar materials. This building is forty feet in front, and fifty-two feet in depth, projecting in front two feet beyond the wing to which it is attached, and receding ten feet in the rear. It is raised four stories above the basement story, and contains twelve rooms for students, two recitation rooms, and a large and convenient room for the Seminary library, which now consists of about six thousand volumes, and contains a very valuable collection of choice Theological Works, a considerable addition having been lately made. A commodious house for the use of the Professor of



Theology, at an expense of four thousand dollars, has also been built. Also necessary out-buildings and a work-shop have been erected.

The Seminary lot contains about twelve acres of land. Six acres of it were a donation from the heirs of Col. John L. Hardenberg ; two acres were a donation from Glen Cuyler, Esq., of Aurora, and two acres were purchased of Mr. Cuyler, which furnish the site of the Seminary edifice. Other ground adjoining was procured by purchase or exchange, and some lots have been sold. That which remains as the permanent Seminary lot, is, as above stated, about twelve acres.

Pursuant to a provision in the Act of Incorporation, the Boards of Trustees and Commissioners of the Seminary met in the village of Auburn, on Wednesday the twelfth day of July, 1820, and after having organized, proceeded to business. The Board of Trustees was composed of the individuals named in the Charter, and was organized by the election of Rev. Henry Davis, D.D., President of Hamilton College, as its President. The Board of Commissioners consisted of the persons whose names follow, viz.

*Of the Presbytery of Oneida* :—Rev. Israel Brainard, Rev. John Frost.

*Of the Presbytery of Onondaga* :—Rev. Caleb Alexander, Rev. Daniel C. Hopkins.

*Of the Presbytery of Cayuga* :—Rev. Samuel Parker, Col. Samuel Bellamy.

*Of the Presbytery of Geneva* :—Rev. Evan Johns, Rev. Stephen Porter, Thomas Mumford, Esq.

*Of the Presbytery of Bath* :—Rev. James H. Hotchkin, Hon. Robert Porter.

*Of the Presbytery of Ontario* :—Rev. Julius Steele, Rev. Ezekiel J. Chapman.

*Of the Presbytery of Rochester* :—Rev. Chauncy Cook, Rev. Alanson Darwin.

*Of the Presbytery of Genesee* :—Rev. Calvin Cotton.

The Board was organized by electing Rev. Caleb Alexander President, for the year ensuing.

The Prudential Committee, who, under the appointment of the Synod, had hitherto had the direction of the concerns of the Institution, reported to the Board of Trustees their proceedings up to the time of the meeting, the then present state of the edifice, the sources from which funds had been derived, the amount unexpended, with the liabilities of the Institution. The Trustees were authorized to complete the Seminary edifice on the plan specified in the Report of the Prudential Committee. Fifteen thousand dollars were appropriated for the building, and fifteen hundred for contingent expenses. The Board of Trustees made the necessary provisions for completing the edifice, and adopted measures for in-

creasing the funds, and providing a library. In view of the state of the funds, the progress of the edifice, and the prospects of the Institution, the Board of Commissioners deemed it both expedient and important to adopt such measures as should put the Seminary into operation as soon as possible. With this view it was determined to proceed to the choice of a Professor of Theology. After mature deliberation on the subject, the members were called on to vote for a Professor, by ballot, when it appeared that Rev. James Richards, D.D., of Newark (N. J.), was unanimously elected to fill the chair. A resolution was then sent down to the Board of Trustees, informing them of the result, and inviting them to unite with the Board of Commissioners in giving thanks to Almighty God for the unanimity and harmony which had characterized their proceedings in the choice of a Professor; to which the Trustees replied, in the following resolution: "*Resolved*, unanimously, that the Board of Trustees of the Theological Seminary approve of the resolution of the Board of Commissioners, appointing Rev. Doctor Richards a Professor of Theology in this Institution, and that they cheerfully comply with their request, and will forthwith unite with them in returning thanks to the Almighty God for the unanimity of their proceedings, and in imploring the Divine blessing upon the future operations of the Institution." A joint meeting of the two Boards was held, and a solemn and appropriate prayer was addressed to the throne of grace by Rev. Evan Johns, a member of the Board of Commissioners.

In view of the election of Dr. Richards, and the expectation of his acceptance of the chair of Theology in the Seminary, the hopes of the patrons and friends of the Institution were highly raised. They were, however, not to be gratified in their wishes at this time. Dr. Richards, after deliberation, declined the appointment. In consequence of his declination, the Board of Commissioners were convened at Auburn, May 2d, 1821, and took the subject of the election of Professors into serious consideration, and as the result, Rev. Henry Mills, of Woodbridge (N. J.), was elected Professor of Biblical Criticism and Oriental Languages; Rev. Matthew La Rue Perrine, D.D., of the city of New York, was elected Professor of Ecclesiastical History and Church Polity, and to perform the duties of Professor of Didactic Theology, until that department shall be otherwise provided for; and Rev. Dirck C. Lansing, of Auburn, was elected Professor of Sacred Rhetoric. Mr. Lansing was Pastor of the Presbyterian Church of Auburn. It was not contemplated that he should resign his pastoral charge, but appropriate as much time as should be consistent with his pastoral duties, to the duties of the professorship. Dr. Perrine, who was at the time in the village of Auburn, being notified of his appointment, declared his acceptance. Mr. Lansing also gave notice of his acceptance, accompanied with a declaration that his ser-

vices should be without charge to the Institution. Mr. Mills, who was at the time in New Jersey, on being notified of his appointment, in proper time transmitted a notice of his acceptance. At the same meeting the Board resolved, that the Institution should be opened for the reception of students, on the second Wednesday of October following.

On the ninth day of October, 1821, the Board of Commissioners met at Auburn, and on the next day the Professors elect were inducted into office. The exercises on the occasion were in the following order:—After the reading of the Scriptures, singing, and prayer, Rev. Caleb Alexander gave a history of the rise, progress, and present state of the Seminary, with its prospects for the future; Rev. James H. Hotchkin, who was at that time President of the Board of Commissioners, announced the object of the meeting, received from the Professors elect the public declaration of their acceptance of the office of Professor in the Seminary, and read to them, in the hearing of the audience, the Formula for their assent and subscription in the following words, viz.

“In presence of the omniscient and heart-searching God, I do solemnly and sincerely affirm and declare, that I believe the Scriptures of the Old and New Testaments to be the word of God, and the only infallible rule of faith and practice—that I do receive and adopt the Confession of Faith, and the Catechisms of the Presbyterian Church in the United States of America, as containing the system of doctrines taught in the Holy Scriptures—that I do approve of the government and discipline of the Presbyterian Church, as prescribed in the ‘Form of Government’ and ‘Discipline’ of the Presbyterian Church in these United States—and I do solemnly promise to maintain with zeal and fidelity the truths of the Gospel, and to be faithful and diligent in all such duties as may devolve on me as a Professor in this Seminary, according to the best of my knowledge and abilities.”

To this Formula the Professors severally gave their assent, and subscribed their names; an appropriate prayer was offered by Rev. Evan Johns; a charge to the newly inducted Professors was delivered by Rev. Dr. Fitch; after which the Professors severally delivered their Inaugural Addresses, and the exercises of the occasion closed.

At the same meeting Ordinances for the government of the Seminary were adopted, to be in force until the next meeting of the Board, at which time they were revised, and finally adopted and published. By these Ordinances, every Professor in the Institution must be “an ordained minister of the Presbyterian or Congregational Church, and must sustain the character of a learned, judicious, and orthodox divine, and a devout Christian;” and before entering upon the duties of his office, he must assent to and subscribe the preceding *Formula*. Every student applying for ad-



mission, must "produce satisfactory testimonials that he possesses good natural talents, and is of a prudent and discreet deportment; that he is of a good moral character; that he has passed through a regular course of Academical study, or wanting this, submit to an examination in regard to the branches of literature taught in such a course." The regular course of study comprises three years, corresponding with which the classes are three, and are respectively denominated, the Junior, the Middle, and the Senior Class. Students may enter the Seminary and enjoy the course of instruction for a shorter time than three years. The course of studies prescribed is as follows: Junior year.—Hebrew Language; Critical Reading of the New Testament; Principles of Interpretation; Biblical Geography and Chronology; Biblical History and Antiquities; Mental and Moral Philosophy. Middle year.—Natural and Revealed Theology; Canon of Scripture; Hebrew and Greek Exegesis continued; Principles of Sermonizing. Senior year.—Sermonizing; Preaching; Pastoral Duty; Ecclesiastical History; Church Polity; The Jewish Theocracy; and the Principles of the Old Dispensation. Exercises in Composition and Declamation take place through the whole course. An annual examination of the classes is held, commencing on the Friday next preceding the Anniversary. This examination is conducted by the Professors, in the presence of the Committees of the Boards of Trustees and Commissioners, and such other persons as may be disposed to attend. The examination occupies three days, and is highly interesting. The Anniversary of the Seminary is a period of deep interest, and uniformly draws together a large collection of ministers and others from an extensive region, together with the inhabitants of the city of Auburn. On the day preceding is the annual meeting of the Boards of Trustees and Commissioners. On the same day is the meeting of the Society of Alumni, and a sermon is preached in one of the Presbyterian churches by a member of the Society appointed at the preceding annual meeting. In the evening of the same day there is public speaking by students representing the several Societies existing among them for literary and religious purposes. The speakers on this occasion are designated by the respective Societies. The public exercises on the day of the Anniversary consist of Dissertations or Addresses from the members of the graduating class on subjects assigned them by the Faculty. These exercises uniformly call together as large a course as can be accommodated in a very large church. In the evening of the anniversary, the annual meeting of the Western Education Society is held, on which occasion the audience is addressed by individuals selected for the occasion. The Anniversary of the Theological Seminary of Auburn has been justly considered as the great annual Religious Festival of Western New York, and has been rich in the entertainments which it has furnished. This

anniversary has been held on the third Wednesday in August, in times past ; but was, in 1845, appointed to be held on the third Wednesday in June, in time to come. The hospitality of the good people of Auburn has been tested in the most satisfactory manner, by their gratuitous entertainment of the members of the Boards of Trustees and Commissioners, and other visitors during the exercises connected with the anniversary. There have been, previous to the anniversary in 1845, two vacations in each year, amounting to twelve weeks in the whole. In future there is to be but one vacation in the year, to commence on the day of the anniversary, and to continue twelve weeks. No charge is made against the students for instruction, the use of rooms and furniture, or the benefit of the library. With most of the students the cost of board does not exceed one dollar and twelve and a half cents a week. The privileges of the Institution are available to students of all evangelical denominations.

On the second Wednesday of October, 1821, the course of instruction in the Seminary commenced. The number of students during the first year was eleven. At the commencement of the year 1845, when the Seminary had been twenty-three years in operation, the number of students who had been connected with it, besides its then present members, was 515 ; of these thirty-seven had deceased, and between twenty and twenty-five had, from want of health or other causes, failed to pursue the work of the gospel ministry ; more than twenty had gone to raise the standard of the cross among the perishing heathen tribes ; eighty had located themselves in the great valley of the Mississippi ; and a still larger number were laboring in the Northern and Western parts of the State of New York. About 480 were steadily preaching the gospel of salvation to their dying fellow-men.

Dr. Perrine, in addition to the duties of Professor of Ecclesiastical History and Church Polity, imparted instruction in theology for about two years, when he was relieved from the duties of the latter department and confined himself wholly to those of the former. On the 15th day of August, 1823, 15,000 dollars were contributed by Arthur Tappan, Esq., of the city of New York, as an endowment for a professorship of Christian Theology. This very liberal contribution was accompanied with the following declaration :—"The Founder of the Professorship of Christian Theology in the Seminary of Auburn, in the State of New York, being induced to endow this professorship from a sense of the importance, not only of a pious, but of a well-educated ministry for the edification of the church, the spread of the gospel, and the conversion and salvation of men from a conviction of the expediency and utility of institutions devoted to the education of pious young men for the gospel ministry ; and from the belief that this Seminary in its plan and location is well calculated to answer the beneficent purposes of such an insti-

tution, and that its prospects of success depend upon the immediate establishment of this professorship upon the basis of a permanent fund; and humbly aiming in this transaction to promote in the church the glory of God, he does hereby give, assign, and set over unto the Trustees of the Theological Seminary of Auburn, in the State of New York, the sum of 15,000 dollars in trust, as a capital fund for the purpose of maintaining a Professor of Christian Theology in the said Seminary for ever. And he declares it to be his intention and design in granting the said sum, that it should be sacredly held and preserved for the purpose aforesaid, and kept separate and distinct from all other funds and property of the said Trustees, and be vested in sure and permanent funds, or put out at interest on good security; and that the interest or income of said Capital Fund should be annually applied to the support of a Professor of Christian Theology, possessing the qualifications, and holding the Theological sentiments and faith which are required by the Ordinances of the Seminary now in force; and he declares it to be an express condition upon which he grants this Fund, that no Professor shall ever be placed or suffered to continue on this Foundation, who does not hold the System of Faith which the Ordinances of the Seminary at present require every Professor to hold; and if at any time hereafter any Professor on this Foundation shall in any important article differ from the said System of Faith, and especially if such Professor shall not fully believe and teach the true and proper divinity of the Lord Jesus Christ, the personality of the Holy Spirit, the total depravity of man in his natural state, and the eternal punishment of the wicked, then the Founder of this Professorship reserves to himself, his heirs, executors, and assigns, the right to reclaim and receive back the Capital Fund hereby granted; and he requires that this right should be fully recognised and agreed to by the Trustees of the Seminary on their receiving and accepting the said Fund, and that it should be acknowledged upon their records; and he likewise reserves to himself, during his natural life, the right of prefixing such name or appellation to this Professorship as he may think proper, and also the right of making any additional regulations respecting this Foundation, provided such regulations be not prejudicial to the true design of the Foundation, nor inconsistent with the Ordinances of the Seminary." At a subsequent period this Professorship was named, "The Richards' Professorship of Christian Theology." At a meeting of the Board of Trustees of the Seminary, September 10th, 1823, this Fund was accepted in the form and with the conditions specified in the declaration of the Founder, the Board of Commissioners having given their consent. On the same day in which this Fund was accepted, the Board of Commissioners, by a unanimous vote, elected Rev. James Richards, D.D., Professor of Christian Theology. Dr. Richards accepted the appointment, removed his family to Auburn,



and on the 29th of October, 1823, was inducted into office by the Board of Commissioners with the usual forms, and delivered on the occasion an inaugural address. The high estimation in which Dr. Richards was held by the Christian public, together with the consideration that the Faculty of the Seminary was now complete in number, with other circumstances, contributed greatly to the prosperity of the institution, and from this period the number of students rapidly increased.

At the annual meeting of the Board of Commissioners held August 16th, 1826, Professor Lansing tendered to the Board his resignation of his office as Professor of Sacred Rhetoric in the Seminary, giving at length his reasons for the act. In view of this procedure, the Board passed the following Resolutions, viz.

"1st. *Resolved*,—That the resignation of Professor Lansing be, and it hereby is, accepted.

"2d. *Resolved*,—That the services of Mr. Lansing in the duties of his office in the Seminary, especially as they have been rendered without the expectation or reception of any pecuniary reward, have conferred upon this Board and the patrons of the Institution an obligation which is promptly and gratefully acknowledged.

"3d. *Resolved*,—That the thanks of this Board be, and they hereby are, presented to the church and congregation under the pastoral care of Mr. Lansing, for their Christian feeling, liberal views, and patient generosity in submitting so cheerfully to those privations they must have sustained in the labors of their Pastor, so far as they have been devoted to the interests of the Seminary.

"4th. *Resolved*—That this Board, in behalf of this Christian community, and in their own behalf, do, in the exercise of Christian affection and respectful gratitude, record the name of D. C. Lansing among the Founders of this Seminary, and as one of the prime and most efficient agents in measures which have led to its establishment, and its present pleasing and flourishing condition, and they devoutly implore for him on his retirement the blessing of heaven, as well as the sublime satisfaction of witnessing the rising reputation and the expanding influence of an institution which has hitherto taken so deep hold upon his heart, and which has been so eminently blessed by his efforts."

After the resignation of Mr. Lansing the Professorship of Sacred Rhetoric remained vacant almost nine years, in consequence of the low state of the finances of the Institution. In the meantime the duties of the Professorship were fulfilled by the other Professors. In the year 1829, Col. Samuel Bellamy of Auburn, a member of the Board of Trustees of the Seminary, deceased, leaving a large share of his property after the decease of his wife to endow a Professorship of Sacred Rhetoric. The amount of this property was estimated between five and six thousand dollars. By the death of Mrs. Bellamy this property has become available for the support of

the Professorship. In 1832, Thaddeus Edwards, Esq., of Skeneatotes, a member of the Board of Trustees, departed this life, leaving to the Seminary a legacy of \$4,000. This legacy was added to that of Col. Bellamy, and appropriated as a permanent endowment of a Professorship to be denominated, "The Bellamy and Edwards Professorship of Sacred Rhetoric and Pastoral Theology." Provision being made for the support of a Professor, on the third day of December, 1834, Rev. Samuel H. Cox, D.D., of the city of New York, was elected to fill the place, and on the sixteenth day of June of the following year was inducted into office in the usual manner, and delivered an inaugural speech on the occasion.

By the induction of Dr. Cox into the office of Professor of Sacred Rhetoric and Pastoral Theology, the Faculty of the Seminary was made complete, but it was not destined long to continue in this state. The health of Dr. Perrine had been for some time declining, and on the eleventh day of February, 1836, he departed this life in the enjoyment of an assured hope of a blessed immortality. The Board of Commissioners at their annual meeting in August following, in view of this afflicting event, recorded on their Minutes as follows, viz.—“During the past year the friends of this Institution have been called to mourn the decease of its oldest Professor, the Rev. Matthew La Rue Perrine, D.D., Professor of Ecclesiastical History and Church Polity. The Board, in view of this afflictive bereavement, feel called upon to record the high estimation in which Dr. Perrine was held, and the faithfulness and ability with which he discharged the duties of his office. Possessing talents of a high order, clear and discriminating in his views, meek and retiring in his manners, mild and affectionate in his disposition, and the whole sanctified by a devout and spiritual mind, he was ever the friend and counsellor of his pupils, as well as their able instructor. To him, under God, is this Seminary deeply indebted for its prosperity and usefulness, especially during the early period of its history, when for two years he was called upon, in addition to his appropriate duties, to discharge those of the Professor of Theology. But while we mourn our loss in that he has been called to his reward by his blessed Lord, we would render unfeigned thanks that he was permitted so long and so ably to employ the powers of his discriminating mind and the sympathies of his warm heart in the service of this beloved Institution.”

In consequence of the vacancy caused by the decease of Dr. Perrine, the Board of Commissioners, at a meeting held on the ninth day of November, 1836, elected Rev. Luther Halsey, D.D., to fill the vacancy. Dr. Halsey at the time of his election sustained the office of Professor of Ecclesiastical History and Church Government in the Western Theological Seminary located at Alleghanytown, adjacent to Pittsburgh. He resigned the office which he held in the Western Seminary, accepted the call to Auburn,

removed his family thither, and on the fourteenth day of August, 1837, was installed Professor of Ecclesiastical History and Church Polity in the Seminary of Auburn, with the usual solemnities, and delivered an inaugural address upon the occasion. At the same meeting of the Board of Commissioners, Dr. Cox tendered his resignation of the office of Professor of Sacred Rhetoric and Pastoral Theology in the Seminary, in consequence of some embarrassment in his temporal circumstances. The Board accepted his resignation, and placed the subjoined Minutes on their Records, viz.—“The Board very highly appreciate the services rendered by Dr. Cox in the department to which he was appointed, as also his very benevolent and efficient exertions in sustaining for a considerable time the responsible duties of a co-ordinate department, besides devoting the vacations to the interests of the Seminary in soliciting funds in various parts of the country. In accepting his resignation the Board would acknowledge their great obligations to him for his faithfulness and zeal, and express their deep regret for the necessity that constrained him to resign, while we pray that the great Head of the church may abundantly bless his labors in preaching the gospel to the conversion and edification of many souls.”

To fill the Professorship made vacant by the resignation of Dr. Cox, Rev. Baxter Dickinson, D.D., of Cincinnati, was elected by the Board of Commissioners on the twentieth day of August, 1839. Dr. Dickinson at the time of his election filled the chair of Sacred Rhetoric in the Lane Theological Seminary at Cincinnati, in the State of Ohio. On being informed of his appointment he resigned his office in the Lane Seminary, accepted the call to Auburn, removed his family, and on the nineteenth day of August, 1840, was with the usual exercises inducted into the station of Professor of Sacred Rhetoric and Pastoral Theology. As is usual on the occasion, he delivered an inaugural address.

With a full Faculty, united and able, the affairs of the Seminary were in a prosperous condition, though somewhat embarrassed in consequence of inadequate funds; but in 1843 a reverse took place by the decease of the venerable and very able Professor, Dr. Richards. This event occurred on the second day of August, of that year. Dr. Richards's health had been declining for two or three years, and his age, with increasing infirmities, admonished him and the friends of the Seminary, that the time of his departure was at hand. Still his mind was vigorous and active, his memory retentive, his temper cheerful, and for the most part of the time he was able to perform the duties of his Professorship till a short time previous to his death. At the annual meeting of the Board of Commissioners a few days after his decease, the following record was made on their minutes, viz.—“Whereas it has pleased Almighty God, in his sovereign and holy Providence, to remove by death the Rev. James Richards, D.D., Professor of Christian The-



ology in this Institution; *Resolved*, that while, in the removal at this particular juncture of so able, faithful, and successful an instructor of the pupils of this Seminary in revealed truth, we feel and submit to the chastening hand of God upon ourselves, and upon the Institution, we do at the same time believe it to be our duty and privilege to remember with gratitude his great goodness in continuing the valuable services of the deceased for so great a number of years, and to such an advanced period of life."

At a meeting of the Board of Commissioners, Sept. 13th, 1843, Dr. Halsey tendered his resignation of the office of Professor of Ecclesiastical History and Church Polity, but at the earnest request of the Board, he consented to withdraw his resignation on condition that the Board would consider him legally at liberty to retire from connexion with the Seminary at the end of six months, in case he should then consider it his duty so to do. To this condition the Board gave their consent. At the expiration of six months Dr. Halsey, deeming it his duty so to do, dissolved all his relation to the Seminary, and retired, attended by the hearty good wishes of all its friends, patrons, and pupils.

The Seminary was now left for a short season with but two Professors. The whole course of instruction was, however, regularly maintained, though the number of students was somewhat diminished. At the annual meeting of the Board of Commissioners held on the twenty-first day of August, 1844, Rev. Laurens P. Hickok, D.D., was elected Richards Professor of Christian Theology. At the time of his election he held a similar Professorship in the Theological department of the Western Reserve College, in the State of Ohio. After due deliberation Dr. Hickok signified his acceptance of the call to Auburn, removed his family, and on the eighth day of January, 1845, was, in accordance with the Ordinances of the Institution, solemnly inducted into the station of Professor of Christian Theology in the Seminary.

In 1847, Dr. Dickinson resigned his office as Professor of Sacred Rhetoric in the Seminary—an office which he had filled with great ability—and retired from Western New York. At the annual meeting of the Board of Commissioners in June of that year, Rev. Samuel M. Hopkins was elected Teacher of Ecclesiastical History, with a view to his being elected Professor of that department at a future period, should the way be prepared. At a subsequent meeting of the Board, Rev. John Few Smith was elected to the Professorship of Sacred Rhetoric and Church Polity, made vacant by the resignation of Dr. Dickinson. Mr. Smith has signified his acceptance of the office, and a day has been assigned for his induction according to the usages of the Seminary.

The permanent and productive funds of the Seminary consist of the appropriations for the support of the several professorships, the avails of which are sacredly pledged to this object. The first

professorship fully endowed was the Richards Professorship of Christian Theology, founded by Arthur Tappan, Esq., of the city of New York, by a donation of fifteen thousand dollars, as has been already stated.

The amount of the fund belonging to the Taylor Professorship of Biblical Criticism is \$16,026 71. This fund was derived from donations or legacies from several individuals. The largest sum received from any one source was from the legacy of Mrs. Fally Taylor of Bloomfield, which amounted to about \$3,400.

For the support of the Bellamy and Edwards Professorship of Sacred Rhetoric and Pastoral Theology, there is a fund amounting to \$16,333 44, derived from two legacies ; one of Col. Samuel Bellamy, late of Auburn, amounting to \$7,200 of Auburn Bank stock, the other of Thaddeus Edwards, Esq., of Skeneateles, amounting to \$4,000.

For the support of the Professorship of Ecclesiastical History and Church Polity, there is a fund of \$8,612 17, donations from different individuals. The largest of these donations were those of Moses Allen, Esq., of the city of New York, and Aristarchus Champion, Esq., of the city of Rochester. Mr. Allen's donation was \$2,500. That of Mr. Champion, \$2,000.

## CHAPTER XVIII.

The Excising Act of 1837. Terms, "Old School" and "New School." Alleged Reasons for the Act. Plan of Union, its Origin. State of the Churches in Western New York. Examination of the Plan of Union: Examination of the Reasons alleged for the Excising Act. Manner in which the Synods and Presbyteries were constituted. Charge of "Gross Disorders" examined. "Great errors in Doctrine" charged on the Excised Synods, or vague expression. Testimony and Memorial. List of errors. Extracts from the Minutes of the Synod of Geneva, the Synod of Genesee, the Presbytery of Buffalo. Report of the Convention of Auburn.

AN event in the history of the Presbyterian Church in Western New York, of a very noticeable character, and having an important bearing on its state and circumstances, has as yet been unnoticed in this history. We refer to the Excising Act of the General Assembly of 1837, by which the two Synods in Western New York, together with the Synod of Utica and the Synod of the Western Reserve in the State of Ohio, were declared to be out of the ecclesiastical connexion of the Presbyterian Church. This surprising act of the Assembly produced an entire change in the relations of the Presbyterian Church in Western New York; and, in fact, in its results divided the Presbyterian Church in the United States into two distinct ecclesiastical bodies of nearly equal numbers, each claiming to be "*The Presbyterian Church in the United States of America.*" Various appellations have been made use of to designate these different ecclesiastical organizations and those that adhere to them, some of which are of a highly opprobrious character. In this work we shall employ the term "*Old School,*" to designate that part of the church which is under the care of the Assembly which meets annually, and which sanctions the excising act of 1837; and the term "*New School,*" to designate the other Assembly, with those who adhere to it. These terms are better known, and, perhaps, are less offensive than any other that have been employed to designate the respective parties; and it is certainly the intention of the writer not to give needless offence. Though he is identified with one branch of the church, he has feelings of fellowship for the other, and esteems it as an important section of Christ's visible family.

The act of excision which was passed in General Assembly, June 5th, 1837, was couched in the following terms, viz.

"Be it resolved by the General Assembly of the Presbyterian Church in the United States of America,

"1. That in consequence of the abrogation by this Assembly of the Plan of Union in 1801, between it and the General Association



of Connecticut, as utterly unconstitutional, and therefore null and void from the beginning, the Synods of Utica, Geneva, and Genesee, which were formed and attached to this body under and in execution of said 'Plan of Union,' be, and are hereby declared to be out of the ecclesiastical connexion of the Presbyterian Church of the United States of America ; and that they are not in form, or in fact, an integral portion of said church.

"2. That the solicitude of this Assembly on the whole subject, and its urgency for the immediate decision of it, are greatly increased by reason of the gross disorders which are ascertained to have prevailed in those Synods, it being made clear to us, that even the Plan of Union itself was never consistently carried into effect by those professing to act under it.

"3. That the General Assembly has no intention, by these resolutions, to affect, in any way, the ministerial standing of any members of either of said Synods ; nor to disturb the pastoral relation in any church ; nor to interfere with the duties or relations of private Christians in their respective congregations ; but only to declare and determine, according to the truth and necessity of the case, and by virtue of the full authority existing in it for that purpose, the relation of all said Synods, and all their constituent parts, to this body, and to the Presbyterian Church in the United States.

"4. That inasmuch as there are reported to be several churches and ministers, if not one or two Presbyteries, now in connexion with one or more of said Synods, which are strictly Presbyterian in doctrine and order, be it, therefore, further resolved, that all such churches and ministers as wish to unite with us, are hereby directed to apply for admission into those Presbyteries belonging to our connexion, which are most convenient to their respective locations ; and that any such Presbytery as aforesaid, being strictly Presbyterian in doctrine and order, and now in connexion with said Synods, as may desire to unite with us, are hereby directed to make application, with a full statement of their cases, to the next General Assembly, which will take proper order thereon."

The vote on the first resolution was taken by yeas and adopted, yeas, 115 ; nays, 88 ; *non liquet*, 1. On the second, third, and fourth resolutions, the yeas were 113, and the nays 60 ; the commissioners from the Presbyteries belonging to these Synods being excluded from voting, after the passage of the first resolution. At the time of the passing of the first resolution, the Assembly consisted of two hundred and forty-nine members, one having obtained leave of absence, and thirteen from the Western Reserve having been excluded by a previous act of the Assembly, declaring that Synod "to be no longer a part of the Presbyterian Church." It, therefore, appears that, when the question was taken, forty-five members were absent, and that the number voting in favor of the resolution lacked nine of being an actual majority of the whole

number of members belonging to the Assembly, and was less, by seventeen, than a majority of all who had been acknowledged as members of the Assembly. There is, however, no doubt in the mind of the writer, that had every member of the Assembly been present, and cast his vote, the majority would have been found in favor of the resolution.

It will be seen from these resolutions, that the act of the Assembly excising these Synods is grounded wholly on the alleged circumstances, that these Synods were formed and attached to the Presbyterian Church "under and in execution of the Plan of Union" of 1801, between the General Assembly and the General Association of Connecticut, which plan, it is alleged, was unconstitutional, and therefore null and void from the beginning. The disorders charged upon the Synods, in the second resolution, are not stated as authorizing the act of excision, but only as constituting a motive for immediate action on ground which was warrantable. The members of the Assembly well knew that, if errors in doctrine or irregularities in practice actually existed in any branch of the Presbyterian church, that branch could not be excluded from the church until a fair trial had been had, and the accused party allowed an opportunity for defence. No definite charges had ever been tabled, no witnesses examined, nor any opportunity for defence on the part of the Synods afforded. Much has been said respecting this Plan of Union, and much which, in the estimation of the writer, is wholly irrelevant to the subject for which it is brought. The reader who has attentively perused the preceding pages of this work, will recollect that, in 1801, far the greater part of Western New York was an unbroken wilderness. Only a few churches had been organized. Almost all the inhabited part of the country was missionary ground. The missionaries who visited the country were most of them in the employ of the General Association of Connecticut, or of the General Assembly of the Presbyterian Church. Inhabitants were rapidly pouring into the country from the New England States, particularly from Connecticut; also from the lower part of the State of New York, from New Jersey, Pennsylvania, and other States, in which the Presbyterian form of church government prevailed. The General Association of Connecticut was doing much more than any other ecclesiastical body to furnish the preaching of the gospel for the destitute of Western New York. The Association was in correspondence with the General Assembly in the same manner as at the present period. It was a matter of high importance that no circumstance should arise to produce collision between the two bodies, or mar the fellowship between the large and respectable churches which they severally represented. Especially it was important that the few sheep in the wilderness should not stand aloof from each other, or be deprived of the ordinances of Christ's house, on account of small

differences in sentiment respecting the eternal order of the church. Under these circumstances, and entertaining these views, the General Association of Connecticut, at their meeting in June, 1800, appointed a committee to confer with a committee that might be appointed by the General Assembly of the Presbyterian Church, on measures which might promote union among the inhabitants of the new settlements, and the missionaries to those settlements. At the meeting of the General Assembly in May, 1801, the General Association of Connecticut was represented by Rev. Samuel Blatchford. It does not appear that either of the other delegates appointed by the Association attended. The subject was laid before the Assembly, and a committee, consisting of Rev. Doctors Jonathan Edwards, John M'Knight, John Woodhull, Rev. Samuel Blatchford, and Mr. Isaac Hutton, was appointed to digest a plan of government for the churches in the new settlements, agreeably to the proposal of the General Association. This committee reported a plan which was adopted by the Assembly, and unanimously approved and adopted by the General Association, at their meeting in June, and from that period considered as a binding compact between the contracting parties. The Plan is as follows, viz.

"Regulations adopted by the General Assembly of the Presbyterian Church in America, and by the General Association of the State of Connecticut, with a view to prevent alienation, and promote union and harmony in those new settlements which are composed of inhabitants from these bodies.

"1. It is strictly enjoined on all their missionaries to the new settlements, to endeavor, by all proper means, to promote mutual forbearance and accommodation between those inhabitants of the new settlements who hold the Presbyterian, and those who hold the Congregational form of church government.

"2. If, in the new settlements, any church of the Congregational order shall settle a minister of the Presbyterian order, that church may, if they choose, still conduct their discipline according to Congregational principles, settling their difficulties among themselves, or by a council mutually agreed upon for that purpose; but, if any difficulty shall exist between the minister and the church or any member of it, it shall be referred to the Presbytery to which the minister shall belong, provided both parties agree to it; if not, to a council consisting of an equal number of Presbyterians and Congregationalists, agreed upon by both parties.

"3. If a Presbyterian church shall settle a minister of Congregational principles, that church may still conduct their discipline according to Presbyterian principles: excepting that if a difficulty arise between him and his church, or any member of it, the cause shall be tried by the Association to which the said minister shall belong, provided both parties agree to it; otherwise by a council, one half Congregationalists, and the other half Presbyterians, mutually agreed on by the parties.

"4. If any congregation consist partly of those who hold the Congregational form of discipline, and partly of those who hold the Presbyterian form, we recommend to both parties, that this be no obstruction to their meeting in one church, and settling a minister; and that in this case the church choose a standing committee from the communicants of said church, whose business it shall be to call to account every member of the church who shall conduct himself inconsistently with the laws of Christianity, and to give judgment on such conduct; and, if the person condemned by their judgment be a Presbyterian, he shall have liberty to appeal to the Presbytery: if a Congregationalist, he shall have liberty to appeal to



the body of the male communicants of the church ; in the former case, the determination of the Presbytery shall be final, unless the church consent to a further appeal to the Synod, or to the General Assembly ; and in the latter case, if the party condemned shall wish for a trial by a mutual council, the cause shall be referred to such council. And, provided the said Standing Committee shall depute one of themselves to attend the Presbytery, he may have the same rights to sit and act in the Presbytery, as a ruling elder of the Presbyterian Church."

It will be recollected that at this period, not more than five or six churches of the Presbyterian order had been formed in Western New York, not one of which was connected with any Presbytery. The General Assembly, strictly speaking, had no jurisdiction over Western New York, not even over a single church. The same was true with respect to the General Association. The Ontario Association was in existence, with which a few churches were connected ; but most of the churches already formed, were in a state of entire independence, as it regards jurisdiction. Neither of the ecclesiastical bodies had any authority to dictate to the inhabitants of the new settlements, how they should organize their churches and transact discipline. But they were fully competent to instruct the missionaries in their employ ; and the instructions contained in the first article of this Plan of Union exhibit the wisdom and pious feeling existing in the contracting parties, and their earnest desire to promote the prosperity of the churches in the new settlements. That the General Assembly had a perfect right to enter into such a contract, it is thought no one will deny. On the principles of this article the early missionaries acted, much to the advancement of the interests of the cause of religion, in the region. The second and third articles of the Plan are to be considered in the light of advice to ministers and churches under peculiar circumstances, which it was peculiarly suitable that the contracting parties should give. Nor is it conceived that any article in the Constitution of the Presbyterian church forbids a Presbyterian minister to exercise the pastoral office in a church not connected with a Presbytery ; or prohibits a Presbytery from issuing a case of difficulty referred to them, although one of the parties at issue did not belong to the Presbyterian Church. It has been the case in repeated instances in Western New York, that a Presbyterian minister has had the charge of a Congregational church, not connected with a Presbytery, nor is it known that any evil has accrued from the circumstance. The connexion of a Presbyterian minister with a Congregational church has by no means been confined to the excised Synods. In the year 1837, eight ministers of the Presbytery of Londonderry, eight of the Presbytery of Newburyport, and four of the Presbytery of Charleston Union, are reported as pastors of Congregational churches. With regard to the case of a Congregational minister settled over a Presbyterian church, it is the writer's belief that no such case ever occurred in Western New York. Instances have often oc-

curred in which ministers, coming from a Congregational body, have settled, as pastors, over a Presbyterian church, but in every case, as far as the writer's knowledge extends, the minister has become connected with the Presbytery, previous to his installation, according to the rules of the Presbyterian Church.

In the fourth article of the Plan of Union, provision is made for the organization of a church, composed partly of Presbyterians and partly of Congregationalists, and for its connexion with a Presbytery. It is presumed, that, should a member of an old school Presbyterian church remove into New England where no Presbyterian church existed, the General Assembly would not consider it improper for him to connect himself with an orthodox Congregational church; or that it would be a breach of the Constitution, for the General Assembly to advise him, under the circumstances, so to connect himself and enjoy the ordinances of Christ's house. We do not then see how it was a violation of the Constitution, for the General Assembly to unite with the Association of Connecticut, in advising Presbyterians and Congregationalists, under peculiar circumstances, to unite in the same church organization, in such a manner that each might enjoy the privileges which he felt to be important to his Christian liberty; nor do we discover anything in the Constitution prohibiting a Presbytery, Synod, or the General Assembly, from hearing and issuing an appeal from the sentence of a standing committee in such a church, provided the parties at issue are agreed in the measure. The only item in the Plan of Union on which the charge of unconstitutionality can be at all sustained, is contained in the last sentence of the fourth article, in the words, "And provided the said standing committee of any church shall depute one of themselves to attend the Presbytery, he may have the same right to sit and act in the Presbytery as a ruling elder of the Presbyterian Church." By this clause the union of a church not strictly Presbyterian is tolerated, and a committee-man is received as a ruling elder, circumstances concerning which nothing is said in the Constitution of the Presbyterian Church. In the Form of Government of the Presbyterian Church, Chapter x. Section ii., it is said, "A Presbytery consists of all the ministers, and one ruling elder from each congregation within a certain district." From this it is pleaded that none but ministers and ruling elders can be admitted to a seat in the Presbytery. The admission of a committee-man or delegate from a Congregational church which acknowledges the jurisdiction of the Presbytery, seems to be perfectly analogous to the general course of treatment of Congregationalists, ever since the existence of a Presbyterian church in America. The first Presbytery in America was formed by a union of Presbyterians and Congregationalists on a liberal plan, as it respects the mode of church government. On the same liberal plan, the Presbyterian church practised previous

to the formation of a General Assembly in 1789, and down to the time of the excising act in 1837, the same liberal course was pursued by the General Assembly, with the general approbation of the church.

The form of Government, chap. xii. sec. ii., says, "The General Assembly shall consist of an equal delegation of bishops and elders from each Presbytery," &c., recognising none but clerical and lay commissioners, elected by the Presbyteries under the care of the General Assembly, as being capable of holding a seat in that body. Yet, in 1792, a plan of union and correspondence between the General Assembly and the General Association of Connecticut, by which three members, appointed by the General Association, were to have a seat in the General Assembly, with power to deliberate on such matters as should come before the body, was adopted. In 1794, an alteration in the articles of this union was made, by which the delegates from the General Association were empowered to vote as well as deliberate on all questions coming before the Assembly. In 1803, a similar agreement was made with the Convention of the State of Vermont, by which one or two delegates from that body were received as members of the Assembly, to deliberate, act, and vote in all cases as other members; in 1810, two delegates from the General Association of New Hampshire were received with the same privilege of deliberating and voting; and in 1811, by a similar agreement, two delegates from the General Association of Massachusetts. At subsequent periods, a similar correspondence with other ecclesiastical bodies has been established, except that the right of voting has, by agreement, been abolished. Now, if the letter of the Constitution forbids the admission of a committee-man to a seat in the Presbytery, it equally forbids the admission of a commissioner not chosen by a Presbytery to a seat in General Assembly; and, if the General Assembly have no constitutional right to receive a delegate from a foreign body to vote in the General Assembly, they have no constitutional right to receive him to deliberate and influence the votes of others. If, then, the Plan of Union, which had been acted upon thirty-six years with the general consent of the Presbyterian Church, was unconstitutional, by reason of its authorizing a committee-man to have a seat in the Presbytery, so that it became the duty of the General Assembly to declare it null and void from the beginning; then it was equally their duty to declare all the acts of the previous Assemblies, by which delegates from Congregational and other foreign ecclesiastical bodies were admitted to seats in the General Assembly, to be from the beginning null and void; and consistency required that, when the members belonging to the excised Synods were ejected from their seats, the delegates from foreign bodies should have been also ejected. It may be said, that the Constitution gives to the General Assembly the power "of corresponding with foreign churches, on such terms



as may be agreed upon by the Assembly and the corresponding body." If this clause in the Constitution authorizes the Assembly, by compact with the General Association of Connecticut, to admit delegates from that body to a seat in the Assembly, we see not why it does not equally authorize them, by compact with the same body, to admit committee-men to seats in the Presbytery.

The General Assembly assert, in the excinding resolution, that the Synods of Utica, Geneva, and Genesee were formed and attached to the General Assembly, under and in execution of the Plan of Union of 1801. These Synods were formed in just the same manner as every other Synod since the original organization of a General Assembly in the Presbyterian Church, that is, they were constituted by act of the General Assembly, detaching certain named Presbyteries from the Synod to which they belonged, and constituting them a new Synod, with definite boundaries. In the act of constitution, no allusion is made to any Plan of Union, nor to any other circumstance, except an application from the Synod divided. In 1812, the Synod of Albany was divided, and the General Assembly resolved, "That the Presbyteries of Onondaga, Cayuga, and Geneva, form the western division, and be constituted a Synod, to be called and known by the name of the Synod of Genesee, and that they hold their first meeting in the first Presbyterian church in Geneva, on the first Wednesday in October next, at eleven o'clock, A. M., and that the meeting be opened with a sermon by the Rev. David Higgins, and, in case of his absence, then by the oldest minister present." In compliance with this order of the Assembly, the Synod met at the time and place appointed, the meeting was opened in the manner directed in the order, and Mr. Higgins was elected the first moderator. In a similar manner the Synods of Utica and Genesee were constituted, the former being detached from the Synod of Albany, and the latter from the Synod of Geneva.

If inquiry is made, how the Presbyteries composing these Synods were constituted, the answer is at hand. The Presbytery of Oneida, from which they all originated, was constituted in 1802, in accordance with the order of the General Assembly, directing "That so much of the Presbytery of Albany as lies on the west side of the eastern line of the counties of Otsego and Herkimer, including the Rev. Messrs. Fish, Lindsley, Dodd, Lewis, and Mr. Chapman, late of the Presbytery of New York, and Mr. Snowden, late of the Presbytery of New Brunswick, be constituted a Presbytery by the name of *The Presbytery of Oneida*. The Presbytery of Geneva was the next in the order of origin. This Presbytery was constituted in 1803, by an order of the Assembly, directing "That so much of the existing Presbytery of Oneida, as lies on the west side of the western line of the counties of Chenango and Oneida, including the Rev. Messrs. Jedidiah Chapman, John Lindsley,

Samuel Leacock, and Jabez Chadwick, he constituted a Presbytery by the name of *The Presbytery of Geneva.*" The Presbytery of Chenango was also constituted by an act of the General Assembly, because it was composed of members belonging to different Synods. In 1808, the Middle Association, as has already been narrated in chapter vii., was received as a constituent member of the Synod of Albany, with the full approbation of the General Assembly. From this Association and the Presbytery of Geneva, in 1810, were formed, by an act of the Synod of Albany, the Presbyteries of Geneva, Cayuga, and Onondaga, with territorial limits. All the other Presbyteries belonging to the two Synods of Western New York, were constituted with definite boundaries, as directed by the Constitution, by the action of the Synods to which the Presbyteries from which they were detached, belonged.

But it may be said that the churches, of which these Synods and Presbyteries were composed, were organized in accordance with the Plan of Union, and that committee-men held seats in these ecclesiastical bodies, and deliberated and voted with the other members, and, therefore, it may with propriety be said, that they were formed and attached to the General Assembly, under and in execution of said Plan of Union. Somewhere about the year 1805 or 1806, the first Presbyterian church of Geneseo (now the church of Lakeville), which was originally constituted a Presbyterian church, changed its form of government so far as to adopt that recommended in the Plan of Union. The church, however, did not long continue on this plan. The Presbyterian and Congregational members were not harmonious, and after a short season the Congregational members were, by advice of the Presbytery, dismissed, and organized by themselves as a Congregational church. The other branch of the church reverted to their original order as a Presbyterian church. The writer has been informed that one or two other churches in Western New York were formed on this Plan of Union, and, perhaps, there may be a very small number, at the present time, on a plan of organization nearly resembling this, which are in connexion with a Presbytery. He has been a resident of Western New York from the period of 1801 down to the present time. During that period he has been engaged in the duties of the ministerial office, and is minutely acquainted with the ecclesiastical history of the region, and it is his firm belief that, at the time of the excinding act in 1837, not more than one or two, if any, of the churches under the care of the Synods of Geneva and Genesee, were practising in accordance with the provisions of the Plan of Union of 1801. With regard to the state of things in the Synod of Utica, the writer is not informed, but supposes that it was very similar to that in the other Synods. The abrogation of the Plan of Union of 1801, by the Assembly of 1837, whether it was a wise measure or otherwise, could not possibly have any

effect on the standing of the Synods of Western New York with the Presbyterian Church in the United States. They never were formed under this Plan, nor by virtue of it attached to the Presbyterian Church.

But it may be asked, "Is it possible that the General Assembly of 1837, a body so large, so learned, so wise and pious, in which the venerable Dr. Green, Dr. Alexander, and a host of others, were active spirits, could predicate, on such mistaken grounds, an act, by which three Synods, containing nineteen Presbyteries, three hundred and seventy-eight ministers, four hundred and forty-four churches, and, probably, forty thousand communicants, were ejected from their connexion with the Presbyterian Church?" It is not only possible, but it is undoubtedly certain that this was the case. In the list of names voting in favor of the excising act, we find that of Dr. Green of Philadelphia, and many others of high standing in the Presbyterian Church, and of distinguished excellence. These brethren and fathers, no doubt, honestly believed that they were doing God service, and promoting the interests of the church of Christ in the world. The name of Dr. Alexander does not appear on the list of voters on the question. What part he took in the debate, or whether any, is not known to the writer.

The attentive reader who wishes to understand this subject, will, no doubt, desire to be informed of the circumstances of the churches in Western New York which led the Assembly of 1837 into the supposition that they were attached to the Presbyterian Church by virtue of the Plan of Union of 1801. The Oneida Presbytery, as has been stated, was, by act of the General Assembly, set off from the Presbytery of Albany. It was composed wholly of ministers and churches strictly Presbyterian. The same was the case with the Presbytery of Geneva, set off from the Presbytery of Oneida by the General Assembly. Up to the period of 1808, no church not strictly Presbyterian, in Western New York, was connected with any Presbytery, if we except the case of the church of Geneseo, before mentioned. In 1808, the Middle Association, as has been already related, became a constituent member of the Synod of Albany, by virtue of a compact with that Synod, ratified by the General Assembly. By this union a number of Congregational churches became connected with the Presbyterian Church, with the right of being represented by a delegate in the meetings of Synod. This act of the Assembly, ratifying the compact between the Synod and the Association, was considered as establishing the principle that Congregational churches might become connected with the Presbyterian Church, and have a seat in its judicatories by a delegate, retaining the privilege of transacting their internal government by the vote of the majority of the brethren. On this principle the Presbyteries have acted. By the formation of these Presbyteries out of the Presbytery of Geneva and the Middle Association, the majority of the churches in the Presbyteries of Onon-



daga and Cayuga were probably Congregational. Those at that time connected with the Presbytery of Geneva were all of them strictly Presbyterian. After the dissolution of the Ontario Association, most of the churches which had been connected with that ecclesiastical body attached themselves to the Presbytery of Geneva, on what was familiarly called "The Accommodating Plan." Many of the churches, however, which were originally Congregational, adopted the Presbyterian form, and far the greater part of the new-formed churches were organized in accordance with the strict principles of the Presbyterian Church. All the churches connected with the Presbyteries acknowledged the supremacy of the Presbytery, made their regular reports, admitted an appeal from their decisions to the Presbytery, sent up their records annually for review, and were represented in Presbytery by a delegate chosen for the purpose, who was entitled to the same privileges as a ruling elder. How large a proportion of the churches under the care of the Synods of Geneva and Genesee, were connected with the Presbyteries, on the Accommodating Plan, is not definitely known to the writer. It must, however, have been comparatively small. In the Presbyteries of Angelica and Chemung, all the churches were governed by a session of elders. The same may have been the case with one or two other Presbyteries. The Presbytery of Bath had under its care two churches practising on the Accommodating Plan; the Presbytery of Geneva had one or two of the same description. Other Presbyteries had a larger number, and it may be that one or two Presbyteries had a majority of its churches of this description. If the connexion of these churches with the Synods of Utica, Geneva, and Genesee, demanded that they should be declared out of the ecclesiastical connexion of the Presbyterian Church, the same step ought to have been taken with the Synods of Albany, New Jersey, Pittsburgh, Michigan, and, it is believed, some others, which were in the same predicament.

The General Assembly state, as a reason urging immediate action in passing the excising act, "*the gross disorders which are ascertained to have prevailed in those Synods,*" meaning the Synods of Utica, Geneva, and Genesee. If by *gross disorders*, is meant that they received under their care churches which managed their internal concerns on the congregational plan, and admitted the delegates of these churches to sit in their judicature, and vote with the other members, it was nothing of new occurrence, nor respecting which the knowledge of the fact had just met the minds of the Assembly. It is hardly supposable that the Assembly refer to this circumstance when they speak of *gross disorders*. The commissioners from the excised Synods, in their protest against the act, give as one of their reasons of protest, "that there has been no definite or authentic evidence whatever, regularly before this As-

sembly, of the existence, within the bounds of the said Synods, of those errors in doctrine, or those gross irregularities in practice, which they are alleged to be guilty of tolerating." In their answer to this protest, the Assembly say,—“The evidence of great errors in doctrine, and gross irregularities in practice, prevailing to an alarming extent within the bounds of said Synods, and, if not countenanced, certainly unsuppressed by them, is before the church and the world.” It is evident from these extracts from the Circular Letter of the General Assembly, published in their minutes for 1837, and from the debates in the Assembly, that by the “*gross disorders*,” which, they say, are ascertained to have prevailed, they refer to the proceedings of certain evangelists and others, in exciting and conducting protracted meetings and revivals of religion. On this subject we have spoken largely, in a former chapter.

On “*the great errors in doctrine*,” prevailing to an alarming extent, as is asserted, it may be proper to make some observations. It is not to be expected in this imperfect world that any considerable number of Christians will entertain views precisely alike, on all subjects which relate to religious truth. All do not understand the teaching of the Scriptures alike; neither is there an entire agreement among Presbyterians, as to what is taught in the Confession of Faith and Catechisms of the Presbyterian Church. If perfect agreement in sentiment were essential to church fellowship, no church could exist upon earth. As there are shades of difference in the views of Christians respecting what is truth, so there are different opinions respecting what constitutes essential truth, or the truths in which it is essential that Christians should be agreed, in order to their composing one church. One person would denominate a certain sentiment a “*great error*,” while another, believing it an error, might however consider it of comparatively little consequence. Some Presbyterians of the *old school* would consider it as a great error, to maintain, that “impenitent sinners have any ability of any kind to do anything which God requires,” or “that God may not, with perfect consistency, require the sinner to do, and punish him for not doing, all holy acts, when he has no ability of any kind to do them.” Many of them, probably, consider it a great error to maintain,—that the atonement of Christ was made for any but the elect. What is meant by the assertion that great “errors in doctrine” prevailed to an alarming degree in the excinded Synods, is somewhat vague. The Assembly must, however, be supposed to allude to the errors condemned by them at that meeting. Previous to the meeting of the Assembly a Convention of ministers and elders was held at Philadelphia, professedly for the purpose of devising and submitting to the consideration of the next General Assembly remedies for existing evils. This convention submitted to the Assembly a document, which, on the minutes of the Assembly, is denominated a “Testimony and Memorial of the Convention

in relation to errors and irregularities in the Presbyterian Church." That part of the memorial which related to doctrinal errors (with a few verbal alterations) was adopted by the Assembly. The errors condemned are the following, viz.

"1. That God would have prevented the existence of sin in our world, but was not able without destroying the moral agency of man: or, that for aught that appears in the Bible to the contrary, sin is incidental to any wise moral system."

"2. That election to eternal life is founded on a foresight of faith and obedience."

"3. That we have no more to do with the first sin of Adam than with the sins of any other parent."

"4. That infants come into the world as free from moral defilement as was Adam when he was created."

"5. That infants sustain the same relation to the moral government of God in this world, as brute animals, and that their sufferings and death are to be accounted for on the same principle as those of brutes, and not by any means to be considered as penal."

"6. That there is no other original sin than the fact that all the posterity of Adam, though by nature innocent, or possessed of no moral character, will always begin to sin when they begin to exercise moral agency; that original sin does not include a sinful bias of the human mind, and a just exposure to penal suffering; and that there is no evidence in Scripture, that infants, in order to salvation, do need redemption by the blood of Christ, and regeneration by the Holy Ghost."

"7. That the doctrine of imputation, whether of the guilt of Adam's sin, or of the righteousness of Christ, has no foundation in the Word of God, and is both unjust and absurd."

"8. That the sufferings and death of Christ were not truly vicarious and penal, but symbolical, governmental, and instructive only."

"9. That the impenitent sinner is by nature, and independently of the renewing influence or almighty energy of the Holy Spirit, in full possession of all the ability necessary to a full compliance with all the commands of God."

"10. That Christ does not intercede for the elect until after their regeneration."

"11. That saving faith is not an effect of the special operation of the Holy Spirit, but a mere rational belief of the truth, or assent to the Word of God."

"12. That regeneration is the act of the sinner himself, and that it consists in a change of his governing purpose, which he himself must produce, and which is the result, not of any direct influence of the Holy Spirit on the heart, but chiefly of a persuasive exhibition of the truth, analogous to the influence which one man exerts over the mind of another; or that regeneration is not an instantaneous act, but a progressive work."

"13. That God has done all that *he can do* for the salvation of all men, and that man himself must do the rest."

"14. That God cannot exert such influence on the minds of men, as shall make it certain that they will choose and act in a particular manner without impairing their moral agency."

"15. That the righteousness of Christ is not the sole ground of the sinner's acceptance with God; and that in no sense does the righteousness of Christ become ours."

"16. That the reason why some differ from others in regard to their reception of the gospel, is that they make themselves to differ."

These propositions were condemned, as errors, *more or less prevalent* in the church. It was undoubtedly the intention of the



Assembly to charge them upon the ministers and churches of Western New York. With respect to some of the sentiments embraced in these propositions, the writer has no consciousness that they have ever been advanced by any minister of the Presbyterian church in Western New York, or have had any prevalence in the churches. Some of them seem to be "propositions wholly of a metaphysical character," as the brethren who protested against the adoption of the memorial say, "and on points by no means clearly and positively settled, either in our standards or in the sacred Scriptures." At least, they are capable of an explanation not at variance with the Word of God. In their most natural sense, they are undoubtedly errors, and some of them, at least, errors of a very dangerous tendency, and which ought to be discountenanced by every judicatory of the church of Christ. That they were advanced, and that strenuous endeavors were used to propagate them in Western New York, is undoubtedly true. But, in general, it was by teachers over whom the Presbyteries had no control, and for whose teachings they were no more responsible than for the teachings of the Roman Catholic clergy who might itinerate among them; or, if they were advanced by ministers who were members of the Presbyteries, it was under circumstances in which it would be exceedingly difficult, if not impossible, to make the discipline of the church to bear upon the offender. At subsequent periods, several of the ministers have either been deposed from the ministry for error, or been constrained to leave the Presbyterian church.

The judicatories of the church in Western New York have repeatedly and strongly testified against error in doctrine, and in practice, which individuals among themselves, or foreigners from abroad, have attempted to introduce. The Synod of Geneva, in 1832, adopted the following Minute, viz. "On reviewing the history of the church for a few years past, the Synod recollect with gratitude the interest which has been manifested with regard to the character and work of the Holy Spirit. This subject early engaged the attention of Christians, both in Europe and America. It awakened feelings which were manifested in religious publications, in public preaching, in prayer, and in conversation. The results, as the Synod believe, have been seen in the extensive and glorious revivals which have been lately experienced in the churches. As the necessary means of the same blessed results, the Synod earnestly recommend to all the ministers belonging to this body, in their public discourses, their studies, their closets, and their conversation, so to acknowledge the Holy Spirit, as to give him the honor of being the efficient agent in the renewal and sanctification of the soul. They would also recommend to the churches an explicit and heart-felt acknowledgment of their dependence on the special influences of the Holy Spirit, in all their efforts to do

good, and that they pray earnestly for these influences upon themselves and others." The testimony of the Synod, in 1835, against the Central Evangelical Association, recorded on a preceding page, is strongly impressive of the high regard which they entertained for correctness in doctrine, as well as practice. In 1837, in reference to the act of the Assembly declaring them not a part of the Presbyterian church, they say, "The errors and irregularities, alleged to have prevailed in this Synod, which appear to have had an influence in producing the act of excision, have never been countenanced by this Synod; but, wherever they have been known to exist, have been solemnly disapproved, and, by every constitutional method, resisted and corrected." In 1841, in their pastoral letter, the Synod say, "We feel that we cannot too earnestly inculcate upon our churches the importance of maintaining inviolate the distinguishing doctrines of grace, which constitute the glory and value of the gospel, and which are so admirably epitomized, for convenient reference and study, in our excellent Catechisms and Confession of Faith. Encourage, invite, yea, demand, brethren, that these God-exalting and man-humbling doctrines of the cross become a part of ministerial instruction. Hold fast to them, and hold to them sincerely in that form of sound words in which the Bible presents them, and which has been so faithfully presented in our standards. Have no fellowship with those who teach cardinal errors, the commandments of men instead of the doctrines of God. We are happy to believe that the doctrine of Oberlin perfection, which has found its way into some churches of our denomination, has as yet received but little, if any, countenance from you, and we affectionately warn you against it, as a pernicious heresy, the tendency of which is, to cherish a spirit of self-righteousness, and prevent your pressing towards the mark for the prize of your high calling, by inducing the false idea that you have already attained."

The Synod of Genesee, in 1837, record on their minutes: "We feel constrained to renewedly avow our unwavering attachment to the doctrines and discipline of the Presbyterian Church, notwithstanding the suspicions which have been extensively and industriously circulated against us. We are free to say that we have no sympathy with the doctrines against which the last Assembly protested, and we believe that no man who receives them can honestly remain in the ministry and communion of our church." In 1840, the Synod passed the following resolutions, viz. "*Resolved*, by the Synod of Genesee, that the doctrine that sinless perfection is attained or actually possessed by any in this life, is a dangerous error, contrary to the Word of God, and opposed to the standards of the Presbyterian Church."

"*Resolved*, that any attempts by Presbyteries, ministers, or church members, to introduce these errors into our churches, while profess-

ing the Presbyterian standards, are contrary to good faith and Christian morality; and those embracing these errors, and especially ministers of the gospel, if any are found within our limits, are bound by every manly, honorable, and Christian feeling, to withdraw from the Presbyterian Church, and failing to do this, we recommend the commencement of discipline in the Presbyteries and churches, according to the constitution, as the only means to preserve our denominational integrity."

The Presbytery of Buffalo, on their minutes, under date of February, 1837, say, "The great doctrines of grace, as held by Edwards, Bellamy, and Dwight, are uniformly received, and God has condescended to honor his truth by constant effusions of the Holy Spirit upon the people, over whom we have charge." In July of the same year, in animadverting on the excinding act of the General Assembly, they say, "The insinuations on the floor of the General Assembly, that unsoundness in doctrine, and disorder in discipline, were prevalent in the Presbyteries of New York, are not true in relation to the Presbytery of Buffalo. We have ever cherished a sincere attachment to the doctrines and discipline of the Presbyterian Church. We hold to its Confession of Faith; we preach the doctrines which it teaches from our pulpits; we have administered its discipline, and maintained its order; and we claim it as a right not denied to the meanest and most degraded, to be heard and tried before we are condemned and executed." Similar testimonies might be adduced from the records of the other Presbyteries, were it needful.

The state of doctrinal sentiment in the Presbyterian Church in Western New York, and in the "*new school*" Presbyterian Church at large, is, perhaps, as fully exhibited in the Report of the Committee on Doctrine, in the Minutes of the Auburn Convention, held at Auburn, August 17, 1837, for the purpose of consultation and advice on the subject of the action of the General Assembly, in May preceding. The report of the committee, as adopted by the Convention, says, "Whereas it is declared in the 'Circular Letter' of the late General Assembly of the Presbyterian Church, 'to all the churches of Jesus Christ,' that 'very serious' and 'alarming errors and disorders' have long prevailed in the bounds of the excinding Synods and other portions of the church, and as the late Assembly appears to have been influenced in deciding on the case of these Synods, by these alleged errors and disorders: Therefore,

"1. *Resolved*, That while we bear in mind that, with the excitement of extensive revivals, indiscretions are sometimes intermingled, and that in the attempt to avoid a ruinous practical Antinomianism, human obligation is sometimes urged in a manner that favors Arminian errors, yet we are bound to declare that such errors and irregularities have never been sanctioned by thes<sup>e</sup>



Synods or Presbyteries, that the prejudice has in a great degree arisen from censorious and exaggerated statements, and from the conduct of persons not in connexion with the Presbyterian Church; that all such departures from the sound doctrine or order of the Presbyterian Church, we solemnly disprove, and, when known, deem it our duty to correct by every constitutional method.

"2. *Resolved*, That, as the declaration of the religious sentiments of the Synods and Presbyteries whom we represent, we cordially embrace the Confession of Faith of the Presbyterian Church, 'as containing the system of doctrine taught in the Holy Scriptures,' as understood by the Church ever since the Adopting Act of 1729, viz. 'And in case any minister of the Synod, or any candidate for the ministry, shall have any scruple with respect to any article or articles of said Confession, he shall, in time of making said declaration, declare his scruples to the Synod or Presbytery, who shall, notwithstanding, admit him to the exercise of the ministry within our bounds, and to ministerial communion, if the Synod or Presbytery shall judge his scruples *not essential* or necessary in *doctrine, worship, or government*.'

"3. *Resolved*, That in accordance with the above declaration, and also to meet the charges contained in the before-mentioned circular, and other published documents of the late General Assembly, this Convention cordially disapprove and condemn the list of errors condemned by the late General Assembly, and adopt, as the expression of their own sentiments, and, as they believe, the prevalent sentiments of the churches of these Synods on the points in question, the list of 'true doctrines' adopted by the minority of the said Assembly in their 'Protest' on this subject, as follows, viz.

#### "TRUE DOCTRINE.

"1. God permitted the introduction of sin, not because he was unable to prevent it, consistently with the moral freedom of his creatures, but for wise and benevolent reasons which he has not revealed.

"2. Election to eternal life is not founded on a foresight of faith and obedience, but is a sovereign act of God's mercy, whereby, according to the counsel of his own will, he has chosen some to salvation; 'yet so as thereby neither is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established;' nor does this gracious purpose ever take effect independently of faith and a holy life.

"3. By a divine constitution, Adam was so the head and representative of his race, that, as a consequence of his transgression, all mankind become morally corrupt, and liable to death, temporal and eternal.

"4. Adam was created in the image of God, endowed with knowledge, righteousness, and true holiness. Infants come into the world, not only destitute of these, but with a nature inclined to evil, and only evil.

"5. Brute animals sustain no such relation to the moral government of God as does the human family. Infants are a part of the human family, and their sufferings and death are to be accounted for on the ground of their being involved in the general moral ruin of the race induced by the apostasy.

"6. Original sin is a natural bias to evil, resulting from the first apostasy, leading invariably and certainly to actual transgression. And all infants, as well as adults, in order to be saved, need redemption by the blood of Christ, and regeneration by the Holy Ghost.

"7. The sin of Adam is not imputed to his posterity in the sense of a literal transfer of personal qualities, acts, and demerit; but by reason of the sin of Adam, in his peculiar relation, the race are treated as if they had sinned. Nor is the righteousness of Christ imputed to his people in the sense of a literal transfer of personal qualities, acts, and merit; but by reason of his righteousness, in his peculiar relation, they are treated as if they were righteous.

"8. The sufferings and death of Christ were not symbolical, governmental, and instructive only, but were truly vicarious, i. e. a substitute for the punishment due to transgressors. And while Christ did not suffer the literal penalty of the law, involving remorse of conscience and the pains of hell, he did offer a sacrifice which infinite wisdom saw to be a full equivalent; and by virtue of this atonement, overtures of mercy are sincerely made to the race, and salvation secured to all who believe.

"9. While sinners have all the faculties necessary to a perfect moral agency and a just accountability, such is their love of sin, and opposition to God and his law, that, independently of the renewing influence or almighty energy of the Holy Spirit, they never will comply with the commands of God.

"10. The intercession of Christ for the elect is previous, as well as subsequent, to their regeneration, as appears from the following scripture, viz. '*I pray not for the world, but for them which thou hast given me, for they are thine. Neither pray I for these alone, but for them also which shall believe on me through their word.*'

"11. Saving faith is an intelligent and cordial assent to the testimony of God concerning his Son, implying reliance on Christ alone for pardon and eternal life; and in all cases it is an effect of the special operations of the Holy Spirit.

"12. Regeneration is a radical change of heart, produced by the special operation of the Holy Spirit, 'determining the sinner to that which is good,' and is in all cases instantaneous.

"13. While repentance for sin and faith in Christ are indispensable to salvation, all who are saved are indebted, from first to last, to the grace and Spirit of God. And the reason that God does not save all, is not that he wants the power to do it, but that in his wisdom he does not see fit to exert that power further than he actually does.

"14. While the liberty of the will is not impaired, nor the established connexion betwixt means and ends broken by any action of God on the mind, he can influence it according to his pleasure, and does effectually determine it to good, in all cases of true conversion.

"15. All believers are justified, not on the grounds of personal merit, but solely on the ground of the obedience and death, or, in other words, the righteousness of Christ. And while that righteousness does not become theirs, in the sense of a literal transfer of personal qualities and merit; yet, from respect to it, God can and does treat them as if they were righteous.

"16. While all such as reject the gospel of Christ, do it, not by coercion, but freely, and all who embrace it, do it, not by coercion, but freely, the reason why some differ from others is, that God has made them to differ.

"In further illustration of the doctrines prevalent in these sections of the church, the Convention declare that the authors whose exposition and defence of the articles of our faith are most approved and used in these Synods, are President Edwards, Witherspoon, and Dwight, Dr. Smalley, and Andrew Fuller, and the Commentators, Henry, Doddridge, and Scott."

Perhaps no better exhibition of the doctrinal views of the ministers and churches of the Presbyterian order in Western New

York can be given, than is furnished in this exposé made by the Auburn convention. Entire uniformity did not exist. The same shades of difference existed between the ministers and the churches, as were to be found in other parts of the Presbyterian church, and among the Orthodox Congregational churches of New England, with which the General Assembly holds correspondence. There were some who were strongly tinctured with the peculiar sentiments of Dr. Hopkins; some sympathized in sentiment with Dr. Emmons; others favored the theological views of what has been called the "New-Haven School;" a few leaned to what has since been denominated "Oberlinism;" while all, or nearly all, regarded Edwards, Witherspoon, Bellamy, Dwight, Smalley, the elder Spring, Strong, and others of that stamp, as having been *burning and shining lights* in the church.



## CHAPTER XIX.

The Subject continued. The real Reasons for the Exscinding Act, Difference in Doctrinal Views, Difference in Judgment, how to conduct the Benevolent Operations of the Church. Determination of the Old School Party to secure a Majority in the Assembly. Measures adopted. Plan of Union abrogated: Committee of Ten, and their Report: Excision of the Synod of the Western Reserve: Declaration against the American Home Missionary Society, and American Education Society. Excision of the Synods of Utica, Geneva, and Genesee. Dissolution of the Third Presbytery of Philadelphia. Organization of a Board of Foreign Missions. Testimony against Doctrinal Errors. Order to the Synods of Albany, New Jersey, Michigan, Cincinnati, and Illinois. State of feeling produced in Western New York in view of the Exscinding Act. Fourth Resolution of the Assembly, how understood. Strictures on this Resolution. Attempt of the General Association of New York to divide the Churches; these attempts abortive. Auburn Convention, Resolutions passed, Committees appointed, and their Reports; unanimity of the Convention. Results of the Meeting. Commissioners of the Exscinded Presbyteries attend the Meeting of the General Assembly of 1838: their Commissions rejected. Assembly organized. Statistics of the New School Presbyterian Church: Statistics of the Old School Presbyterian Church in Western New York. Formation of Presbyteries and a Synod. Increase of the New School Church in Western New York.

To the reader, who attentively considers the circumstances and character of the Presbyterian Churches in Western New York, it may be a matter of inquiry, "What was the real ground of the exscinding act of the General Assembly of 1837?" No doubt the rigid Presbyterians of the Old School felt that the entire system of Presbyterian Government in the church was highly important, and, in the estimation of some, nearly indispensable to the existence of a well organized church. That churches without a bench of ruling elders should be permitted to have a standing in their connexion, and have a voice in the government of the church, was viewed by them as a circumstance replete with danger, especially as emigrants from the New England States where the system of Congregationalism prevailed, were pouring into the western wilds in such immense numbers. They undoubtedly feared that their whole system of church order would be overturned, unless a stop was put to this state of things. Such a fear is distinctly acknowledged in the circular letter of the General Assembly of 1837. There was also a difference in the theological views of the Old School and the New School; or, perhaps, it would be more correct to say, in their systems of Mental Philosophy. In the Assembly's testimony against error in doctrine, they seem to have supposed that these errors were extensively held by the brethren of the New School. If such was their supposition, they were greatly in error. Those who voted in the negative, on the resolution to condemn these errors,

so voted because the resolution asserted, that these errors were prevalent in the church. In their protest against the act of the Assembly, they distinctly acknowledge them as errors, in the common understanding of the terms used, and they state what they denominate the "*true doctrine*" on the subjects to which they relate. This statement of *true doctrine* was adopted by the Auburn Convention, as the expression of their own sentiments, and as, according to their belief, the prevalent sentiments of the churches connected with the exscinding Synods, and it is contained in the sixteen propositions given in the preceding chapter. When the protest containing this statement of *true doctrine* was presented to the Assembly, Rev. William S. Plumer, of the Presbytery of East Hanover, offered the following resolution, which was adopted, viz.

"*Resolved*, That duly certified copies of this paper be sent to the respective Presbyteries to which the signers of the protest belong, calling their attention to the developments of theological views contained in it, and enjoining it on them to inquire into the soundness of the faith of those who have ventured to make so strange avowals as some of these are."

This resolution shows that, in the estimation of Mr. Plumer and the Old School part of the Assembly, these propositions, denominated *true doctrines* by the Protestants, and adopted as such by the Auburn Convention, contained *strange avowals*, and of so suspicious a character as to demand an investigation into the soundness of the faith of the individuals, whose names were affixed to it. We are not informed which of the propositions contain the strange and suspicious avowals; but the resolution, in connexion with the protest, is conclusive evidence that the Old and New School parties in the Presbyterian Church were not harmonious in their doctrinal views on all theological questions. This difference of theological opinion was viewed by the Old School party as very material, and inconsistent with the union of both parties in one church organization. The New School party considered it as referring to matters of minor consequence, and as by no means a hindrance to a cordial union of the parties in the same church.

On the manner of conducting the benevolent operations of the day, there was a difference in judgment and in practice between the Old and New Schools in the Presbyterian Church. The ministers and churches of the New School party had, from the beginning, generally contributed to the funds of the American Board of Commissioners for Foreign Missions. They felt a strong attachment to this Board, had assisted and co-operated in sending out the missionaries, and felt themselves sacredly bound to sustain them in their arduous work. They were attached to the American Education Society, which was engaged in the support of indigent pious young men in their preparation for the ministerial office. They approved of the American Home Missionary Society, and gave the

principal part of their collection for Home Missions to its funds. These institutions acted on liberal principles. In the appointment of missionaries, and selection of beneficiaries, no inquiry was made whether they belonged to the Congregational, the Presbyterian, or the Reformed Dutch church. The missionaries were taken indiscriminately from these denominations, and continued their ecclesiastical relation to the judicatory with which they had been connected. The Old School party in the Presbyterian church would have all these concerns, so far as that church was engaged in them, under the direct supervision of the General Assembly, managed by Boards of their appointment, and directly responsible to the Assembly. The missionaries employed must be members of the Presbyterian church; and the churches which might be formed by them from converts among the heathen, or of Christians in the new settlements, must be strictly Presbyterian churches. The beneficiaries, supported by the funds for education purposes, must be members of a Presbyterian church, educated in a Presbyterian Seminary, with the expectation that, when educated, they would be ministers of the Presbyterian church.

The different views entertained on those subjects by the Old and New School parties in the Presbyterian church, had, for several years, been an occasion of jealousies, and a ground of animosities, in meetings of the General Assembly. The New School party, which scarcely had an existence a few years ago, had grown to a large body, and powerful from intellect and character. It was even doubtful which party constituted the majority. At several times the New School party had the ascendancy in the Assembly. This was particularly the case at the meeting of the Assembly in Pittsburgh, in 1836. At that meeting several important subjects were decided, which brought the parties into strong collision with each other. The appeal of Rev. Albert Barnes from the sentence, of the Synod of Philadelphia, suspending him from the performance of the functions of the gospel ministry, on a charge of heresy, brought against him by Rev. George Junkin, D.D., was tried, and Mr. Barnes, by a strong vote, was restored to his ministerial standing, with no condemnation passed upon any of his sentiments. The Assembly also rejected the proposition for a transfer of the Western Foreign Missionary Society to the General Assembly, and the organization of a Board of Foreign Missions. These decisions were borne very reluctantly by the rigid Old School members, and undoubtedly prepared the way for the proceedings of 1837. Leading members of the Old School party declared that a division of the church would be effected at the next meeting of the General Assembly. There can be no doubt that the leading members of that party came to the meeting of 1837, with the determination, in case they had a majority of the votes of the Assembly, to effect a division in some way or other.



On the opening of the Assembly of 1837, it appeared that the Old School party had a decided majority in the house, and it is evident that they were determined on taking such measures as to secure them a majority in all time to come. As the first step towards a radical reformation in the church, the "Plan of Union" of 1801 was abrogated, as unconstitutional. The next step was, to pass a resolution to cite to the bar of the next Assembly, such inferior judicatories as were charged by common fame with irregularities, and to exclude the members of those judicatories from a seat in the next Assembly, until their case should be decided. The Assembly then appointed a committee of ten on the state of the church, of whom five were taken from the majority, and five from the minority in the vote on the resolution citing the inferior judicatories. The design of the appointment of this committee was, if possible, to effect an amicable division of the Presbyterian church into two distinct organizations. The majority were determined on a division in order, as they conceived, to preserve the purity and regular order of the Presbyterian church. The minority were willing to yield to this measure, to preserve what they believed to be their just rights, and be permitted to live in peace. The committee were agreed on the propriety of a division under existing circumstances; but could not agree on the time when it should take place, nor on the terms of the division. They reported the state of the case, and were discharged.

The object contemplated by the appointment of the committee on the state of the church having failed, a motion was made, declaring that the Synod of the Western Reserve is not a part of the Presbyterian church, which, after a debate occupying a considerable part of three days, was carried, by a majority of twenty-seven votes. The next step in the progress of reform was, a resolution affirming that the organization and operations of the so called American Home Missionary Society, and American Education Society, and its branches, of whatever name, are exceedingly injurious to the peace and purity of the Presbyterian church; and recommending that they should cease to operate within any of the churches under their care. This was carried by a majority of thirty-eight votes, the majority having been much increased by the exclusion of the members of the Synod of the Western Reserve. The excision of the Synods of Utica, Geneva, and Genesee, then followed, and, at a subsequent period, the dissolution of the third Presbytery of Philadelphia. The Assembly organized a "Board of Foreign Missions," consisting of forty ministers, and forty laymen; adopted the testimony against "doctrinal errors," said to be rife in some parts of the Presbyterian church; and completed their work of reform, by enjoining on the Synods of Albany, New Jersey, Michigan, Cincinnati, and Illinois, to take special order on the subjects of irregularities in church order, or errors in doc-

trine, charged upon some of their Presbyteries, and to report their doings thereon to the next General Assembly.

Among those who were then declared not to have a standing in the Presbyterian church were some of the choicest spirits of the age; some of extensive learning, and superior talents; some of enlarged theological attainments, and accurate biblical research; many of the most useful ministers, and successful in winning souls to Christ; many of deep piety and ardent zeal. Among them may be particularly noticed the late venerable James Richards, D.D., Professor of Christian Theology in the Theological Seminary of Auburn, a man of warm piety, an able and correct theologian, indefatigable in the performance of the duties of his station, and universally esteemed by all his extensive acquaintance. At the seventeenth meeting of the General Assembly, in 1805, he was elected Moderator of the Assembly. Among those who voted in favor of the resolution to exscind, we find the names of many excellent men; men of high standing in the ministry, and in the Presbyterian church; men of warm piety, and kind feelings. They undoubtedly honestly believed that they were performing a duty which they owed to God, to some of them a painful duty, and that they were promoting the interests of Christ's kingdom in the world.

When the news of the proceedings of the Assembly reached Western New York, it produced a great sensation. The meeting of the General Assembly was an event which had been contemplated with solicitude. It was well known that the Old School party in the Presbyterian church were exceedingly restive in the present posture of affairs, and that many of them were determined on a division of the church, if it could be effected; but it probably never entered the mind of a single individual, that the Assembly could adopt such a measure as that of declaring five hundred ministers, and forty thousand communicants, who had been received in accordance with the strict order of the Presbyterian church, not to have a standing in that church. The fourth resolution of the Assembly evidently invited disunion and division in the Synods, Presbyteries, and churches. It is predicated on the supposition that there were several churches and ministers, if not one or two Presbyteries, in connexion with the Synods, which, as the Assembly term it, were strictly Presbyterian in doctrine and order, and wishing to unite with the General Assembly, and directs them to apply for admission, if ministers or churches, to those Presbyteries belonging to the connexion most convenient to their respective locations; or, if a Presbytery, to make application to the next General Assembly. The Assembly, in their answer to the Protest of the Commissioners from the three Synods, say, "This Assembly merely tenders its advice to the ministers and churches sincerely Presbyterian, and points them to the constitutional door by which they

may speedily return to the church of their preference and affection."

Here is an acknowledgment that the Assembly did *advise* the ministers and churches of these Synods, if they were strictly Presbyterian, to break away from their connexion, and unite themselves with the General Assembly. The language of the resolution, however, is the language of authority, claiming jurisdiction; the Assembly *directs*. As an authoritative order it was viewed by the Commissioners from the excinded Synods. In their Protest they say, "The last resolution in the category *directs* Presbyteries, ministers, and churches, to detach themselves from the bodies with which they are now connected and apply for admission into the nearest Presbyteries of the Presbyterian church; thus attempting to exercise authority over bodies already declared not to be constituent portions of the Presbyterian Church in the United States, and to disturb their order and peace. As an authoritative direction it was understood by some ministers, who, without giving any notice to the Presbyteries with which they were connected, united themselves with an Old School Presbytery, and justified themselves on the ground that they were obeying the order of the General Assembly. But understanding it in the language of advice, was there a propriety in giving advice under the circumstances? Those to whom the advice was tendered, were, according to the position assumed by the Assembly, without their jurisdiction, and holding no particular relation to them. They belonged, by their own voluntary act, to ecclesiastical bodies, acknowledged by that General Assembly to be 'independent bodies, standing on their own ground, and free to choose their future connexions.' They then, according to the ground taken by the Assembly, were ecclesiastical organizations, as distinct from, and independent of the church represented by the General Assembly, as any other ecclesiastical organization in the United States. Would it be proper for the General Assembly of the Presbyterian church, in solemn meeting, to pass a resolution like the following, viz.—'Inasmuch as there are reported to be several ministers now in connexion with one or more of the Associations connected with the General Association of the State of Connecticut, who are strictly Presbyterian in doctrine and order, therefore, resolved, that all such ministers as wish to unite with us, are hereby directed to apply for admission into those Presbyteries which are most convenient to their respective locations?' Would not such a resolution be looked upon as an impertinent interference with the relations of an independent church, and are not the cases parallel?"

But this was not the only quarter from whence the integrity of the excinded ecclesiastical bodies was assailed. The General Association of Congregational Ministers in the State of New York, at their meeting held August 24th, 1837, in an address to all ministers, churches, and Christians, who were of the



same faith and order with them, throughout the State, endeavor to persuade the ministers and churches having a predilection for the Congregational mode of church government, to secede from the Presbyteries with which they were connected, and to unite with them. In their address they draw a contrast between Congregationalism and Presbyterianism, endeavoring to show the incongruity of the one with the other, to the extent that it was impossible for churches of the two denominations to unite in one ecclesiastical organization; and that every attempt to unite the two denominations had proved a signal failure. They then advert to the acts of the General Assembly, abrogating the Plan of Union, and declaring the Synods of Utica, Geneva, and Genesee, to be no longer connected with the Presbyterian Church. Having thus paved the way, they proceeded, in direct terms, to the proposition. They say, "We see in the late proceedings the hand of God, by which, without any breach of faith or order on their part, the Congregationalists of this State, who have heretofore been under the supervision of the Presbyterian General Assembly, are fully released from all their obligations to that body, except by those bonds by which we are allied to all who love our Lord. We cannot but regard this event as placing the Congregational Ministers and churches who have heretofore adopted the Plan of Union, in a new position, which calls them to a careful and fearless inquiry after the path of their duty. Under these circumstances, the General Association, representing the body of Associated Congregational Ministers and Churches in the State of New York, feel themselves called upon to speak, frankly and kindly, their own convictions as to the course which ought to be taken by those portions of the excluded Synods who are Congregationalists in principle,—We, therefore, earnestly advise Congregationalists throughout the State, not to participate in any party strifes or measures in the General Assembly, with which we have none of us, now, any ecclesiastical connexion. We cannot see why we should sacrifice our principles, our peace, our interests, and our usefulness, in efforts to strengthen Presbyterianism in any form, when we regard the system itself as a usurpation of powers, which our Lord has committed to the churches alone. We also invite you to look seriously and candidly into the question, whether a conscientious adherence to our principles does not require you to return at once to the simple institutions of our fathers. A good conscience can never be satisfied with practices so much at variance with its own acknowledged principles, as is Presbyterian government with the views of enlightened Congregationalists. Without judging of past times, we are free to say, that the attendance on our present meetings, the spirit of our proceedings, and the information brought up by the brethren from all parts of the State, prove abundantly the practicability of extending an organization strictly Congregational, to embrace all the churches

and ministers in our borders, who agree with us in doctrine and discipline. How agreeable would be the sight, and how much the prosperity of Congregational churches, the peace of Zion, and the power of religion would be promoted by such an arrangement, we leave you to judge."

Thus attempts were made from very different quarters to dis-unite and divide the ministers and churches of the excscinded Synods; but, as it respects the two Synods of Western New York particularly, they were nearly abortive. A few ministers and churches left their Presbyteries, and connected themselves with an Old School Presbytery, or a Congregational Association, but the instances were rare. In this crisis of affairs, a circular, signed by Dr. Richards and others, was issued, inviting a convention of ministers and lay delegates to be appointed by the Presbyteries of the four excscinded Synods, the third Presbytery of Philadelphia, and such others as sympathized with them, to meet at Auburn, at the period of the anniversary of the Theological Seminary in that village, for the purpose of consultation on the course proper to be pursued under the peculiar circumstances in which the Presbyterian Church was thrown by the late acts of the General Assembly. In accordance with this invitation, the Convention met in the first Presbyterian church in Auburn, August 17th, 1837, and was temporarily organized by appointing Dr. Richards chairman, reading the 80th and 46th Psalms by Dr. Patton of New York, and prayer by Dr. McAuley of New York. One hundred and fifty-five commissioners, clerical and lay, appeared with regular commissions from the following Presbyteries, viz. Watertown, Oswego, Oneida, Otsego, Geneva, Onondaga, Cayuga, Tioga, Cortland, Delaware, Chemung, Bath, Ontario, Rochester, Genesee, Angelica, Niagara, Buffalo, Grand River, Portage, Huron, Trumbull, Cleveland, Lorain, Newark, Montrose, third of Philadelphia, Wilmington, Columbia, New York third, West Hanover, Cincinnati, and Maumee. Fourteen ministers without commissions from the Presbyteries of St. Lawrence, Chenango, Champlain, Troy, New York, New York second, North River, Ohio, Cincinnati, Athens, Illinois, Alton, and St. Louis, were, by a vote of the Convention, made members in full. On the nomination of a committee appointed for the purpose, the persons whose names follow were appointed officers of the Convention:—

Rev. James Richards, D.D., of Auburn, *President*.

|                                             |   |                         |
|---------------------------------------------|---|-------------------------|
| Rev. James H. Hotchkin, of Campbell, N. Y., | } | <i>Vice-Presidents.</i> |
| Rev. Joseph Penny, D.D., of Clinton, N. Y., |   |                         |
| Hon. Henry Brown, of Brownhelm, Ohio,       |   |                         |
| Hon. B. P. Johnson, of Rome, N. Y.,         |   |                         |

|                                           |   |                     |
|-------------------------------------------|---|---------------------|
| Rev. Tryon Edwards, of Rochester, N. Y.,  | } | <i>Secretaries.</i> |
| E. W. Chester, Esq., of Cincinnati, Ohio, |   |                     |

The Convention continued its sessions during Thursday, Friday, Saturday, and the succeeding Monday. All the proceedings of the Convention were marked by deliberation, calmness, and decision, and, what is peculiarly noticeable, *every resolution was passed with entire unanimity*. Among the resolutions passed by the Convention, the following may be deemed worthy of record, viz.

“*Resolved*, That, in the judgment of this Convention, the acts of the last General Assembly, declaring the Synods of Western Reserve, Utica, Geneva, and Genesee not to be constituent parts of the Presbyterian Church, on the ground that their connexion was dependent on the Plan of Union of 1801, and upon charges vague and unsupported, were unconstitutional; and, therefore, in the opinion of this Convention, null and void.

“*Resolved*, That the action of all the judicatories ought to be directed to the preservation of *the union and integrity of the Presbyterian Church*, on the principles of good faith, brotherly kindness, and the constitution.

“*Resolved*, In accordance with these principles, that it be recommended to the Synods declared to be exscinded, with their Presbyteries, and churches, to retain their present organization and connexion without seeking any other; and that the Presbyteries send their commissioners to the next General Assembly as usual.

“*Resolved*, That a committee be appointed to correspond, and confer on the general state of the church, and to take measures to secure the ends proposed by this Convention, as expressed in the foregoing resolutions.”

Rev. Drs. James Richards and Luther Halsey, Rev. Messrs. P. C. Hay, Seth Smith, Levi Parsons, Josiah Hopkins, L. E. Lathrop, and Henry Dwight, and Hiram F. Mather, Esq., D. W. Forman, Esq., and Pliny Dickinson, Esq., were appointed this committee.

A committee of which Hon. William Jessup of Pennsylvania was chairman, was appointed to draft the reasons on which the Convention passed the first of these resolutions. A committee also was appointed to draft a letter to the judicatories, ministers, and members of the Presbyterian Church in the United States, in relation to the unhappy circumstances in which a portion of the church was placed by the late action of the General Assembly. Of this committee, Rev. Dr. Lyman Beecher was chairman. Another committee, of which Rev. Dr. Samuel H. Cox was chairman, was appointed to draw up an expression of the opinion of the Convention touching the *rights* of members of the Presbyterian Church, as ministers and private members; the manner in which these rights are guaranteed and guarded, and in which they may become impaired, forfeited, or taken away. Another committee, Rev. Dr. Luther Halsey chairman, was appointed to draft a Summary of Doctrine, as believed and maintained by that portion of the church,



declared by the late General Assembly not to be a constituent part of the Presbyterian Church in the United States. Also a committee to draw up a statement of facts in relation to the formation and character of the churches within the bounds of the Synods declared to be excinded. Of this committee Rev. Stephen Peet was chairman. These committees presented able reports on the several subjects assigned them, which were unanimously adopted, and published with the Minutes of the Convention. Of the report on Doctrine, we have already, in another place, given the principal part. The other reports, though valuable documents, are too long to insert here. The Convention recommended to the churches represented in the meeting, and all other churches that should be disposed to unite with them, the observance of a day of united fasting, humiliation, and prayer, in view of the then present divided state of the Presbyterian Church, and the low state of religion in the country. They passed resolutions providing for the publication of the minutes, and dissolved the meeting with singing the 133d psalm, prayer, and the apostolic benediction by the venerable president, Dr. Richards.

Many of the members of this Convention came to the meeting with fear and trembling. They apprehended that a great diversity of sentiment respecting the course proper to be pursued in the present crisis would be found to prevail, and that it would be found impossible so to harmonize the minds of the members, as to bring them with any good degree of unanimity to adopt any plan. When the second and third of the resolutions mentioned above, were laid before the Convention by the business committee, a long and animated discussion took place, and much diversity of opinion was manifested. The feelings of many of the members were most intense, and many spoke on the subject with much earnestness. All, however, manifested a strong desire for union, and all the speeches were characterized by that spirit of mutual affection and esteem, which wins the heart. Drs. Lyman Beecher and Thomas M'Auley spoke with their accustomed power, and with the ordinary effect in producing conviction. The observations of Dr. Hillyer of New Jersey were characterized by his ordinary good sense and sound judgment, and were heard with profound attention; and when the vote was taken, and it was found that the resolutions had passed unanimously, tears of joy coursed down his venerable cheeks. The Convention, for a short time, suspended business, and offered solemn thanks to Almighty God for the *entire unanimity* with which these resolutions had been adopted.

The result of this Convention decided the course for Synods and Presbyteries to pursue. Its advice was generally approved by those who were connected with the excinded Synods. All the Presbyteries of these Synods, with the exception of Oswego and St. Lawrence, sent their commissioners, as usual, to the General

Assembly of 1838. On the presentation of their commissions to the clerks of the Assembly, they were rejected; and at the opening of the Assembly, after the roll of members had been read by the clerk, Rev. Dr. Erskine Mason offered a resolution, "That the Roll be now completed by adding the names of all the Commissioners now present from the several Presbyteries within the bounds of the Synods of Utica, Geneva, Genesee, and the Western Reserve," stating that the Commissioners from these Presbyteries had offered their commissions to the clerks, who had refused to receive them. The moderator said they could not be received. Dr. Mason then formally tendered the commissions, and demanded that the names of the Commissioners should be put upon the roll. The resolution was seconded, but it was declared out of order by the moderator. An appeal was taken from the decision of the moderator; but he refused to put the appeal. An organization of an Assembly, claiming to be "*The General Assembly of the Presbyterian Church in the United States of America*," by the election of Rev. Samuel Fisher, D.D., as Moderator, Rev. Erskine Mason, D.D., Stated Clerk, and Rev. E. W. Gilbert, Permanent Clerk, then took place. The Assembly thus organized immediately adjourned to the Lecture Room of the first Presbyterian Church in Philadelphia. By this act the Presbyterian Church became divided into two distinct organizations, each claiming to be "*The Presbyterian Church in the United States of America*." The merits of this claim in favor of either party, it is not the province of this history to discuss. Both of the bodies are large, and respectable. The new school church, represented by the Assembly of which Dr. Fisher was moderator, and with which the churches of Western New York generally are connected, consisted, in 1846, of twenty Synods, embracing one hundred and five Presbyteries, one thousand, four hundred and thirty ministers, one hundred and fifty-one licentiates, and one thousand, five hundred and eighty-one churches. The number of communicants reported was one hundred and forty-five thousand, four hundred and sixteen. From many churches the number of communicants was not reported, and the number stated above is far less than the true number. It is somewhat singular, that the number of ministers and licentiates united, precisely equals the number of churches.

The ministers and churches in Western New York, generally, have continued with their Presbyteries and Synods, and cordially co-operate with the New School part of the church. A few have seceded, and connected themselves with Congregational organizations, or, perhaps, stand as independent Congregational churches. In August, 1837, four ministers and one or two churches from different Presbyteries in Western New York, united themselves with the Old School Presbytery of Susquehannah. This laid the foundation for the organization of an Old School Presbytery wholly

within the limits of Western New York. This Presbytery has since increased in the number of ministers and churches, and by division has become three Presbyteries, viz. The Presbytery of Steuben, the Presbytery of Wyoming, and the Presbytery of Buffalo City, which together had in 1846, an aggregate of thirty ministers, and twenty-two churches numbering, according to the report made to the General Assembly, one thousand six hundred and fifty-two communicants. These Presbyteries, together with that of Ogdensburg, which consists of six ministers and seven churches, constitute the Synod of Buffalo. Of the ministers, a large proportion of them were formerly members of some of the New School Presbyteries, some of whom left their former connexion without notice, and some received regular dismissions on application, or gave notice of their secession in a friendly way. Of the churches, some of them were formerly connected with a New School Presbytery; others were constituted by a secession from a New School church. The division of churches has been, in some instances, a painful circumstance. The original church, perhaps, was but just able to support the institutions of the gospel; and, by a division, two weak churches have been made, neither of which is, without missionary aid, able to support a minister. Such divisions usually excite strong and lasting feelings of dislike, arising many times to bitterness, in the opposing parties, and producing very unchristian acts in the parties towards each other. Such has to some extent been the case in Western New York, as the consequence of the division of the Presbyterian Church, and especially when a particular church has been divided. We are happy, however, to be able to say, that these unholy feelings appear to have subsided. Ministers and churches of both parties feel less alienated from each other, and disposed to esteem and treat each other as fellow-heirs of the grace of God.

Since the excising act of 1837, the New School Presbyterian Church in Western New York has been, in general, in a prosperous state. By comparing the reports made to the General Assembly in 1837, with those of 1846, it appears that two Presbyteries had been added to the former number; the number of ministers was increased by thirty-four; the number of licentiates connected with the Synod of Geneva was greater by six than the number connected with both Synods in 1837, the Synod of Genesee making in 1846 no report of licentiates; the number of churches had increased only three, while the number of communicants in the churches was greater by more than nine thousand.



## CHAPTER XX.

Course of Congregational Ministers and Churches after the Dissolution of the Associations. Rev. John Taylor. Genesee Consociation: the Monroe Association: the Consociation of Western New York. Attention paid by the New School Churches to the Benevolent Enterprises of the day. Home Missions: Foreign Missions: Bible Societies: Cayuga Bible Society: Female Bible Society of Geneva; Cortland Female Bible Society: other Societies Auxiliary to the American Bible Society: the Monroe County Bible Society. Education of Poor and Pious Youth for the Ministry: Recommendations of the General Assembly on this Subject. Action of the Presbyteries. Western Education Society: Tract Societies: Tract Distribution, Colporteurs. Sabbath Schools: Genesee Sabbath School Union: County Unions. Sabbath School Statistics for 1833.

WE have in a former chapter noticed the dissolution of the Ontario Association in the month of May, 1813, and of the Union Association in February, 1822. After the dissolution of the Ontario Association, no organized body of Congregational ministers and churches existed for a number of years, in that part of Western New York which lies west of the eastern line of the Military Tract. A few of the churches attached to the Congregational form of church government remained in a state of independence. The same was true with respect to two or three ministers. Most of the ministers, however, united with the Presbytery, adopting the Confession of Faith and Form of Government of the Presbyterian Church, as directed in the Book of Discipline. Most of the churches united with the Presbytery, some adopting the Presbyterian form of Government in full, others uniting on what was called, "*the accommodating Plan.*" Confident expectations were entertained that entire harmony between Presbyterian and Congregational Churches would prevail, and that their entire energies might be directed to the building up of the church of Christ, and not be spent in comparatively trivial controversy about the externals of religion. For a season these expectations seemed in a good measure to be realized. Ministers and licentiates generally, who came from Congregational bodies, were willing to adopt the Presbyterian form of government, and most of the new churches formed, were formed on the Presbyterian platform. This, however, was not universally the case. Some ministers who came into the country from the New England States, brought with them strong predilections for the form of Congregational church government in all its extent; and, of course, a strong dislike to any amalgamation with Presbyterians. They represented the liberties of the churches as being in danger through the influences of Pres-

byterianism. On the other hand, one or two of the ministers of the Presbytery were never cordial in admitting churches into the Presbyterian connexion, which retained, in any degree, the congregational mode of church government. Hence unpleasant bickerings would sometimes take place, and jealousies were promoted.

About the year 1817, or perhaps a little earlier, Rev. John Taylor, from Deerfield (Mass.), came into the country, and located himself at Mendon, in the county of Ontario. He was a man somewhat past the middle age of life, and had been for many years pastor of the Congregational Church of Deerfield. He was a gentleman of high respectability, of good reputation as a Christian minister, of finished education for the times, and of more than ordinary capacity. He was in this way prepared to have a very considerable influence among ministers, and over the churches and community. Mr. Taylor was rigidly a Congregationalist in his sentiments and feelings, and looked upon the Presbyterian form of church government as an unhallowed usurpation of authority over the heritage of God. Through his influence, in a great measure, Congregationalism was revived, and an organization of Congregational ministers and churches formed, denominated, The Genesee Consociation. This organization took place, as the writer believes, in 1818. The Consociation has at some periods embraced a considerable number of ministers and churches; but has of late years gone much to decay, having lost its character for orthodoxy, and having, on account of its heterodox character, been excluded from the General Association of the State. It now numbers a few ministers and churches, but exerts only a small measure of influence in ecclesiastical affairs, not being recognised as an orthodox body by either Congregationalists or Presbyterians.

Two other Congregational bodies in Western New York have been organized within a few years past, viz. The Monroe Association, and the Consociation of Western New York. The Monroe Association was formed by a coalition of a number of ministers and churches in the county of Monroe and vicinity, who seceded from the Genesee Consociation, on account of the heterodox character of that body. The Consociation of Western New York has its location west of the Monroe Association; but the precise boundaries of these organizations are unknown to the writer. These bodies are not large; whether on the increase, or otherwise, is not known to the writer. They are both of them connected with the General Association of Congregational ministers in the State of New York, and, it is hoped, are, in some good degree, engaged in promoting the interests of the Redeemer's kingdom in Western New York. Their churches contribute to the funds of the American Board of Commissioners for Foreign Missions, and the American Home Missionary Society, and regard with favor the other bene-

volent organizations of the day. In doctrine they are believed to be substantially in agreement with their Congregational brethren in other parts of the State, and in New England.

The Presbyterian churches in Western New York, and the Congregational churches which have coalesced with them, have ever, from the beginning, regarded the benevolent operations of the day with the highest favor. We have already brought into notice their course with respect to the department of Domestic Missions. They generally sympathize with the American Home Missionary Society, with the exception of that portion of the Presbyterian Church connected with the Old School General Assembly. It is believed that almost all the churches contribute, and the aggregate amount of the contributions of these churches constitutes an important item in the revenue of the Society for sending missionaries to the Far West. These churches ever, from their organization, have been familiar with the subject of domestic missions; they have witnessed their operations; have been strengthened by their influence; and know their value. Not having been unacquainted with feebleness themselves, they have learned to succor those that are feeble.

In the department of Foreign Missions, the churches of Western New York of which we speak, have done comparatively well. At the commencement of the operations of the American Board of Commissioners for Foreign Missions, many of the good people of Western New York imbibed a goodly share of the spirit of missions, and contributed according to their ability to the funds of the Board. They were in the practice of reading the "Panoplist," the periodical which furnished the greatest amount of information on the subject of foreign missions. The publications of the Board have ever had an extended circulation in Western New York, and some of the Christians of this region were among the earliest contributors to their treasury. Twelve of the corporate members of the Board, and nearly four hundred of the honorary members, made such by the payment of fifty dollars into the treasury of the Board, are, or have been, residents of Western New York. Nearly all of these are connected with the Presbyterian or Congregational Church. Within the bounds of Western New York are six agencies, or auxiliary Societies, organized for the purpose of raising funds for the American Board. From these institutions for the year ending August 1st, 1845, there was paid into the treasury of the Board the sum of twelve thousand two hundred and twenty-five dollars and seven cents, which is considerably more than half of what was collected by all the other auxiliaries in the State.

In addition to the sum above mentioned, considerable sums were collected in congregations or given by individuals, and paid directly into the treasury of the Board, and of course were not credited to any one of the auxiliaries. How much these might have swelled



the amount, it is not in the writer's power to estimate. It is evident, however, from the preceding statement that the Presbyterian churches in Western New York are not behind their brethren, in other parts of the land, in regard for the salvation of their dying fellow men. In most of the churches the monthly concert of prayer for the conversion of the world unto God, is observed, and is considered as an interesting season, both as it relates to the devotional exercises, and the communication of missionary intelligence. The churches of Western New York have furnished a considerable number of laborers for the Foreign Mission field. Of these some were clergymen, and some laymen; some were male and some female. The exact number is not known to the writer. A number of them are still on missionary ground, employed in their Master's work; some have been called from their labors here on earth, we doubt not, to their rest in heaven.

At an early period the attention of the Congregational and Presbyterian ministers and churches of Western New York was engaged on the subject of furnishing the Bible, by gratuitous distribution or sale, for the destitute within their borders. Before any organization, having a reference exclusively to this object, was formed in this region, Bibles, for gratuitous distribution to the indigent and destitute, were sent to individuals or intrusted to itinerant missionaries for distribution, by the Bible Societies of Connecticut and Massachusetts, and, perhaps, by some other Societies or organizations. But it was not long that the good people of Western New York felt that they could depend entirely on foreign aid for the necessary supply of the Holy Scriptures for the destitute of the region. And, instead of transmitting the funds raised by them to Societies in Connecticut and Massachusetts, it was deemed more expedient to form organizations of their own. On the 23d day of February, 1815, a Bible Society was formed in the Court-house in Auburn, in accordance with a public notice which had been previously given for that purpose. This Society was denominated, "The Cayuga Bible Society." The officers of the Society, elected at its organization for the year ensuing, were,

Rev. Hezekiah N. Woodruff, *President.*

William Brown, Esq., *Vice President.*

Rev. Seth Smith, *Secretary.*

Mr. Horace Hills, *Treasurer.*

Rev. Royal Phelps,

Rev. Levi Parsons,

Rev. Henry Ford,

Rev. Benjamin Rice,

Capt. Joseph Rhodes,

} *Directors.*

These officers of the Society were all ministers or members of

the Presbyterian Church, from which circumstance it is evident, that the members of the Society generally, if not universally, were of that denomination. At a period nearly as early, or perhaps even earlier, the Female Bible Society of Geneva was formed by ladies mostly of the Presbyterian denomination, in the village of Geneva and its vicinity. This Society, ere long, extended itself into other places, and some branch societies were formed in connexion with it. Such a branch existed in Prattsburgh, Steuben county; another in Wolcott, Wayne county. There may have been others unknown to the writer. The Society for several years continued its operations, and did considerable for the supply of the destitute with the Holy Scriptures. During the first three years of the operation of the American Bible Society, the Female Bible Society of Geneva furnished one hundred and twenty-seven dollars to its treasury. The labors of this Society deserve to be kept in remembrance. The Cortland Female Bible Society may also be noted here as among the earliest institutions formed in Western New York, for the distribution of the Holy Scriptures. This Society, previous to the third annual meeting of the American Bible Society, had paid into the treasury of that Society, one hundred and thirty dollars. On the 11th day of May, 1816, the American Bible Society was formed in the city of New York, by a convention of delegates from local societies in different parts of the United States. The Cayuga County Bible Society was represented in the Convention by Rev. Henry Ford, and, as the writer believes, was, at that time, the only Bible Society existing in Western New York, with the exception of the Female Bible Society of Geneva, and, perhaps, the Cortland Female Bible Society. Soon after this period other Societies for the distribution of the Holy Scriptures were organized in Western New York. The Parent Society, in their first Annual Report, mention, as Auxiliary Societies, Cortland Female, Cortland Auxiliary, Seneca County, Madison County, Broome County, Steuben County, and Ontario County Bible Societies. In a short period Societies, auxiliary to the Parent Society, existed in every county, besides numbers of more circumscribed limits. The members of these Societies were mostly connected with Presbyterian or Congregational congregations. The Episcopalians and Methodists generally preferred not to unite with other denominations, in any organization of a religious character; and the Baptists, for a season, mostly stood aloof from the Societies. Within a few years past the Methodists have changed their course, and cordially unite in these Societies, with other denominations, while the Baptists have almost entirely withdrawn, and act by themselves.

Near the close of the year 1824, the Monroe County Bible Society appointed an Agent to go through the County for the purpose of ascertaining the number of families destitute of Bibles. Persons

to make the necessary inquiries were appointed by him in each School district throughout the county. The result of this investigation exhibited about twelve hundred families living without the Word of God in their houses. The Society then resolved unanimously, that they would, at all events, raise funds sufficient to supply the destitution. In accordance with this resolution, the funds were raised, Bibles procured, and the distribution of them completed in the early part of the ensuing summer. This is the first instance on record of the systematic supply of the Bible to all the destitute families within a certain district, in a given time. But this good example seemed to be contagious. Other Societies, within a short period, adopted the same course, and at the meeting of the American Bible Society in May, 1829, the following resolution was passed, viz.—“*Resolved*, that this Society, with an humble reliance on divine aid, will endeavor to supply all the destitute families in the United States with the Holy Scriptures, that may be willing to purchase or receive them, within the space of two years, provided sufficient means be furnished by its Auxiliaries and benevolent individuals, in season to enable its Board of Managers to carry this resolution into effect.” In the interval between the action of the Monroe County Society and that of the parent Society, several of the County Societies had adopted similar resolutions, and carried them into effect, and, in a short period, all the County Societies in Western New York had followed the example. By most or all of these Societies, the general supply of the destitute within their boundaries, has been repeated, in several instances, at subsequent times.

At an early period the ministers and members of the Presbyterian and Congregational churches in Western New York, were apprised, not only of the inability of many of the newly formed churches to provide a competent support for the ministry, but also of the great deficiency in the number of pious and educated ministers to furnish the needful supply of ministerial labor for the rapidly increasing number of churches, and for missionary operations. As early as the year 1805, an overture on the subject of educating indigent pious young men for the gospel ministry, was laid before the General Assembly of the Presbyterian Church, by Rev. Dr. Ashbel Green, and the Presbyteries were directed to instruct their commissioners for the next year respecting the measures which they might think it advisable for the Assembly to adopt. At the next meeting, it appearing that there was a general coincidence of sentiment on this subject among the Presbyteries, the Assembly recommended to every Presbytery under their care, to use their utmost endeavors to increase, by all suitable means in their power, the number of promising candidates for the holy ministry—to make vigorous exertions to raise funds to assist all the youth who might need assistance—to be careful that the youth whom they took on their funds, gave such evidence as the nature of the case admitted,



that they possessed both *talents and piety*—to inspect the education of the youth under their care, during the course both of their academical and theological studies, so as eventually to bring them into the ministry, well furnished for their work. The Assembly further ordered that every Presbytery under their care should make annually, a report of what they had done in this concern. It does not appear that under this recommendation any funds were raised by the Presbyteries of Western New York so as to be reported to the General Assembly prior to 1814. In that year the first church of Genoa is reported as having contributed to the education fund eight dollars and thirty-seven cents. The next year the Presbytery of Cayuga is reported as having collected for this object ten dollars and thirty-one cents, and the Presbytery of Onondaga thirty-two dollars and eleven cents. In 1816, the Presbytery of Geneva is reported as having collected twenty-one dollars and thirty-one cents, and the Presbytery of Onondaga thirty-two dollars and eleven cents.

In 1817, the collections were, in the Presbytery of Geneva twenty-five dollars and twenty cents; Cayuga, fifteen dollars and eighty-four cents; and Onondaga 194 dollars and ninety-nine cents. In the following year the Presbytery of Niagara reported, as collected for the education fund, five dollars and eighty-two cents; Ontario, three dollars and thirty-three cents; Bath, twelve dollars and sixty-four cents; Geneva, ten dollars; Cayuga, ninety dollars and forty-three cents; and Onondaga, 195 dollars and twenty-nine cents. These appear as small beginnings, and they indeed were so. But it is to be recollected that Western New York was not at that period, the immensely rich and populous region that it now is; that institutions of learning were rare in the region; that few comparatively of the young men turned their attention to a professional life, and of those who did, the work of the ministry was chosen by only a very small number. Candidates for the ministry were very few; nor was this peculiar to Western New York. Throughout the bounds of the whole Presbyterian church in the United States, in the year 1813, only twenty-seven young men are reported as under the patronage of the Presbyteries, preparing for the ministry in accordance with the recommendations of the General Assembly; and in the year 1815, only forty. Nor does it appear that the sums stated above constitute the whole of the collections raised in Western New York, for the support of indigent young men in their preparation for the ministry. In 1813, no collections for this object are reported by the Presbytery of Onondaga, but it is stated that one young man, selected and supported by them, was in a course of preparation for the ministry.

Near the close of the year 1817, the Western Education Society was organized at Utica, for the declared "purpose of aiding indigent young men of talents and piety, in acquiring a competent edu-

cation for the gospel ministry." This Society embraced in its operations not only what in this work is denominated Western New York, but also much of the more central and northern part of the State. Its centre of operations was for a number of years at Utica. Of late years the Society has become more limited in its field of operation, by the establishment of the Utica Agency, and the transfer of the seat of its operations from Utica to Auburn. The Society was organized on liberal Christian principles. The Directors, in their report to the Society at its first annual meeting, say, "The Western Education Society is established on a broad basis. It confines its charities to no particular district—to no particular Christian Communion. Its beneficiaries, already received, are from three different States; and three are members of the Episcopal Church, and the others of the Presbyterian, Dutch Reformed, and Congregational Churches." At this period, twenty-eight young men were on the list of beneficiaries aided by the funds of the Society. The eighth article of the Constitution says, "No candidate for the charity shall be approved, unless he produce satisfactory evidence of piety, talents, and indigence, nor unless he shall profess a determination to be a preacher of the gospel, nor shall any person continue to receive aid from this Society, after he has ceased to give the evidence, or to make the profession aforesaid." Every beneficiary, before receiving aid, was required to enter into a written engagement to refund the money he received, with interest, provided he should not become a preacher of the gospel. At the organization of the Society, Rev. Amos G. Baldwin of Utica of the Episcopal denomination, became a member and was elected one of its Vice-Presidents. Col. Robert Troup of Geneva, of the same church, made a liberal donation to the Society during its first year, and was, at the first annual meeting, elected to the office of Vice-President. But the writer is not aware, that, for many years past, the Society has received any patronage from members of the Episcopal Church, or that any of its beneficiaries have been of that denomination. Its principal support has been derived from the members of the Presbyterian congregations. Soon after the organization of the Society, Rev. Henry Smith (now deceased) was employed as an agent to obtain subscriptions to the funds of the Society. God greatly prospered him in the undertaking. In the counties which we have included in Western New York, subscriptions were obtained by him to the amount of the following list, viz.

|                     |         |            |
|---------------------|---------|------------|
| County of Madison,  | . . . . | \$1833,35. |
| County of Chenango, | . . . . | 1014,84.   |
| County of Onondaga, | . . . . | 1908,08.   |
| County of Cortland, | . . . . | 806,66.    |
| County of Broome,   | . . . . | 3773,83.   |
| County of Tioga,    | . . . . | 1611,25.   |

|                     |         |          |
|---------------------|---------|----------|
| County of Tompkins, | . . . . | 596,00.  |
| County of Seneca,   | . . . . | 1534,25. |
| County of Ontario,  | . . . . | 3237,89. |
| County of Steuben,  | . . . . | 2205,25. |

A large proportion of these subscriptions was subsequently transferred to the Theological Seminary of Auburn, by consent of the parties, and some of them were never collected.

The Society in 1822 became auxiliary to the Presbyterian Education Society (now the Central Education Society), which was organized in the city of New York in the year 1818, and became a Branch of the American Education Society in 1827. The Western Education Society, from the time of its organization, has steadily pursued the object of its organization, and has done much to supply the churches with pastors, and to provide missionaries for our western wilds, and to carry the gospel to the heathen in foreign lands. It has generally had on its list, from twenty to near one hundred beneficiaries, in the different stages of their preparation for the ministerial office ; and in addition, to the support of its own beneficiaries, has at times paid considerable sums into the treasury of the parent Society.

The Presbyterian and Congregational Churches in Western New York have, from an early period, taken a lively interest in the operations of the American Tract Society. Before the organization of that Society, considerable was done in the way of distributing tracts ; but the facilities for so doing have been materially augmented by the organization of that Society. From the Annual Report of that Society, presented at New York, May, 1845, it appears that at that time, from one hundred and eleven Auxiliary Societies in Western New York, fourteen thousand seven hundred and thirty-three dollars had been received in remittances for tracts purchased by them, and one thousand two hundred and eighty-four dollars in free donations. The sum here mentioned as free donations must be very far short of the amount contributed by individuals in Western New York as free donations to the parent society, and an addition may also be made to the sum stated to have been received in remittance for tracts purchased, to the amount of purchases made by individuals. In the formation of Tract Societies in Western New York, and in conducting Tract operations, other evangelical denominations of Christians have, to some extent, been united with Presbyterians and Congregationalists ; but it will undoubtedly be admitted that these latter denominations have furnished far the greater part of the funds, and performed much the largest share of the labor employed in these operations. In the cities and large villages, and in many county towns, a systematic monthly distribution of tracts has been carried on, and the results have been highly



gratifying to the benevolent heart. In connexion with tract distribution, the system of *colportage* has to a considerable extent been adopted in Western New York. Within a year or two past, considerable sums have been raised in different counties, and colporteurs have been, and now are engaged in distributing the Society's tracts and bound volumes from house to house, conversing with individuals on the subjects which concern salvation, and praying with them, as opportunity presents.

Sabbath schools are held in high estimation by the churches of all evangelical denominations in Western New York. They were instituted in the Presbyterian and Congregational Churches of the region nearly as early as in any other part of the United States, and have been maintained with much interest to the present time. Schools have been organized in nearly all of the churches, and very many of the children and youth are participating in this species of instruction. With the schools, libraries are generally connected, and in numbers of churches the monthly concert for Sabbath schools is observed. Various Associations for promoting Sabbath school instruction have been organized, among which the Genesee Sabbath School Union is, perhaps, the most conspicuous. This Union, comprising the thirteen western counties of the State, was formed at Rochester in 1827. One principal object of the Union was, to establish one or more large depositories of Sabbath School books, from which the schools in the different places might, with convenience, be supplied with libraries. Another object was the formation of an auxiliary Union in each of the thirteen counties embraced by the Union; and still another, to send forth agents to awaken attention to the subject of Sabbath Schools, to form County Unions, to organize Sabbath Schools, to obtain funds, and in every way to promote the general objects of the institution. All of these objects, in a good measure, were speedily accomplished. A County Union was, in each of the thirteen counties in which one had not previously existed, organized in the course of a year; agents were employed; many additional schools were formed; funds to a considerable amount were obtained, and depositories of Sabbath school books were established. In this enterprise the different evangelical denominations harmonized. The Annual Report for 1833, which is the last to which the writer has had access, gives the state of the different County Unions as follows, viz.

Alleghany,—78 schools, 380 teachers, 2244 scholars, 1098 volumes in the libraries.

Cattaraugus,—50 schools, 300 teachers, 1500 scholars, 1550 volumes in the libraries.

Chautauque,—54 schools, 432 teachers, 2573 scholars.

Erie,—50 schools, 420 teachers, 2618 scholars, 2122 volumes in the libraries.

Genesee,—162 schools, 810 teachers, 5670 scholars.

Livingston,—86 schools, 515 teachers, 3380 scholars, 1650 volumes in the libraries.

Monroe,—82 schools, 927 teachers, 4798 scholars, 5897 volumes in the libraries.

Niagara,—34 schools, 214 teachers, 1818 scholars, 1359 volumes in the libraries.

Ontario,—107 schools, 845 teachers, 4526 scholars.

Orleans,—23 schools, 282 teachers, 1567 scholars, 1580 volumes in the libraries.

Steuben,—100 schools, 400 teachers, 3500 scholars.

Wayne,—53 schools, 450 teachers, 2615 scholars.

Yates,—42 schools, 1900 scholars.

The Episcopalians and Methodists generally stood aloof from the Union. Their schools, therefore, were not embraced in this report. In addition to the above enumerated items, the report states that among the teachers and scholars more than four hundred hopeful conversions had occurred. The receipts at the treasury of the Society for the previous year amounted to the sum of four thousand two hundred and fifteen dollars and twenty-eight cents, and the disbursements to the sum of four thousand two hundred and fifty-seven dollars, and forty-eight cents. In the other parts of Western New York in the Presbyterian Church, the Sabbath school cause was, probably, equally progressive. In all the other benevolent enterprises of the day, the Presbyterian Church in Western New York has taken a deep interest, especially in the cause of temperance. Almost all the ministers and members of the churches are enrolled members of Temperance Societies, and practise on the principle of total abstinence as a beverage from all intoxicating liquors.

## CHAPTER XXI.

Biographical Notices of Deceased Ministers.—Rev. Jedidiah Chapman: Rev. David Higgins: Rev. Henry Axtell, D.D.: Rev. Matthew L. R. Perrine, D.D.: Rev. Ebenezer Fitch, D.D.: Rev. James Richards, D.D.: Rev. Beriah Hotchkiss.

WE have in different parts of this work noticed the labors and character of several deceased ministers, whose exertions have been instrumental in raising Western New York to its present state of moral culture and religious prosperity. We might notice many more who had lived, and labored, and died on this field, and whose memory is embalmed in the hearts of survivors. But with respect to most of them the acquaintance of the author is not sufficiently minute to enable him to give their biography, nor will the limits of this work permit it. A few only will be noticed in this chapter.

REV. JEDIDIAH CHAPMAN.—If the writer has been correctly informed, Mr. Chapman was born at Chatham, in the State of Connecticut, in the year 1741. Respecting his youthful appearance the writer has no information. He received his first degree at Yale College, in 1762, and soon afterwards was licensed to preach the gospel, but by what ecclesiastical body is not known to the writer. It is supposed that soon after his license he was ordained, and installed pastor of the Presbyterian church of Orangedale, in New Jersey, where he continued to perform the duties of the pastoral office till 1799 or 1800. In the last named year he removed his family to Geneva, in Western New York, having received an appointment from the General Assembly of the Presbyterian Church, to labor as a missionary one half of the time for four years in the frontier settlements. It was also made a part of his duty to make himself acquainted with the whole field, to communicate information to the Assembly, and to exercise a superintendence over the whole missionary concerns of the Assembly, in the region of Western New York. His missionary appointments were renewed from year to year, for periods varying from two to six months, to the time of his death. That portion of the time not spent in missionary service, was employed principally in ministering to the congregation of Geneva, which was then dispersed over a large extent of territory. On the eighth day of July, 1812, in connexion with Rev. Henry Axtel, he was installed, by the Presbytery of Geneva, collegiate pastor of the church and congregation of Geneva, a relation which was dissolved by his decease, May 22d, 1813. Mr. Chapman, at the time of his decease, was seventy-two years of age, and had entered upon the fifty-



second year of his ministry. The Sabbath previous to his departure he had preached to the people of his charge; and thus his active ministry terminated only with his life.

Mr. Chapman was an active, laborious minister, whether engaged in the duties of the pastor, or the more laborious ones of a missionary in the wilderness. In the latter employment he sometimes suffered severely in fulfilling engagements previously made. As a specimen we may take an extract from his Journal, under date of Dec. 23d, 1803: "I rode to Ovid about twenty-four miles in a most dreadful storm of hail and rain. My course was in the face of the wind, and before I had gone two miles my cloak was frozen so stiff with ice that it would have stood up." As a missionary he was permitted to see the fruit of his labor in the conversion of souls, and their ingathering into the visible fold of Christ. A number of churches were gathered by him, and nursed with the affection of a pastor for a number of years. He was a man of ardent piety, of pure morals, urbane in his manners, sound in the faith, instructive in his preaching, possessing a highly cultivated mind, and an acceptable mode of address, though not an orator in the ordinary acceptation of the term. In his theological views he embraced what at that day was denominated the system of the New School. He was very far from being a bigot. He labored with all his powers to effect a complete union between the Presbyterian and Congregational Churches in Western New York, and lived to see it accomplished. He possessed a sound judgment, and stood high in the estimation of his brethren. As indicative of the confidence placed in him, and the estimation in which he was held, it may be noted that at the meeting of the Synod of New York and Philadelphia, in 1787, he was elected moderator of the Synod, and the next year preached the sermon at the opening of the meeting. The Synod at that period represented the whole body of Presbyterians in the United States. When the Synod of Albany was set off from the Synod of New York and New Jersey, Mr. Chapman was appointed to open the first meeting with a sermon, and preside until a moderator was chosen. His appointment as a permanent missionary with a general supervision of missionary concerns, is highly indicative of the confidence placed in his judgment, integrity, and diligence. It may truly be said of him, that he was "accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed."

### REV. DAVID HIGGINS.

REV. DAVID HIGGINS was born at Haddam, in the State of Connecticut, August 6th, 1761. He was early taught the truths and duties of Christianity, but these instructions, he says, made but a

faint impression on his mind till he was about eighteen years of age. His opportunities for school education in childhood were but scanty. Three months in the year was generally the extent of the term in which a district school was taught, and he had to experience days, and sometimes weeks, of intermission in the course of the term, being called off to attend to domestic concerns, or the business of the farm.

"In 1779," Mr. Higgins says, "as well as I can remember, some of the Christian people living about my father's agreed and set up a prayer meeting or religious conference. The time of the meeting was spent in reading the Scriptures, prayer, singing, exhortation, and reading sermons. At one of these meetings a sermon of President Davies' was read. The text, 2 Cor. iv. 18, '*While we look, not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.*' The attempted description of eternity had a powerful effect on my mind, which continued for some weeks. Truth, applied by the Holy Spirit, produced a strong conviction. A sense of sin and guilt grew more and more deep and pungent. I had such an overwhelming sense of the evil of sin, that appetite was, in a measure, destroyed; sleep was taken away. The Bible was read daily, and frequently every day, and so attentive was I to the Scriptures, that parts of the Bible were usually carried with me in my pocket into the field, to which I adverted at every leisure moment. Prayer with me was a new business, but no opportunity for the duty was suffered to pass without the attempt. Retirement, as to place and season for prayer, was carefully sought. I strove to conceal my feelings of concern from others, even from the family; but the state of my mind was soon discovered, and I was numbered among the awakened. The divine law appeared just and right, but my feelings were opposed to it because it condemned me. I found that sin stained and polluted all my motives and exercises. It appeared an evil which God abhorred and must punish. Such a sight of sin and such a weight of guilt lay upon my mind and pressed my conscience, that I wished myself a brute, nay, annihilated. I sought relief by disputing the truth and authenticity of the Bible. I called in question the origin, the existence of God, the immortality of the soul, and the accountability of man. For three or four weeks, I waded through these deep waters of distress and difficulty. I had to meet many temptations and encounter many assaults and allurements of the enemy. I tried to make my heart better, and patch up a righteousness of my own that would give me relief and peace: all of which I found to be perfectly in vain. At times I was ready to resolve all into fatality, and take no more concern on the subject: but this was impossible. I was envious at good people; thought God was partial, unjust, severe. Wearisome days and nights were

appointed me. I could ask for mercy in my own language, but not with submission. On a day, when busily at work alone in the field, my mind deeply occupied and involved on the subject of my salvation from my present state of woful distress, I looked on the works of God around me ; I considered the course of his operations ; I thought of the wonders revealed in his word ; I looked at the character and work of the Lord Jesus Christ, his love in giving himself for the world, and the way of salvation through his power and grace. On such contemplations I had spent some hours of the afternoon. My mind had been withdrawn from thinking on my own condition, not inquiring whether I was going to heaven or hell. In the course of this scene of meditation, such serenity pervaded my mind, such harmony appeared in all the works and ways of God, such fitness and beauty in the character and work of the Lord Jesus Christ, that I was in a great measure abstracted from myself, and wholly involved in the sublime and pleasing subject. I had understood that a new heart, a change of character, was essential in experimental religion ; but it never came into my mind at the time that this could be that change. It was some days before I could persuade myself that I had passed from death unto life. For two or three weeks I could not believe a change was wrought ; the blessing was so great, and my own sin and ill desert were so appalling. Those words of the Saviour I read, and they seemed to be appropriate—*‘ While ye have the light, believe in the light, that ye may be the children of light.’* By and by hope began to dawn, and it operated like the dawning light of the morning.”

Such is the account which Mr. Higgins gives of his transition from a state of nature to a state of grace. Some time in the autumn of that year, he made a public profession of religion, and joined the church in Haddam, under the pastoral care of Rev. Eleazar May. In the spring of 1780, he commenced the study of the Latin language under the tuition of Mr. May, for the purpose of preparing to enter college, having the gospel ministry in view, and in the month of November, 1781, he was admitted a member of the Freshman class in Dartmouth College. Here he continued somewhat more than two years, and then changed his relation to Yale College, where he graduated in September, 1785. With respect to his support while at Dartmouth College, he says, “I did considerable towards my support, by labor,—by sawing lumber, by tending ferry, and I can look back to the two years which I spent at Dartmouth among the happiest portions of my life.”

With respect to engaging in the work of the ministry, he observes,—“I had ever thought the work of the ministry a solemn and arduous business ; that the man who well and faithfully performed the work, was truly a happy man ; but he who was lazy, unfaithful, and regarding the fleece more than the flock, was a despicable and wretched man. Notwithstanding the magnitude of the work,



my intention had long been to study divinity, and preach the gospel." In the accomplishment of this object, Mr. Higgins, soon after he left college, went to reside with Dr. Smalley of New Britain, to study theology under his tuition, and at the same time, as a means of support, taught a district school. Here he continued till June, 1786, when he was licensed to preach the gospel by Hartford South Association. Subsequent to his licensure, he spent several weeks in the study of theology with Dr. Lyman of Hatfield, Mass. After preaching for short terms in several places, he was invited by the people of North Lyme to preach to them-with a view of settlement. He commenced his labors with them in April, 1787, and, on the 17th day of October of that year, he was ordained and installed pastor of the church and congregation by an ecclesiastical council convened for the purpose. In the latter part of the year 1792, and beginning of the next year, God was pleased to visit his congregation with the special influences of his Spirit, and though the work was not great, some souls were hopefully converted unto God. In 1794, he performed a missionary tour of four months' continuance, in the service of the Connecticut Missionary Society, to the new settlements in New Hampshire and Vermont. In June, 1801, the pastoral relation between him and the people of Lyme was dissolved by mutual consent. In September of that year, he received an appointment from the Trustees of the Missionary Society of Connecticut, to go on a mission for four months to the new settlements in the State of New York. In fulfilment of this appointment, he went as far west as the Genesee river. After the close of his mission, he preached for several months at Onondaga Hollow, East Bloomfield, and Aurelius, from each of which places he had a call to settle. He finally accepted the call from Aurelius, and in July, 1802, removed his family from Connecticut, and settled them where the city of Auburn now stands. In September he was installed pastor of the church by an ecclesiastical council convened for the purpose. In 1808, the pastoral relation was dissolved, but Mr. Higgins continued for a season to minister to the church of Auburn, which had been formed from the church of Aurelius.

In Nov., 1812, he received a call from the congregation of Bath, to become their pastor. In January following he removed his family to Bath, and in July succeeding was installed as pastor of the church and congregation. Here he continued to labor from year to year with various degrees of success. He was encouraged and blessed with some seasons of special attention. In 1831, God visited the congregation with a revival of considerable extent, and as the result, thirty-six united with the church. Previous to the commencement of this work of grace, revivals were frequent and powerful in Western New York. Some members of the congregation of Bath seemed to think that *new measures* and a *new minister* were essentially necessary to produce a revival of religion. They therefore

thought and said that they must dismiss their minister and get a new one. While this measure was under operation, Mr. Higgins continued his usual course of services on the Sabbath, and weekly prayer meetings. At the opening of the spring there was increased solemnity throughout the congregation. This continued for several weeks. The presence of God was most manifest; Christians were awake, and active, and prayerful; sinners were thoughtful, and some inquiring what they must do to be saved. Under these circumstances, a protracted meeting was proposed, and attended. It continued for several days, and during the course of it a considerable number were hopefully converted. In the course of a few weeks, from forty to fifty gave evidence of a saving change.

On the twenty-first day of June, 1831, the pastoral relation between Mr. Higgins and the congregation of Bath was dissolved by mutual consent. Mr. Higgins continued in this part of the country about four years after his dismissal from Bath, during which period he preached regularly the most of the time. One year he preached at Painted Post, and was blessed with a gracious outpouring of the Spirit under his labors. For more than a year he preached at Kennedyville and Avoca, nearly a year at Big Flat, and occasionally at other places. In May, 1835, he left Western New York with his family, and removed to Norwalk, in the State of Ohio. Mr. Higgins at this period was nearly seventy-four years of age. He considered himself too far advanced in life to take the charge of a church, but in consequence of the want of ministers in the region, he continued to preach most of the time for some years longer. He supplied for stated terms, at Norwalk, Milan, Huron, Brunson, Monroville, Peru, and Paris. For the two last years of his life, he preached only occasionally.

On Sabbath, June 18th, 1842, in the morning Mr. Higgins complained of not being as well as usual, but attended public worship in the former part of the day. He came home after the service, conversed cheerfully, but concluded not to attend in the afternoon. After taking some refreshment, he sat in his arm-chair with his head resting on his study table. Mrs. Higgins noticed that he sank down. She spoke to him, but he did not answer. With the assistance of her daughter she laid him down; he breathed a few times, and expired without any struggle or the least contraction of muscles. On Tuesday following, the precious remains were attended to the tomb by a large concourse of sympathizing spectators, and by most of the ministers in the vicinity. The Sabbath next ensuing, Rev. Alfred Newton, pastor of the church of Norwalk, preached a sermon with reference to the event from Genesis v. 24. "*And Enoch walked with God, and he was not, for God took him.*" Immediately after the funeral, the church of Norwalk met and adopted the following Preamble and Resolutions, viz.

"WHEREAS it has pleased Almighty God in his wise Providence,

to remove suddenly, by death, the Rev. David Higgins, thus depriving his family of its head, this church of its counsellor and friend, and society of one of its useful and exemplary members :

“Therefore, *Resolved*, in this severe dispensation of Divine Providence, we deeply feel that the church has met with a great and irreparable loss, that we have been deprived of a spiritual father and guide, and that we shall long remember his many and affectionate counsels and instructions both in the pulpit and house of prayer, and trust that his holy example may ever serve as a light to lighten our path. It yet becomes us, as a church, while lamenting this sudden bereavement, to humble ourselves under the exhibition of the mighty hand of God.

“*Resolved*, That in consideration of the late interesting labors of the deceased with this church, and as an expression of our high estimation of the Christian conduct and deportment, and of our respect for his memory, we will esteem it a great privilege to be permitted to defray the expenses of his funeral, and erect a monument over his remains.”

The Presbytery of Huron, of which he was a member, at their next meeting after his decease, expressed their high sense of his worth by the subjoined Preamble and Resolutions, viz.

“WHEREAS God, in his wise and holy Providence, has suddenly removed by death our venerable and beloved father in Christ, the Rev. David Higgins, thereby depriving us of the light of his holy example, and the benefit of his judicious counsel :

“Therefore, *Resolved*, That while we bow to the solemn Providence, with resignation to the divine will, we do most deeply feel that we, as a Presbytery, have sustained a great loss in his death, and we are assured that the good influence which the deceased exerted in our ecclesiastical body, and in the churches under our care, while he continued to reside with us, will ever endear him to our memory.

“*Resolved*, That we do most heartily sympathize with his afflicted family, who have thus been suddenly deprived of their head, and we do affectionately commend them to the grace of that God who was the hope and stay of their beloved father and guide.”



## REV. DAVID HIGGINS

Died June 19, 1842,

*In the 81st year of his age,  
And the 55th of his Ministry.*

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AS A PREACHER HE WAS  
SOLID AND INSTRUCTIVE, AS A  
PASTOR DEVOTED AND FAITHFUL,  
AS A CHRISTIAN CONSISTENT  
AND HUMBLE.

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Servant of God, well done,  
Rest from thy loved employ ;  
The battle fought, the victory won,  
Enter thy Master's joy.

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Erected by the First Presbyterian Church in Norwalk.

## REV. HENRY AXTELL, D.D.

DR. AXTELL was born at Morristown, in the State of New Jersey, in the year 1784. Of his childhood and youth, the writer has no information. He was educated at Nassau Hall College, and received his first degree in 1796. At what period in life Dr. Axtell's mind became religiously disposed is not known to the writer. After leaving college he spent a number of years in teaching the sciences, for which employment he was well qualified, and in which he was successful, and highly approved. He removed his family from New Jersey and took up his residence in Geneva, where for a season he was employed in teaching a select school. But this employment, though useful in a high degree, was not sufficient to satisfy his mind. He ardently desired to engage in the work of preaching the gospel of salvation to his dying fellow-men. With this object in view, he pursued a course of Theological study under the direction of Rev. Jedidiah Chapman, and was licensed by the Presbytery of Geneva to preach the gospel as a probationer, Nov. 1st, 1810. After his licensure he preached for short periods at different places, but the attention of the congregation of Geneva, where he had resided for several years in the capacity of a teacher of science, was turned to him as a suitable person to sustain the relation of

pastor to them. Up to this period the church of Geneva had never had a regularly installed pastor. Mr. Chapman had resided in the village, performed missionary labor a part of the time, and ministered to the congregation of Geneva on annual agreements for the remaining part. In 1812, Messrs. Chapman and Axtell were by a unanimous vote invited to become co-pastors of the church and congregation, and on the twelfth day of July of that year, Mr. Axtell was ordained by the Presbytery of Geneva to the office of the ministry, and, in connexion with Mr. Chapman, installed pastor of the church. In this connexion, he continued for a period of almost seventeen years, till Feb. 11th, 1829, when the relation was dissolved by his death, at the age of forty-five years. At the period of his entrance into the ministerial office, he was of mature age and understanding, and well prepared for the work upon which he was entering. His piety was clear, consistent, and uniform; and his understanding vigorous and discriminating. In his theological views he was strictly Calvinistic according to the system held by those in the Presbyterian church, then denominated the New School. He loved the doctrines of that system, and was faithful in his exhibitions of them in his public preaching. Such was the plainness of speech with which he addressed sinners in his public ministrations, that some of his hearers were offended and called it "*scolding*." The writer does not believe that there was any ground for such a charge. Dr. Axtell was plain and earnest, but always appeared in his preaching to be of a right spirit, and never descended to coarseness and vulgarity. In the performance of pastoral duties he was diligent and laborious, and on this account was greatly beloved by the pious portion of his charge. He was most acceptable to his brethren in the ministry, punctual in his attendance on the meetings of the judicatories of the church, and esteemed as a wise counsellor in all subjects of difficulty which came before them. The honorary degree of Doctor of Divinity was conferred upon him by the Trustees of Hamilton College. He felt a deep interest in revivals of religion, and in his own congregation, besides witnessing every year during his ministry some additions to the number of Christ's professed followers, he had the happiness to enjoy two memorable seasons of revival among the people of his charge; the first in 1819, when nearly one hundred members were added to the church on their profession of faith; the other in 1825, when a still larger number took the vows of God upon them. A short time previous to his departure he was attacked with bleeding at the lungs. This continued at intervals for a short period, and terminated his useful life on earth on the eleventh day of February, 1829. Respecting the manner of his death as it respects his mental views, the writer is not distinctly informed, any further than that he died in the full enjoyment of the Christian's hope.

## REV. MATTHEW L. R. PERRINE.

DR. PERRINE was born in the town and county of Monmouth in the State of New Jersey, May 4th, 1777, where his earlier days were passed. Having completed his preparation, he was received as a member of Nassau Hall College, and was graduated there in September, 1797. He studied theology with the late Rev. Dr. Woodhull, of Monmouth, and was licensed to preach as a probationer by the Presbytery of New Brunswick early in 1800. In May of the same year he was appointed by the General Assembly a missionary for four months, with instructions to commence his mission at Wilksbarre on the Susquehannah river, and proceed up that river and the Tioga to Painted Post and Bath, and thence through the Genesee country and Military Tract to Fort Stanwix. This appointment he fulfilled, having, as the writer believes, received ordination as an evangelist previous to its commencement. In 1804, under a similar appointment, he performed a missionary tour of three months, mostly in Western New York. In 1802 he was installed pastor of the church in Bottle-Hill, N. Y., where he continued in the ministry about nine years. The blessing of God attended his labors, and many precious souls were brought into the kingdom through his instrumentality. In the autumn of 1811, he was removed from this charge and installed first pastor of the Spring Street Presbyterian church in the city of New York, Oct. 31st. This church had then recently been formed. He was dismissed in June, 1820. He was elected, May 2d, 1821, Professor of Ecclesiastical History and Church Polity in the Theological Seminary of Auburn, and was inaugurated July 10th, 1821, at the very commencement of the Institution. In this station he continued to the time of his decease, which occurred Feb. 11th, 1836. The duties of this professorship he discharged with singular fidelity, and with great profit to the pupils, by whom he was greatly beloved and respected. For about two years from the commencement of the Institution, Dr. Perrine, in addition to the duties of his appropriate professorship, performed those of the Professorship of Didactic Theology. Some time previous to his election to the professorship he received the degree of Doctor of Divinity from Meadville college in the State of Pennsylvania.

Doctor Richards, in his sermon preached on occasion of the funeral of Dr. Perrine, says of him, "There was a uniform simplicity as well as kindness about him, which attracted the regard and secured the confidence, not of his Christian friends alone, but of the community at large. Though noiseless and unpretending in his manner, he possessed a sound and vigorous understanding, well cultivated by study. Fond of investigation, he brought a sober and logical mind to the examination of every question, and pursued his inquiries with care, precision, and effect, and whatever was the



result of his inquiries, he did not press his opinions unkindly and ungraciously upon others, or persecute those who dissented from him. He was naturally kind and yielding in his intercourse with his brethren ; though always ready to act at the call of duty, and to make those sacrifices which his duty seemed to demand. Justly may it be said, that his course has been happy and useful. In all the relations he sustained, he acted with wisdom and fidelity, and left impressions favorable to the powers of his mind and the feelings of his heart. As a preacher he was able and evangelical. Those who have listened to his soft and mellifluous voice, can bear witness to the clearness of his conceptions, to the ingenuity and accuracy of his method, and, more than all, to the justness, the piety, and the usefulness of his sentiments. He thought much of Christ ; and to exhibit and magnify him was a leading feature in his public discourses.

“ From the conscientious, humble, and uniform tenor of his life, it was to be expected that he would not be deserted by his Saviour in his last moments ; and the fact corresponded with our expectations. Different degrees of light were afforded him in the various periods of his illness. But as his last hour approached, his faith was increased, and his hopes strengthened. At all times he appeared to cleave with confidence to the joyful truth, that *the Lord reigns*, and subjects to the control of his providence the minutest events of our lives. It gratified his soul to think that his all was in the hand of God ; and that, whether he should send life or death, all would be well. But, towards the last, a brighter beam was made to fall upon his eye. Now he could apprehend with more distinctness, the Lord Jesus Christ, as the sole and the all-sufficient ground of his acceptance with God. On him he was enabled to rely for forgiveness of sin and life everlasting. Now the first principles of Christianity were to him the best principles too ; they were all his salvation and all his desire. In the closing part of the afternoon preceding his death, while three of his brethren, members of the faculty, were standing around his bed, he expressed his confidence in the divine Saviour, in nearly the following words, doing it with great solemnity, as if he wished to give them both his creed and his heart in this interesting moment. ‘ *The Lord Jesus Christ is the true God. He is my God. In him is all my trust. Through him I have a good hope.*’ He regarded himself, doubtless, as in the article of death, when he pronounced this language. In the progress of the evening, and about half an hour before the scene was closed, as the springs of life were gradually ebbing away, he repeated his request for prayer. But not with supplication merely was he content ; with this alone he had too much of the spirit of heaven to be satisfied. Not to *pray with him merely*, but to *praise with him* also, was the purport of his request. To the brother who was to lead their devotions, he said, *Thank and praise the Lord, as*

*well as pray to him. Praise him for all his mercies. Praise him for the good and comfortable hope, which, in this trying moment, he hath imparted to my soul. In this state of mind, serene and tranquil, he breathed out his spirit into the bosom of his Redeemer. Mark the perfect man, and behold the upright; for the end of that man is peace."*

### REV. EBENEZER FITCH, D.D.

DOCTOR FITCH was born at Norwich, in the State of Connecticut, Sept. 26th, 1756. In his infantile years he was of very feeble constitution, and but little hope was entertained by his parents that he would live to mature years; but by degrees he outgrew this natural weakness, and his feeble constitution grew firmer and healthier. He was probably put to study at an early period, and enjoyed all the advantages for improvement which that period afforded. In the year 1773, he was admitted a member of Yale College of the Freshman Class, and graduated in 1777. The last year of his collegiate life, the College was broken up on account of the Revolutionary war. The several classes were in different parts of the country studying under their respective tutors. The senior class of which young Fitch was a member, spent the summer in Wethersfield under the instruction of Dr. T. Dwight, their tutor, afterwards President of Yale College.

"While a member of College," says his biographer, "President Fitch excelled in every department of study, and was highly esteemed for his blameless and gentlemanly deportment." He spent about two years at New Haven, after receiving his first degree in the capacity of a resident Graduate, diligently pursuing his studies, and afterwards spent nearly a year in teaching a select school in Hanover, N. J.

In the autumn of 1780, Mr. Fitch was admitted to the degree of Master of Arts, and appointed a Tutor in Yale College, the duties of which office he performed for three years, and then resigned. He then engaged in a mercantile employment, the result of which was unfortunate in a pecuniary point of view, and the connexion was discontinued. In 1786 he was re-elected to the office of Tutor in Yale College, and performed the duties of senior Tutor and Librarian till 1791, an employment much more congenial to his taste and capacity, than the business of merchandise. A number of distinguished characters in the United States, who were under his tuition a part of this period, have spoken of him in high terms of approbation, as an instructor and assistant in the government of the College. He was, however, more distinguished for his moral worth, than for high literary attainments. Dr. Fitch was, at a very early period of his life, a subject of deep serious feeling, and was, probably, savingly converted to God when he

was about fifteen years of age. Though it does not appear that he had at that time any apprehension of his good estate, or entertained a hope of his interest in the Saviour. Still from a journal which he kept, he evidently, in describing his own feelings, delineates those of the Christian. He seems, also, through the whole period of his collegiate life, to have had the gospel ministry in view, as his desirable future employment. On the sixteenth of July, 1775, which appears to have been on the Sabbath, the following entry is found in his journal:—"I have determined by divine assistance to pursue the following course:—

"As the care of my soul is of the first importance, and yet the most likely to be neglected by me, I will, by the assistance of divine grace, for the future be more attentive to my spiritual welfare. And, 1st. I will have stated seasons for prayer, reading the Scriptures and practical authors, for meditating on what I read, and for self-examination. 2d. I will endeavor to maintain a sober, steady, and regular course of conduct. 3d. In my intercourse with friends I will make subjects of divinity the themes of conversation, in all cases where it can be done to mutual edification. 4th. I will endeavor to read a portion of Scripture every morning and evening. 5th. I will aim so to behave towards my friends as to merit their regard and esteem; and I will strive to banish all envious and jealous thoughts towards them, and towards all mankind."

On the 17th of December, 1776, we find in his journal the following entry: "Had some hope that I should yet be made a monument of redeeming grace, and serve God in the work of the ministry." This extract proves that the work of the ministry was the great object of his desire, and also that he did not at that time deem himself a regenerate character.

On the 6th of May, 1787, Mr. Fitch made a public profession of religion, and was admitted as a member of the College church. The same month, viz. May 27th, 1787, he received his license to preach the gospel from the Association of New Haven West. He continued in the duties of his office as Tutor of College, till some time in the year 1791, when he was transferred to Williamstown, Mass., and assumed the duties of Preceptor of the Academy in that town. In June, 1793, the Academy received a charter of incorporation as a College, by the name of Williams College, and in August of that year, Mr. Fitch was elected its President, and in October following the College was fully organized by the admission of three small classes.

On the 17th day of June, 1795, Mr. Fitch was ordained as a minister of the gospel by the Berkshire Association. The honorary degree of Doctor of Divinity was conferred upon him in 1800, by the Trustees of Harvard University. The author of a Memoir of Dr. Fitch truly says,—“Williams College came into existence in a great measure by the wise and persevering efforts of President Fitch, and prospered greatly under his influence and supervision.



From an humble beginning it was raised, chiefly by his instrumentality, to a station of high and acknowledged respectability and usefulness. For a series of years it continued to advance with accelerated progress in usefulness and reputation. Such was the rapidity of its growth, and its almost unexampled prosperity, that at one period of Dr. Fitch's presidency, it enrolled upon its annual catalogue about 140 students. It was resorted to from all parts of New England and New York."

Dr. Fitch, as President of the College, ever manifested a deep solicitude for the spiritual interests of his pupils; and during the period of his presidency, a number of very interesting revivals of religion in the College took place. He continued in the Presidency, discharging the duties of the office with great fidelity, during the period of twenty-two years. He resigned his office in 1815, and thus terminated his connexion with literary institutions.

The summer preceding his resignation of the presidency of the College, he spent, with the consent of the College Corporation, in Western New York, preaching under a commission as a missionary of the Berkshire and Columbia Missionary Society. During this period he received an invitation from the Congregation of West Bloomfield to return and settle with them as their Pastor. On his resignation of the presidency, he immediately removed his family to West Bloomfield, and on the 29th day of November, 1815, he was installed Pastor of the Church and Congregation of West Bloomfield, by the Presbytery of Geneva, to which ecclesiastical judicatory he had previously attached himself. At this period he was nearly sixty years old, and began in some measure to feel the infirmities and decays of advancing years. He continued, however, to discharge the varied duties of the pastoral office with great fidelity, and with a good degree of success for a period of about twelve years. He was dismissed from his pastoral relation to the Church and Congregation of West Bloomfield, on his own request and with the consent of his people, by the Presbytery of Ontario, with which ecclesiastical judicatory he and his church were connected, and on Sabbath, November 25th, 1827, he preached his farewell sermon from Acts xx. 32—"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified."

At the time of Dr. Fitch's installation, the church of West Bloomfield consisted of forty-eight members. During the period of his ministry, 190 persons were received as members, of whom 145 were admitted on profession of their faith. At his dismission the church contained 133 members, of whom twenty were at such a distance as to be unable to attend the meetings of the church.

After his dismission, Dr. Fitch continued to reside on his farm in West Bloomfield, and to preach occasionally till within a short time

of his death. He was troubled with an asthmatic affection, which at times was distressing, but ordinarily he was comfortable, relished his food, and enjoyed the society of his family and friends. His mind was calm, and his confidence in God unshaken. His thoughts were much on the things of religion. On Thursday, March 21st, 1833, he appeared much as usual in the former part of the day. After dinner he said he would lie down; while Mrs. Fitch was adjusting the bed-clothes, he having laid himself upon the bed, he raised himself upon his elbows, and was struggling for breath. In a few moments he breathed his last. Thus died the venerable Dr. Fitch at the advanced age of near seventy-seven years.

The next Sabbath his remains were borne to the house of God, and an impressive sermon from the text, Romans viii. 28—“*And we know that all things work together for good to them that love God,*” was preached by Rev. Julius Steele, to a very crowded assembly.

### REV. JAMES RICHARDS, D.D.

As an excellent Memoir of Dr. Richards, prefixed to his Lectures on Mental Philosophy and Theology, has been lately published, it may be deemed unnecessary to say anything of him in this work. But, as his name has been for a period of twenty years identified with the history of Western New York, and as that portion of country, under God, owes so much of its religious prosperity to his able and judicious labors, it is judged expedient to introduce a brief memoir of this truly great and good man.

Dr. Richards was born at New Canaan, in the State of Connecticut, October 29th, 1767. His parents were persons of piety, and used their endeavors to bring up their children in the fear of God; and it is noticeable that their son James was the subject of strong religious impressions at the early period of eight years, and at the age of eleven was thought by some to have been a subject of the new birth, though it would seem afterwards that this was not the case. In early childhood he was feeble in body, and on that account incapable, at times, of intense mental application. He, however, manifested a fondness for books and study; and, according to the advantages which he enjoyed made great proficiency in learning, so that at the age of thirteen years he was employed as the teacher of a district school, and in this employment gave such satisfaction that he was requested to engage in the same school for a second term. His father not being prepared to indulge him in his desire for a liberal education, he was engaged as an apprentice to a cabinet and chair-maker, and in this employment he continued till 1786. In that year, being eighteen years old, the gospel came to his soul with a divine energy, and he was made to feel it to be “the power of God unto salvation.” His convictions were clear and distinct, and the change in his views of the way of salvation, in the

affections of his heart towards God and divine things, and in the governing purpose of his life and the tenor of his conversation, was strongly marked.

His hopeful conversion was soon followed by an open profession of religion, and his union with the visible church. He united with the Congregational Church in Stamford, Sept. 17, 1786. From the period of his conversion he manifested an ardent desire to promote the salvation of the souls of his dying fellow men, addressing them personally on the things which concern salvation, and speaking on those things in social meetings for conference and prayer. At the same time an earnest desire to be employed in the work of the gospel ministry sprang up in his heart, and became the determined purpose of his soul. The master to whom he was indentured generously gave up his indentures, and he commenced his preparation for a collegiate course of education, under the tuition of Rev. Justus Mitchel, then pastor of the church of New Canaan. Notwithstanding interruptions by sickness and weakness of eyes, he prosecuted his studies with as great diligence as those interruptions permitted, and was admitted a member of the Freshman class in Yale College, in the autumn of 1789. His connexion with college was broken off at the close of the freshman year, in consequence of his inability to defray the current expenses of a college course. He however pursued Classical and Theological studies, under the tuition of Dr. Burnett, of Norwalk, and Dr. Dwight, then of Greenfield, till 1793, when he was licensed to preach the gospel by the Association, in the Western District of Fairfield County, in the State of Connecticut. The next year he received the degree of Bachelor of Arts from the corporation of Yale College.

Dr. Richards seems to have entered upon the work of preaching the gospel with very serious and solemn consideration of its importance, and of his need of divine aid to enable him to discharge its duties. In a manuscript found among his private papers, and recording his solemn covenant with God, he declares his resolution to be faithful in all the relative duties incumbent on him, and particularly in the discharge of the duties of a gospel minister—preaching the word of God in all its purity and extent, and serving the Lord with all humility and patience, that, by meekness, gentleness, and love unfeigned, he might win others to the gospel of Christ.

In May, 1794, Dr. Richards was invited to supply the congregation of Morristown, in the State of New Jersey, which invitation he accepted, and commenced his labors with that congregation soon afterwards, and continued as a stated supply till May 1st, 1797, when he was ordained to the work of the gospel ministry by the Presbytery of New York, and installed colleague pastor with Dr. Johnes of the congregation of Morristown. In this relation Dr. Richards continued, to the mutual satisfaction and benefit both of himself and the people of his charge, till 1809, when he received



and accepted a call from the congregation of Newark to become their pastor. Accordingly he was dismissed from his pastoral charge of the congregation of Morristown, and installed pastor of the congregation of Newark. During his connexion with the congregation of Morristown, three extensive revivals of religion in the town were enjoyed under his preaching, during which many souls were manifestly born of God.

At Newark the labors of Dr. Richards must have been arduous. There was at that period but one Presbyterian church in the place, and, besides the duties of the pastoral relation with his own people, much of the general labor required in promoting the interests of the church was thrown upon him. His life was anything but a life of ease and indolence. His public labors were abundant, and in all things he was faithful to the interests of his Master's kingdom.

Dr. Richards continued as pastor of the First Presbyterian church of Newark till 1823, when he was called to a still more responsible station, that of Professor of Christian Theology in the Theological Seminary of Auburn. While laboring in the pastoral office at Newark, Dr. Richards had the most indubitable evidence that his labor was not in vain in the Lord. Several memorable periods of revival were enjoyed, and during the period of his ministry with that church, three hundred and thirty-two members were added to it on their profession of faith in Christ, besides nearly two hundred on letters of recommendation from other churches.

Previous to Dr. Richards' leaving Newark, the high estimation in which he was held by the Christian public as a scholar, a divine, and a Christian, was manifested in a very strong point of light. In the year 1801, he received the degree of Master of Arts from the corporation of the College of Princeton, in New Jersey. In 1815, the degree of Doctor of Divinity was conferred upon him, by the Colleges of Union and Yale. He was early elected a Trustee of the College of New Jersey, and retained the place till his removal from the State. In 1805, he was elected Moderator of the General Assembly of the Presbyterian Church. In 1812, he was elected one of the Directors of the Theological Seminary of Princeton, a station which he held till his removal from the State. In September, 1814, he preached the annual sermon before the American Board of Commissioners for Foreign Missions, of which Board he was one of the corporate members from an early period, and in the success of which his heart was greatly engaged. For several years he served as Secretary of the Presbyterian Education Society, and his name was associated with nearly all the benevolent operations of the day.

Dr. Richards was inaugurated Professor of Christian Theology in the Seminary of Auburn, Oct. 29th, 1823. In this station he continued to the period of his decease, August 2d, 1843. In this new relation into which he was brought, the whole energy of his

vast mind was called into action. His duties were arduous, and his responsibilities great. The Seminary was then in its infancy, struggling for existence. Dr. Richards had to perform not only the duties of a teacher of Theology, but also those of a financier in sustaining the institution. In this latter department his vacations were mostly employed, and his exertions were crowned with success. Such was the confidence of the community in his integrity and soundness of judgment, that many, on his representation, were induced to contribute for its advancement, and through his instrumentality, in a considerable degree, the Seminary was sustained and arose to its present state of prosperity.

As a theologian Dr. Richards possessed a mind well stored with divine knowledge. His views were large and accurate, and accorded generally with those of Calvinian divines. The leading characters of the old school party would probably admit that he was substantially correct. His views generally accorded with those of Edwards and Witherspoon and Bellamy and Dwight. He considered these views as all-important, and nearly connected with Christian experience. As a teacher he was able, lucid, and indefatigable. It was his aim to make his pupils able ministers of the New Testament; not only sound theologians, but practical working men. He labored for their good, and they revered him as a father. The duties of his professorship were performed to the universal satisfaction of all who had any concern with the Seminary, and under his tuition a large number of young men were trained up to preach with efficacy the pure gospel of Jesus Christ. As a preacher Dr. Richards stood high in the estimation of the community. The many public occasions on which he was called to preach, are indicative of this. His sermons were characterized by their strength, correctness, order, pointedness, and practical bearing. His manner of delivery was earnest and solemn. As a Christian no one had any occasion to doubt his piety. He was fervent in spirit, consistent, and uniform, and he inculcated upon his pupils the vast importance of personal religion, and of cultivating piety in their own hearts, in order to their usefulness as ministers of Christ's gospel.

For two or three years before his death, it was evident that his strength was failing, and that the time of his departure was approaching. He, however, with some few interruptions, continued to attend to the duties of his professorship almost to the last day of his life. On Monday previous to his decease, his class, as usual, came in a body to his house to attend their recitation. He informed them that he was at that time unable to attend to them, and expressed a hope that he should be able to meet them on the morrow. But their beloved instructor was to meet them no more in that capacity. His work was done, and the Master was saying to him, "Come up higher." As the day declined, and while convers-

ing with one of his colleagues, he was suddenly seized with a severe chill; strength failed him, and his whole aspect was changed. His articulation was interrupted, and he seemed to take little notice of things around him. His reason, however, continued, and he was able to signify that his hope was fixed on the Rock of Ages. At the breaking of the day on Wednesday morning, August 2d, 1843, his spirit took its flight for the better world. On Friday the funeral was attended by a large concourse of friends and citizens, in the second Presbyterian church of Auburn, and an appropriate sermon was delivered on the occasion by Dr. Mills, the oldest surviving Professor in the Seminary, from Acts xiii. 36: "*After he had served his own generation by the will of God [he] fell on sleep.*"

The intelligence of the death of Dr. Richards produced a deep and painful sensation. The friends of the Seminary, and the Christian public at large, felt that a standard-bearer had fallen. At the next anniversary of the Seminary, the Board of Commissioners passed resolutions, which have been noticed in a former chapter. The Society of Alumni passed a resolution expressive of their deep veneration for his memory, and resolution to erect a suitable monument in commemoration of the deceased. In pursuance of this resolution, a beautiful monument of the sarcophagus form was erected, on which was the following inscription:

## IN MEMORY

OF

THE REV. JAMES RICHARDS, D.D.

BORN IN NEW CANAAN, CONN.,

*Oct. 29th, 1767,*

Ordained and Installed Pastor of the First Presbyterian Church  
in Morristown, N. J., 1794.

Installed Pastor of the First Presbyterian Church of Newark,  
N. J., 1809.

Inaugurated Professor of Christian Theology in the Theological  
Seminary of Auburn, N. Y., 1823.

**Died, August 2d, 1843.**

*His Record is on High.*

*The Alumni of the Seminary join with the Family of the deceased in  
erecting this Monument to departed worth.*



## REV. BERIAH HOTCHKIN.

ALTHOUGH the subject of this notice was, for comparatively a short period, a laborer in Western New York, it is thought that a brief memoir of him will not be inappropriate or uninteresting to the reader. He was born in the town of Guilford, in the State of Connecticut, on the 27th day of March, O. S. 1752. His father was a respectable mechanic, and though not a member of a visible church, yet strongly attached to religious order, a serious believer of the great truths of the Christian system, and observant of the duties of family religion through life. His mother was a woman of strong intellectual powers, and of warm and consistent piety. A circumstance connected with his birth, which was not known to him till after he entered the ministry, we shall here relate in his own words. "The autumn before my birth, my parents had five children living. A disorder then common among children, known by the name of *the black canker*, came into their family, and all their children were taken with it in one day. Four of those children died within a few days of each other; the oldest only survived. Such an awful visitation, it might be reasonably expected, would deeply affect a pious mother. But the firmness with which she bore her trial was noticed by Christian people in general. Some months after the death of the children, in attending a sacramental occasion, she informed me, her heart was unusually drawn out in duty; and in renewing her covenant with God she not only dedicated herself to him, but like Hannah, whose name she bore, she gave up her unborn child to God. She observed that if she ever acted the exercise of faith, she thought it was at that time." A short time after this event, the subject of this memoir was born.

Mr. Hotchkin was early instructed by his pious mother respecting the truths and duties of religion, and enjoyed, in his childhood, the privilege of sitting under the ministry of Rev. James Sproat, at a subsequent period Dr. Sproat, pastor of the second Presbyterian church of Philadelphia. Dr. Sproat was a truly evangelical man, and his instructions had a very salutary effect on his youthful parishioner. From his earliest years Mr. Hotchkin was a subject of strong religious feeling, and the writer has no doubt that he was a subject of the new birth at a period earlier than that to which in mature age his memory extended. When he was past seventy years of age, he one day remarked to the writer that he had no knowledge of any day in the whole period of his life in which he had not in a serious manner attended on the duty of secret prayer. Under the influence of strong religious feeling he was preserved from those sins and follies to which childhood and youth are exposed, and in which many of them indulge to their ruin. He was early taught to read, was fond of reading, and before he was seven years old had read the Bible through in course. His reading was

all of a profitable kind; much of it of a religious character, and he remembered what he read. From the period of his earliest recollection he entertained an ardent desire to obtain a collegiate education, that he might become a minister of the gospel; but the temporal circumstances of his parents forbade their indulging him in this desire, and he was trained up to the employment of a tanner, currier, and shoemaker, in which employment he continued till he was past thirty years of age, and had a family consisting of a wife and three children. As to literary advantages he enjoyed no other than those which the common district school afforded. He says that his teacher was considerably above the grade of common school teachers of that day, and that he took pains to improve his pupil to the utmost of his power.

Mr. Hotchkin did not make a public profession of religion till within two or three years of the time when he became a preacher of the gospel. After the dismissal of Dr. Sproat, the church in Guilford settled Rev. Daniel Brewer as their pastor, who after a season embraced the religious sentiments of Mr. Robert Sandeman, and drew off a number of his parishioners to his belief. Mr. Hotchkin says, "From the great zeal, apparent self-denial, and high profession of making the Scriptures the only rule of duty, I was led to form a very favorable opinion of that sect, and probably should have fallen in with them, had it not been for some important circumstances. On reading Mr. Sandeman's definition of faith, I found it consisted in a *'bare belief of the simple truths of the gospel.'* I could see no difference between this faith and the faith of devils. According to my belief it was essentially deficient, and lacked the main thing, namely, a hearty consent of the will to the truths believed. Another thing which tended to establish my mind was as follows: While I was reading Mr. Sandeman's letters on Theron and Aspasio, and my mind was deeply laboring, my mother presented me with Edwards' Treatise on Religious Affections. This I read with greater care and attention than, perhaps, I ever should have done at any other period of my life. This produced full conviction in my mind of the nature of true religion, from which I have never deviated. I have great reason to bless God that I received that book at that time, and I trust that I shall never forget that providential occurrence." In the very diligent perusal of the Scriptures, together with the writings of President Edwards, and other writers of a similar stamp, Mr. Hotchkin became fully settled in his theological views, and was able to give a reason for his belief.

In the year 1780, he removed from the town of Guilford and located his family in the town of Cornwall in the same State. Here he first made an open profession of religion, and united with the Congregational church under the care of Rev. John Cornwall. Soon after, he was elected a deacon of that church. Some minis-

ters belonging to the Morris County Associated Presbytery advised him to turn his attention to the ministry. He objected on the ground of his lack of such an education as was requisite to enable him to be useful in that employment. It was urged that the paucity of ministers, and the numerous destitutions, rendered it needful to bring into the work men of piety and soundness, though lacking in classical learning. His scruples were at length overcome, and he left his family for a season to study theology under the tuition of Rev. Amzi Lewis, then residing in Goshen, in the State of New York. He soon after received a license to preach from the ministers of the Morris County Associated Presbytery. On a visit to Guilford, his native town, he was invited to preach in the church connected with what was then denominated the Fourth Society, the church in which he was born, and baptized, and educated. The church had been for a long period without a minister. Without any expectations of the kind on the part of Mr. Hotchkin, the church and society gave him a unanimous call to settle with them as their pastor. This call he accepted, and was ordained and installed pastor of the congregation, August 17th, 1785. Rev. Benjamin Trumbull, D.D., and Rev. Jonathan Edwards, D.D., were members of the ordaining council. Mr. Hotchkin continued to officiate as pastor of this church three or four years, and was then dismissed from his pastoral charge, the Society having become too weak in a pecuniary point of view to support a minister.

Previous to Mr. Hotchkin's dismissal from Guilford, a number of his parishioners had removed to the State of New York, and located themselves in the place which is now the town of Greenville, in the county of Greene. In the probability of his being soon dismissed from Guilford, they had entreated him, in case such an event should occur, to make them a visit in the wilderness to which they were going. Accordingly he made them a visit in the spring of 1789, and on a second visit the same summer, he received a unanimous call to settle with them as their spiritual pastor. To this call he responded an affirmative answer, and in September following removed his family to the place prepared for them. Greenville at that time, though but twelve miles west of the Hudson river, was considered as the "Far West." Very few inhabitants were to be found in the State of New York, westward of that place. It was then a new settlement with a sparse population, and mostly a forest. Mr. Hotchkin was the only minister of the New England stamp west of the Hudson river, and north of the Pennsylvania line, and no church had as yet been formed. Soon after the removal of his family, a church was organized, consisting of four males and seven females. Mr. Hotchkin, speaking of his settlement in the State of New York, says: "I was now called not only to supply my own people, but to perform all ministerial services in the present towns of Greenville, Cairo, Durham, Windham, and



Renssellaerville, as there was no minister of our order in any of those places. In addition to these services, I was obliged to labor with my hands almost steadily to procure a support for my family. I was often at a late hour in a dark night in the woods, some miles distant from my own house, with nothing but a small foot-path to travel in, being obliged to give myself wholly up to the direction of my horse which Providence had provided with better eyes than mankind. Though often exposed, and sometimes partially injured, yet I was always preserved, and never failed of getting to some shelter. Being much abroad in neighboring towns, and consequently known wherever I went, I was always at home, and rarely found a family who did not appear willing to give me a meal of victuals or a night's lodging, if there was need of it."

Mr. Hotchkin's ministry in Greenville continued till the year 1824, at which period he was seventy-two years of age. He had at several times proposed a release from his pastoral charge, but his people would not give their consent. At this period, however, on his earnest entreaty, they yielded their consent, and he was released from his pastoral charge and removed to Western New York, where two of his three sons had long resided. During his connexion with the church of Greenville several seasons of revival had been enjoyed by the church, and it had increased from a very small number to a goodly flock. Its members were well indoctrinated, at peace among themselves, and harmonious in action. Mr. Hotchkin, in preaching, was not an orator, but, at the same time, he was earnest, solemn, and instructive. Though he lacked the classical education which would have been desirable, his language was far from vulgarity, and his good sense and other qualities rendered him an acceptable preacher to educated men, especially to those who were pious. In 1794, he received the degree of Master of Arts from Yale College, then under the presidency of Dr. Stiles. He was sound in the faith according to the Calvinistic system. Of human authorities, he undoubtedly considered President Edwards as the highest, and among published books he ranked President Edwards' Treatise on Religious Affections as next in value to the Bible. He dwelt much in his preaching on those doctrines denominated Calvinian, and at the same time used such acceptable words, and preached in such a kind manner that he was revered and loved by those who were decidedly opposed to his system of faith. He was emphatically a peacemaker. He kept his own church in peace, and was much employed in composing differences which arose in neighboring churches. Such was the confidence reposed in his good sense, sound judgment, and entire honesty, that he was ordinarily successful.

When Mr. Hotchkin removed to Western New York, though he was seventy-two years of age, his bodily powers were still vigorous, but he considered himself too much advanced in years to have

the charge of a church, and expected to preach only occasionally. But on finding destitute churches, with no one to break unto them the bread of life, he could not refuse his aid. He preached one year alternately at Wheeler and Pulteney, and afterwards two years at Pulteney, where he had fixed his residence. In the autumn of 1827, in consequence of increasing infirmities, he informed the congregation of Pulteney that he could supply them no longer, and went to reside with his son at Prattsburgh. Here he occasionally preached till August, 1828. In that month he preached for the last time, at the funeral of a small child, the pastor of the church being from home. Soon after this he was laid on a bed of sickness, from which he never arose. His disorder was the Diabetes, which terminated his life Jan. 28th, 1829. Mr. Hotchkin, in the latter part of his life, made it a particular subject of prayer, that he might not outlive his usefulness, and in this respect his wishes were singularly gratified. Though his last sickness was long and distressing, he enjoyed the full exercise of reason. He was sure that his last hour was near at hand, and spoke of his departure with the same calmness that he would speak of taking a journey to visit dear friends. During his long, distressing sickness, not a single expression of impatience was extorted from him. A most cheerful submission to the will of his Heavenly Father was manifested in all his conversation, and in his whole deportment. He observed that everything concerning him was ordered in the best possible manner, and he desired no alteration in the divine government. His hope of heaven was fixed on Christ alone, and he renounced every other refuge. In the atonement of Christ he could see a foundation ample, stable, and every way glorious. On this foundation he reposed with the most entire confidence. In this state of feeling he fell asleep. The funeral was attended by a large concourse of sympathizing spectators, and an impressive sermon was preached by Rev. David Higgins, founded on 2 Kings ii. 12. "*My father, my father, the chariot of Israel, and the horsemen thereof!*"

## CHAPTER XXII.

History of Individual Churches, Synod of Geneva, Presbytery of Chenango:—Sherburne, Smyrna, Otselic, East Lincklaen, East Pharsalia, Pharsalia First Congregational, Plymouth, South New Berlin, Norwich, Preston, M'Donough, Smithville, Oxford, Guilford, Bainbridge, South Bainbridge, Bainbridge and Nineveh, Harpersville, Coventry First Church, Coventry Second Church, Green, Masonville, Colesville, Windsor, Barker, Triangle, Rockdale.

HAVING thus far narrated the general history of the Presbyterian Churches in Western New York, we shall now, as far as we have the materials, proceed to give a brief notice of the churches individually, commencing on the eastern boundary, and beginning with

## THE PRESBYTERY OF CHENANGO.

*Sherburne.*—The little colony that originally composed the church of Sherburne, removed from the town of Kent, in the State of Connecticut, soon after the war of the Revolution. Many of them were soldiers in the army of that period. They first settled in Duanesburgh, in the present county of Schenectady, and were there organized into a church, and, for a season, enjoyed the ministerial labors of Rev. Blackleach Burritt. Being unable to obtain the right of soil to the lands on which they there settled they determined on removing to the Chenango Valley, then a part of the twenty townships recently purchased of the Oneida Indians. Desirous of securing to themselves and their posterity in their new home the institutions of the gospel, they associated themselves together in the location, purchase, and division of their lands. Their original purchase was one quarter of the present town of Sherburne, through which flows the beautiful Chenango. Most of the pioneer settlers removed with their families to their new homes in the spring of 1793. After a long and tedious journey through an unbroken forest, the colony arrived on Saturday night at their intended place of residence. One week from the ensuing Sabbath, public religious worship commenced, which has constantly been maintained ever since. Their religious services were conducted by reading sermons, conference, singing, and prayer. In the autumn of 1793, they were visited by Rev. B. Burritt, their former pastor, who passed the Sabbath with them, and preached the first sermon ever delivered in the town. In 1794, a Congregational church, consisting of seventeen members—eight males and nine females, was organized by Rev. Mr. Campbell, said to be a mis-



sionary from Connecticut. Nathaniel Gray and Abraham Raymond were elected deacons. This little band of self-denying disciples continued to prosper and increase for some years, enjoying occasionally the instruction and aid of an itinerant missionary, sent from the elder settlements to look after their brethren in, what was then called, the Far West.

But the peace and unity which had thus far marked their history, was destined to be interrupted by division arising from local causes. The settlement simultaneously commenced on both sides of the river, and when the subject of building a house of worship began to be agitated, a difference arose in reference to its location. As the result of this the church was divided, and the members residing on the west side of the river, were formed into a church denominated the Second Congregational Church of Sherburne. This division occurred in 1802. The second church soon after erected a house of worship, and settled Rev. Joshua Knight as their pastor, who continued with them till 1823, when he was deposed from the ministerial office.

The first church gradually gathered strength, till in 1803, they erected and partly finished their present house of worship, about three-fourths of a mile north of its present location. In August, 1806, Rev. Roger Adams was called to the pastoral charge of the church, and installed over them, and continued their pastor about three years. During his ministry a precious season of revival was enjoyed, and a number added to the church as its fruits. In 1810, the church edifice was removed to its present site. It is large and commodious, with a convenient lecture-room standing near it. After Mr. Adams's dismissal the church was vacant till 1810, when Rev. Abner Benedict, jun., was installed as their pastor, and continued in that station two years. During his ministry the church shared in another gracious effusion of the Holy Spirit, and thirty or forty members were added to the church. From the time of Mr. Benedict's dismissal till 1814, the church was destitute of a pastor, and then settled Rev. John Truair, who continued in the pastoral office till 1820. During his ministry several revivals were experienced, adding to the church about two hundred members. Rev. Lyman Rexford succeeded as stated supply, for about two years. He was succeeded by Rev. Isaac N. Sprague, who was installed as their pastor, and continued with them near ten years. In 1821, the pastor's dwelling-house was consumed by fire, and with it the records of the church. In 1827, the second church was dissolved, some of the members uniting with the first church, and others with the neighboring church of Smyrna, as best suited their convenience. After the dismissal of Mr. Sprague in 1834, Rev. Mr. Snyder, as stated supply, labored with them about two years. In 1837, Rev. George E. Delavan was installed as pastor of the church, and remained two years. Since his dismissal, the church has had no

regularly installed pastor. The pulpit was successively supplied by Rev. Messrs. Blodget, Hastings, J. S. Brown, and Leonard, till 1844. In October of that year, Rev. Amos C. Tuttle commenced laboring with the church as a stated supply, and his labors are still continued.

Oct. 23d, 1845, a free church (so called) was formed, consisting chiefly of members seceding from the first church, on account of their anti-slavery views. Exclusive of these seceding members, the church in November, 1845, consisted of about two hundred and forty members. In addition to revivals mentioned above, the years 1831, '36, and '42, were years of special refreshing from the presence of the Lord. The brethren and sisters cordially sympathize with all the benevolent operations of the day, and contribute liberally for their support. They have been the friends and patrons of education, and have contributed largely, at different times, for our Collegiate and Theological institutions. More than twenty young men of the place have been educated for the learned professions, several of whom now occupy important and responsible posts.

The Episcopalians, Baptists, and Methodists, have each a church in the village of Sherburne; but they are not large.

*Smyrna.*—Concerning the history of this church the writer has obtained very little information. On the minutes of the General Assembly for 1829, he finds it reported as a church under the care of the Presbytery of Chenango, containing seventy-two members, Rev. Charles E. Avery, stated supply. A similar report is made for the next year, excepting that the number of members is seventy-seven. The next year Rev. Samuel Manning is reported as stated supply, and the number of members eighty-five. In 1832, it is reported as vacant, and the members one hundred and ten. For the two next years Rev. Elias Childs is reported as pastor, and the number of members, for 1833, one hundred and twenty-one, and for 1834, one hundred and thirty-nine. After this period its name is not found in the reports of the Presbytery. The writer supposes that it was a Congregational Church, and that it probably withdrew from its connexion with the Presbytery. It was not connected with the Union Association.

*Otselic*—This church appears to have been organized in 1830, with sixteen members, and to have been connected with the Presbytery. In 1833 it consisted of thirty-one members. It is named on the Statistical Tables of the General Assembly for the years 1831–32–33 and '34, as having a stated supply. The name of the church is not found on the list of churches belonging to the Presbytery, after 1834.

From the reports of the American Home Missionary Society, it appears that Rev. Luther Clark was, in May, 1809, appointed a

missionary for one quarter of the time to labor in this place, and that his ministry, under the patronage of the Society, was continued five years. In 1837, the church enjoyed the ministry of Rev. Sydney Mills for one quarter of the time, and in 1841 and '42, that of Rev. Peleg R. Kinne, for the same portion of the time. During these periods they were aided by the American Home Missionary Society.

*East Lincklaen.*—At what period this church was organized is not known to the writer. Rev. Jephthah Pool, under a commission from the American Home Missionary Society, ministered to the church two or three years, commencing in 1832. Under his ministry a revival of religion is noticed, with fifty or sixty hopefully converted to God. Rev. T. H. Ayers was commissioned to minister to this church by the Society, in September, 1836, and seems to have continued till near the close of the year 1837. The name of this church is found on the Statistical Tables of the General Assembly for the years 1833 and '34, as connected with the Presbytery of Chenango. Its number of members is not stated, nor is its name, subsequent to this date, to be found in the Tables.

*East Pharsalia.*—This church was organized in the month of August, 1838, by a committee of the Presbytery. At its organization it was composed of twelve members, four males and eight females, who were mostly from the church of McDonough. It was organized as a Presbyterian church, and has enjoyed the stated preaching of the gospel one-third part of the time from the period of its organization. Rev. Charles Bowles supplied the pulpit about two years and a half. He was succeeded by Rev. Hiram Dyer, who has officiated between three and four years. The church has been aided by the American Home Missionary Society a portion of the time. It has a house of worship, erected in 1837, which is forty feet by thirty-four, and has a steeple, and gallery at one end. Its present number of members is not known to the writer.

*Pharsalia First Congregational Church.*—This church was organized Oct. 25th, 1814, by Rev. Oliver Hitchcock of Truxton, and Rev. Abner Benedict of Paris, with ten members, of whom five were males, and five females. It has a house of worship, erected in 1837, which is forty-two feet by thirty-four. It enjoyed the preaching of the gospel one-third part of the time from April, 1837, to July, 1840. It seems never to have been flourishing. At one period it was reduced in numbers to three members. It now numbers eighteen, of whom seven only are males. Its ecclesiastical connexion is with the Oneida Association.



*Plymouth.*—At what period this church was organized is not known to the writer. It was organized a Congregational church, and came into connexion with the Union Association in February, 1814. In this connexion it continued till the dissolution of that Association in 1822. In 1829, it is first noticed on the Statistical Tables of the General Assembly, as connected with the Presbytery of Chenango. It then numbered forty-six members, and had for its pastor Rev. Luther Clark, who continued from year to year to be reported as the pastor of the church, until 1834. From that period the name of the church is not on the list. At that period it consisted of ninety-six members. The greatest increase in any one year was that which preceded the report for May, 1832. In that year thirty-four members were received on examination, indicating that a visitation of the Holy Spirit had been enjoyed. This church received aid from the A. H. M. Society, in the support of Mr. Clark, during the years 1802, '3, and '4. Also in the support of Rev. David Abel, during 1842 and '43.

*South New Berlin.*—This church was organized and became connected with the Presbytery of Chenango June 15th, 1833. It consisted at its organization of eighteen members. It is reported in 1833 and 1834, as having a stated supply; the latter of these years, as composed of thirty-six members. In 1846, it is reported as vacant. From the report of the American Home Missionary Society it appears that Rev. Sidney Mills received a commission, Sept. 1st, 1832, to labor as a missionary in this place, for one half of his time. His commission was renewed for the next year, and fourteen conversions were reported as connected with his ministry. Rev. Elias Childs was appointed a missionary to this church, in November, 1835, and his commission was renewed the following year.

*Norwich.*—At what period the settlement of the town and village of Norwich commenced, the writer is not informed. It must have been at a pretty early period. The early settlers were not many of them religious people. It is, however, stated, that at a pretty early period, Rev. John Camp preached for several years, alternately in this place and in Oxford. Mr. Camp is stated to have been a missionary. The writer supposes that this is an error, and the Mr. Camp here alluded to, is the Mr. John Camp of whom mention is made in the ninth chapter of this work. No church of the denomination to which this history refers, was organized in this place, until 1814. In that year Rev. Joel T. Benedict, acting under a commission from the Missionary Society of Connecticut, visited this place, in conjunction with other missionaries, and the Spirit of the Lord attended their preaching to the conscience and hearts of the hearers. Mr. Benedict, in his report to the Trustees of the Missionary Society, says, "In the shire-town of the County of Che-

nango called Norwich, for years past the greatest stupidity, and an almost total indifference to divine things prevailed, and the Sabbath was wholly neglected. During the last winter and spring, the Lord remarkably owned the labors of missionaries in that place. I organized a church there in June, consisting of twenty members, and on the Sabbath the audience was large; nearly four hundred persons attended. It is impossible to describe the alteration that has taken place there within a short time, for the better." From this period till 1827, the author has no information respecting its history. In 1827 the name of the church appears on the minutes of the General Assembly, in the Statistical Table, as connected with the Presbytery of Chenango. At that period it contained sixty-five members, and had a stated supply. The next year it is reported as vacant. In 1830 it appears that Rev. Horace P. Bogue was pastor of this church, and that it had increased to seventy-two members. During the year for which the report of 1832 was made, thirty-nine members were received to the church, on profession of faith, indicating that the Holy Spirit had graciously visited the church. For 1835 and 1836, the church is not reported, but in 1837 it is reported as containing one hundred and twenty-four members, and having for its pastor Rev. John Sessions. In 1843 the church is reported as vacant, Mr. Sessions having been dismissed from his pastoral charge. In 1846 it is reported as consisting of one hundred and thirty members, Rev. Charles P. Jennings being stated supply. On the ninth day of July, 1847, Rev. Daniel Clark, Jun., was, by the Presbytery of Chenango, installed over this church, as their pastor. This church has a commodious house, and has never required the aid of the American Home Missionary Society. In the village there is an Episcopal, a Methodist, and a Baptist house of worship, with organized churches connected with them.

*Preston.*—This is a Congregational church, organized March 27th, 1822, by a Committee of Union Association, consisting of Rev. Charles Thorp, Rev. Asa Donaldson, and Mr. Asa Bradley, delegate. The original number of members was twenty-eight. Some of them had previously been members of the church of Norwich; some were from churches in New England; and some were received on a profession of their faith in Christ. The number of its members at the last account was thirty-nine. It became connected with the Presbytery in 1830 or 1831, but transacts discipline in the Congregational manner. Prior to the settlement of the present pastor, it was successively supplied with preaching a part of the time by Rev. Messrs. Charles Thorp, Jeremiah Woodruff, and John Ivison. The present pastor, Rev. Hiram Dyer, commenced his labors with the congregation in March, 1836, and was installed as pastor, Oct. 19th, of the same year. The church have a

house of worship 48 feet by 38, with a steeple and gallery, erected in 1835. They have received aid from the American Home Missionary Society for several years till the close of the year 1843. An interesting revival was enjoyed in the spring of 1837, in which twenty-five or thirty hopefully were born again. Perhaps one eighth of the inhabitants of the town attend worship with this church. The First-day Baptists are perhaps two to one of the Congregational Church. There are a few Free-will Baptists, some Methodists, and scores of Universalists.

*McDonough.*—This church was organized July 28th, 1814, by Rev. John Truair of Sherburne. At its organization it consisted of fourteen members, mostly from Massachusetts, and adopted the Congregational form of government. In February, 1817, it became connected with the Union Association, and continued in that connexion till the dissolution of that body. The church adopted the Presbyterian form of government in October, 1826, and united with the Presbytery of Chenango, at the time of the first meeting of that body, after its organization. What ministerial assistance it received previous to its union with the Presbytery, is not known to the writer. Rev. Nahum Gould officiated as stated supply one half of the time, from 1827 to 1831, three years and a half. Rev. John Ivison for half of the time, from 1832 to 1835, two years and a half. Rev. Hiram Dyer for one fourth of the time, from 1836 to 1838, two years and four months. Rev. Charles Bowles for one third of the time, from 1838 to 1841, two years and a half. The number of members in 1846, was thirty-seven. The highest number reported at any time, is forty-six. The church has at several times received aid from the American Home Missionary Society. They have a house of worship, forty-eight feet by thirty-eight, with a steeple and gallery, which was erected in 1838, but is not completed. Within the bounds of the congregation are many members of Baptist churches, both of the close communion and of the free will descriptions; also a large Society of Methodists.

*Smithville.*—The name of this church is found in the Statistical Table of the Minutes of the General Assembly for 1828, and several succeeding years, till 1834. It was connected with the Presbytery of Chenango. The greatest number of members reported at any one time is twenty-two. This was in 1829. Rev. Nahum Gould was at that time preaching, as stated supply, for a part of the time. Whether the church has changed its ecclesiastical relations, or become extinct, is not known to the writer.

*Oxford.*—The settlement of this place commenced, as we have already narrated, about the year 1791, by emigrants, chiefly from



New England. The early settlers brought with them their regard for the institutions of religion and learning, which characterized the land of their nativity. As evidential of this, it may be mentioned, that, in 1794, an Academy was incorporated in this place by the regents of the University, and went into operation the same year. The first frame house erected in the village was the Academy edifice, which for several years was occupied on the Sabbath as a place for public worship, and in this building the gospel was first preached by Rev. Uri Tracy, principal of the Academy, and the missionaries who occasionally visited the region. At an early period, Rev. John Camp was employed to preach alternately in this village and at Norwich, and was continued in this employment seven or eight years. It was during his ministry, in the year 1799, that the church was organized on Congregational principles. Soon after the discontinuance of Mr. Camp's labors, the congregation called Rev. Eli Hyde to be their pastor, and, in compliance with the call, he was solemnly inducted into the pastoral office by an ecclesiastical council convened for the purpose, June 23d, 1808. The exercises on this occasion are said to have been exceedingly interesting, and, as no house in the village was competent to hold the assembly in attendance, the installation services were performed in the open air. The church then consisted of about twenty members. During Mr. Hyde's ministry public worship was attended in the old Academy, which had been fitted up for the purpose. On the first day of September, 1812, the church became connected with the Union Association, and, on the next day, the pastoral relation subsisting between them and Mr. Hyde was dissolved. The relation of the church to the Association was continued till the dissolution of that body.

Up to the period of Mr. Hyde's dismissal the whole community had been united in one religious society, and in the support of one minister. Among the evidences of the union and harmony which then existed, is an old subscription written on parchment, having attached to it eighty-one names. This instrument is dated April 25th, 1808, and is about seven feet long, and seven inches wide. After Mr. Hyde's departure, the congregation were much depressed, and a long season of destitution of the stated preaching of the gospel succeeded. A valued correspondent observes, "We find her (the church) now worshipping in the old Academy, and now in a private dwelling; at one time assembling with members of other denominations for prayer in a tavern, and then, for a considerable period, meeting with one accord in the upper chamber of a cabinet shop, where for a season she found rest, and enjoyed a refreshing from the presence of the Lord." The church, though without a minister, regularly maintained public worship on the Sabbath, availing themselves of the best helps which they could obtain. They received occasional assistance from the ministers of the

Union Association and others. In 1813, Mr. Burt, a licentiate from Connecticut, labored here for a short season. In 1818, Rev. William M. Adams preached during six months, dividing his labors between Oxford and Norwich. Rev. John Truair preached also a few times. In 1821, Rev. John F. Schermerhorn and Rev. Charles Thorp assisted the church to some extent, and a more than ordinary seriousness prevailed.

Under these circumstances Rev. Marcus Harrison visited the church, and labored with them for a season. The Lord blessed his labors, and a goodly number, as the result, was added to the church. During the seriousness which prevailed at this period, the upper chamber became too strait to accommodate the people who were disposed to attend the meetings, and it became necessary to enlarge it, and in the course of a single week, at an extremely cold season, a room thirty-six feet by twenty-five was finished, arched, plastered, and furnished with seats, and actually occupied the next Sabbath. In the month of March following, the congregation resolved to erect a building for religious worship. This resolution was carried into effect, and on the thirty-first day of July, 1823, the present commodious and beautiful house was dedicated to the service of Almighty God. On the same occasion Mr. Joseph D. Wickham, a licentiate of the New Haven West Association, was ordained as an evangelist, and commenced his labors as stated supply to this church, which were continued till the spring of 1825. In the summer of that year, Rev. Elijah D. Welles was called to minister to this church, and, on the twelfth of July, 1826, was installed pastor, by the Presbytery of Chenango. During the following summer the church became connected with the Presbytery. Mr. Wells was dismissed in 1828. After his dismissal Rev. Joel Chapin supplied the pulpit for a short time. In May, 1830, Rev. James Abell received a call from the congregation to become their pastor, commenced his ministerial labors, and was regularly installed. At this period the church consisted of about ninety members. During Mr. Abell's ministry the Spirit of the Lord was poured out extensively in this region, and the congregation of Oxford shared in the blessings, and about thirty were added to the church on a profession of faith in Christ. In April, 1836, Mr. Abell was dismissed. After the dismissal of Mr. Abell, the church was supplied for a short season by Rev. Mr. Gilbert, and after him by Rev. Octavius Fitch. From May, 1838, till June, 1839, Rev. Mr. Bassett officiated as stated supply. In October, 1839, Rev. Arthur Burtis commenced laboring with this church, and, on the twenty-second day of July, 1840, was, in accordance with the unanimous call of the congregation, installed their pastor, in which relation to them he remained till January, 1846, when the pastoral relation was dissolved. Rev. William M. Richards immediately succeeded as stated supply.

The church has been greatly diminished by removals. The number of members, Jan. 1st, 1846, was eighty-one. During the long period of destitution which succeeded the dismissal of Mr. Hyde, other Societies sprang up, and new churches were organized. The Methodists, Baptists, and Episcopalians, have each organized societies, and houses of worship. In 1835 the Universalists organized a society, and built a house of worship. It has been remarked (with how much truth the author cannot say), that Elder Knapp *built* this church, and that Elder Swan *filled* it.

*Guilford.*—Of the date of the organization of this church the author is not informed, nor respecting its early history. It was connected with the Union Association, and represented by a delegate in the meeting of the Association at the time of the dissolution of that body. Rev. Asa Donaldson was, by the Association, installed pastor of this church, May 25th, 1819, which relation he sustained till 1831. The name of this church is first found on the Minutes of the General Assembly, in the Statistical Table for 1825. It was then connected with the Presbytery of Otsego, and contained one hundred and twenty-seven members. When the Presbytery of Chenango was organized, it became connected with that Presbytery, in which relation it still continues. In the year 1828 twenty-eight members are reported as added, and in the year 1832, fifty-one, indicating that those were years of revival. But the year for which the report of 1833 is made, is emphatically the year of the visitation of the Holy Spirit. One hundred and four members were received into the church during that year on profession of their faith. Rev. Leverett Hull is reported as stated supply for that year. In 1840, Rev. Solon G. Putnam is reported as pastor, and in 1843 and 1846, Rev. Justus L. Janes. In the last of these years, two hundred and sixty-five members are reported as belonging to the church, seventy-five having been added on profession of their faith during the three preceding years.

*Bainbridge.*—The name of this town was formerly Jericho. It constituted part of a tract of land granted by the Legislature of the State, in 1788, to the sufferers by former grants in the present State of Vermont, to which New York had laid claim. Those who had suffered in this way, as well as by aiding in the defence of the laws of New York, received here a measure of indemnity. The first inhabitants were from the Eastern States, and the commencement of the settlement of an early date. A Congregational church was organized, probably as early as 1797 or 1798. Within a year or two from the period of the organization of the church, Rev. Joel Chapin was, as has been already stated, ordained to the work of the ministry, and at the same time, it is believed, installed pastor of the church. Of what number of members the church, at its organiza-



tion, was composed, or how long the ministry of Mr. Chapin was continued with them is not known to the writer. Of the history of this church he has little information. In February, 1818, it became connected with the Union Association and continued in this connexion till the dissolution of that body. In 1829, it is reported as connected with the Presbytery of Chenango, containing forty-eight members. Rev. Ethan Pratt was at that time pastor of the church, and so continued till 1832. In 1833 the church is reported as having had an accession the preceding year of forty-nine members by examination, and as having a stated supply. The next year it is reported as composed of 156 members, and as supplied by Rev. George Spaulding. In 1837, it is reported as vacant; also in 1840. In 1846, it is reported as consisting of forty-seven members, and as having a stated supply. In February, 1826, Rev. Sayers Gazley ministered to this church under a commission from the American Home Missionary Society. Rev. Calvin Warner is also reported, in 1843, as a missionary of the same Society, in this church. A revival is also reported for that year, with forty hopeful converts.

*South Bainbridge.*—This church was organized in 1802, by Rev. Daniel Buck. It was composed of members from the church in the north part of the town, and was a Congregational Church in its form of government. In 1819, it became connected with the Union Association. Soon after this period, Rev. W. Ruggles was ordained, and installed pastor of this church by a committee of the Association. In 1840, it is reported as in connexion with the Presbytery of Chenango. It has now become extinct, leaving a large house of worship unoccupied, except when occasionally used by the Universalists, or on a funeral occasion.

*Bainbridge and Nineveh.*—The village of Nineveh is situated in the town of Colesville on the Susquehannah river, at the point where the river is intersected by the line which divides the counties of Chenango and Broome. The church denominated "The Presbyterian Church of Bainbridge and Nineveh," was organized, October 22d, 1831, by a committee of the Presbytery of Chenango. At its organization, it was composed of twelve members, all of them by letter from the church in South Bainbridge. On the next day it received an accession of twenty-three members from the world. It has from its organization to November, 1845, numbered 113 different individuals; but in consequence of removals and deaths, it numbered at that time but fifty-one. It has never, till within about four years, enjoyed constant ministerial labor. From the period of its organization, Rev. Ira Smith preached three or four years from one-half to three-fourths of the time. After Mr. Smith, Rev. Mr. Lombard supplied about a year, for one half of the time. Rev. Mr. Wells succeeded him, for one year, a part of the time. Rev.

Mr. Spaulding was his successor, and preached two years, half of the time. After him Rev. Josiah Hawes was stated supply one-fourth of the time for two years. Rev. Crispus Wright followed him for six months; preaching to the church one half of the time. Soon after Mr. Wright discontinued his services, Rev. Willard M. Hoyt was settled as pastor, and has continued his labors the whole of the time, between four and five years to the present time. The church have, with the aid of fifty dollars one year from the American Home Missionary Society, towards the support of their present pastor, been enabled by a vigorous effort on their part to support the ministry of the gospel. Their house of worship is a building which was originally built for a school-house, but afterwards purchased by the Society and fitted up for a house of worship. It will accommodate near 200 hearers, and is often upon the Sabbath well filled.

Within the village and its near vicinity, are several Methodist classes, a part of two Baptist Churches, and an Episcopal Church. The members of the Baptist and Methodist churches are the most numerous, and are respectively of about the same strength as the Presbyterian Church. Probably not more than one-fourth of the inhabitants can be called regular attendants on any public worship.

*Harpersville.*—A church was organized in this place, which is one mile below Nineveh, in July, 1827, by Rev. Seth Burt. It was Congregational, but united with the Presbytery of Chenango, and in the report to the General Assembly for 1828, is reported as consisting of eleven members. It is at one time reported as consisting of sixty members, but it never flourished, though for a season it enjoyed the labors of Rev. Ira Smith for a part of the time. After a few years it dwindled away to a very small number, most of whom united with the church in Nineveh, and the church of Harpersville became extinct.

*Coventry First Church.*—The present town of Coventry began to be settled at an early period, by a few families from New England. Among them there was not one male professor of religion. But having been brought up amidst the Sabbaths of worshipping New England, they felt that they could not suffer the Sabbath to pass without public worship. Accordingly they agreed to meet on the Sabbath, and selected the man whom they deemed most capable to be the leader. The exercises consisted of singing, prayer, and reading a printed sermon, the man selected for the purpose leading in prayer, though not professedly a Christian. We have in this an interesting illustration of the influence of early training. After a short period they were joined by a pious man, and soon after by one or two more, who took the lead of their public worship. This was the origin of the congregation, now known as the

First Church of Coventry. The families attending these meetings were distant from three to five miles from each other. After this manner the meetings were conducted for several years, when an old minister by the name of Camp visited them, and preached for a season. The writer supposes that this was the Mr. Camp of whom mention has been made before. After Mr. Camp, a man from England, styling himself a Presbyterian or Congregational minister, came and preached a year or two, and left the place. The church was organized in 1807, with fourteen members, by Rev. David Harrowar. A revival of religion was enjoyed in 1808, which added twenty-four members to the church. Some time this year Rev. Joseph Wood commenced laboring with this congregation, and continued two or three years. In 1810 or the following year a house of worship was built. Some time previous to 1812 the church became connected with the Northern Associated Presbytery. In July, 1812, Rev. Charles Thorp was ordained and installed pastor of the church, and in the following year a measure of divine influence was felt, which added seven members to the church. In February, 1815, the pastor and church connected with the Union Association, as more convenient in their location than the Northern Associated Presbytery. In 1816 and '17, a revival, which added to the church twenty-eight members, and another in 1819, which added forty-nine members, were enjoyed. These were times of refreshing to the flock. In 1823, the pastoral relation of Mr. Thorp to the church was dissolved. The church at this time numbered one hundred and sixteen members. In May, 1825, Rev. Ambrose Eggleston commenced preaching in the congregation, and, as the writer believes, was soon after installed pastor of the church. His connexion with it continued till 1830 or '31. During the year of the commencement of Mr. Eggleston's ministry with this church, twenty-seven of its members were dismissed to form a separate church. In June, 1827, the church was taken under the care of the Presbytery of Chenango, in which relation it still continues. In 1830, Rev. Nahum Gould officiated as stated supply a part of the year, and in 1831 Rev. Oliver Hill supplied a part of the year. In 1832, Rev. Octavius Pitch commenced laboring in the congregation. His ministry was attended with a blessing; the Spirit was poured out upon the congregation, and, in the result, seventy-eight were added to the church in the course of the year. From some time in 1833 to some time in 1835, Rev. Daniel B. Butts performed the duties of stated supply, and in 1835 and '36, Rev. Elijah Whitney labored one year, aided by the American Home Missionary Society, to the amount of one hundred dollars. From May, 1837, to 1841, Rev. S. A. McEwen labored as stated supply. The present pastor, Rev. Crispus Wright, commenced preaching in this congregation in Nov. 1841, and in June following was ordained and installed pastor of the church. During



the winter following the ordination of Mr. Wright, an interesting season of revival was enjoyed, commencing in the prayer-meeting, and arising to its greatest height without foreign aid. It continued several months, and resulted in the addition of thirty-eight members to the church. The number of members belonging to the church, according to the report of 1846, was one hundred and twenty.

*Coventry Second Church.*—This church was organized, June 21st, 1825, by Rev. John B. Hoyt, then residing in Greene. It consisted, according to the statement of Mr. Hoyt, of fourteen members dismissed from the first church of Coventry, for the purpose of a new organization. Mr. Wright, the pastor of the first church, says, that twenty-seven members of that church were dismissed for the purpose of organizing the second. The cause of the division was, the location of the original house of worship, it being entirely on one side of the congregation. Rev. Ira Smith preached as a stated supply, two or three years after its organization, and Rev. Seth Burt for about the same period. These were succeeded by the present pastor, Rev. John B. Hoyt, who was installed as pastor, June 19th, 1833. Soon after the organization of the church, it was taken under the care of the Presbytery of Chenango, on the "accommodating plan," and still retains its connexion. The church have a plain, comfortable house of worship, which is sixty feet in length, by forty-eight in breadth. It was erected the summer before the organization of the church. They have been blessed with several interesting revivals. In the autumn of 1831, was a most interesting work of grace in which were about four hundred hopeful conversions, and about fifty family altars were erected in the western part of the town. There have been several seasons of revival since, mostly in connexion with protracted meetings, or conferences of churches. Nearly half of the population of the western section of the town are in the habit of attending worship with this church. There is a Baptist Church meeting in the village, and a Methodist Church about two and a half miles distant; neither of them as large as the Presbyterian.

*Greene.*—Of the settlement of this town and village mention has been made in a preceding part of this work. Of the history of the church the writer has but little information. It was organized on the Congregational system, but at what period the author cannot say. It was received as a constituent member of the Union Association, February 16th, 1819, and continued in this connexion to the dissolution of that body. Its name is first found on the Statistical Table in the minutes of the General Assembly for the year 1832. The two next years it is reported as consisting of one hundred and eleven members. In 1840 the number of members reported is one hundred and sixty-four, and in 1846, one hundred and forty-six.

The church has never had a pastor regularly installed. Rev. John B. Hoyt ministered to them as stated supply, about thirteen years, from 1820 to 1833. In 1837, the church is reported as vacant. In 1840, Rev. Azariah G. Orton is reported as stated supply. At what time he commenced his labors with this church is not known to the writer. He still continues to minister to them. This church had been aided by the American Home Missionary Society, one year in the support of Mr. Hoyt, and three years in the support of Mr. Orton. They have a commodious house of worship. There are also houses of worship for the Baptists, the Methodists, and the Episcopalians.

*Masonville.*—The name of this church is found in the Statistical Tables, for the only time, in 1846. Rev. Hervey Smith is reported as stated supply; the number of members is not mentioned. This is all the information which the writer has respecting it.

*Colesville.*—The church which is known on the records of the Presbytery as the church of Colesville, is the church of which mention is made in a former chapter, and which was organized by Rev. Benjamin Judd, at Oquago (now Windsor), in August, 1793. At that period, all the eastern part of the present county of Broome belonged to the town of Chenango, and was mostly a wilderness. The church, at its organization, consisted of seven members. For a considerable period they enjoyed only occasional preaching, mostly by missionaries. The names of Rev. Messrs. Seth Williston, David Harrowar, Joel T. Benedict, Joseph Badger, Joshua Johnson, Samuel Sargeant, James Jewell, and a Mr. Treat, are mentioned as occasional laborers in this part of the vineyard. Rev. William Stone also preached frequently in this place, in the interval between 1791 and 1795. Rev. Seth Sage removed into the place in the year 1800, and preached frequently in the region, from 1800 to 1807. Rev. Joel Chapin frequently preached, and was eminently useful in transacting the ecclesiastical concerns of the region. In December, 1800, a re-organization of the church took place: for what reason does not appear. They then adopted the Confession of Faith and mode of discipline maintained by the Morris County Associated Presbytery, and, as the author believes, connected themselves with that ecclesiastical body. At this period they took the name of "The Eastern Presbyterian Church in Chenango." The members were scattered over a large territory embracing the present towns of Windsor and Colesville, and at this period worshipped in two places. One of these was a frame building in Windsor, erected for an Academy; the other, a log school-house in the present town of Colesville. In 1812, in consequence of the extent of territory, ten of the members were set off as a separate church, now known as the church of Windsor. In March, 1816,

Rev. Joseph Wood was installed pastor of the two churches, but his health failing, he was dismissed in 1819. In the year 1818, the congregation erected a house of worship on Cole's Hill, which is yet standing. In 1827, it is reported as being under the care of the Presbytery of Chenango, and consisting of forty-three members, without a pastor or stated supply. No pastor regularly installed, except Mr. Wood, has ever presided over this church. They have at times enjoyed the ministrations of a stated supply. In 1829, Rev. Ira Smith is reported as supplying this church and Harpersville. In 1830 and 1831, Rev. John Sherer, under the patronage of the American Home Missionary Society, ministered to this church and that of Sanford one year. From May, 1832, for one year, this church and the church of Harpersville were supplied by Rev. Publius V. Bogue. The church has never been flourishing. The greatest number of members ever reported to the Presbytery was forty-five. This was in the year 1828. Some aggravating cases of discipline have occurred. This circumstance, with the deaths and removals of influential members, has reduced the church so that in 1836 or 1837, it ceased to act officially any more, and the church has become extinct. Its name is not found in the reports of the Presbytery since the year 1840. Its house of worship is occupied by the Baptist denomination.

*Windsor.*—The settlement of this place, and the organization of a church at Oquago on the fifteenth day of August, 1793, have already been narrated. The present church of Windsor was organized, Dec. 15th, 1812, by Rev. Ebenezer Kingsbury, and consisted of ten members taken from the original church formed at Oquago, and which afterwards became the church of Colesville. At the organization of the church, Mr. Kingsbury was chosen to act as standing moderator until the church should be otherwise provided for. Rev. Joseph Wood, as has been stated in the history of Colesville, was installed as pastor of both churches, on the sixth day of March, 1816, and, on account of ill health, was dismissed, Sept. 19th, 1819, though he retained the place of moderator in the meetings of the church till 1826. During the interval between the dismissal of Mr. Wood and 1826, the church was some of the time destitute of a preached gospel, except an occasional Sabbath when an itinerating missionary came among them, and some of the time had a stated supply for a short season. As ministers who supplied to a greater or less extent, are mentioned the names of Rev. Messrs. Ebenezer Kingsbury, Manasseh M. York, Salmon King, Oliver Hill, David S. Morse, Samuel Manning, Reuben Sanborn, and Seth Burt. On the twenty-sixth day of September, 1826, Rev. John M. Babbitt was installed pastor of the church, and sustained that relation till June 15th, 1830. Not long after this, Rev. Elijah W. Stoddard commenced his labors here, and was installed



pastor, June 6th, 1832. His dismissal took place, Aug. 2d, 1836. After Mr. Stoddard's dismissal, Rev. Hugh Carlisle, and Mr. James H. Scott, were successively employed as stated supplies, each for a short time, and after them Rev. Lyman Richardson, for a period of about two years. Immediately after Mr. Richardson closed his labors, Mr. Hiram W. Gilbert, the present pastor of the church, and then a licensed preacher of the gospel, commenced his labors in this place, and on the twentieth day of October, 1841, was ordained to the work of the gospel ministry, and installed pastor of the church, by the Presbytery of Chenango. The first three pastors of the church are now deceased.

The church was organized as a Congregational church, and continued to transact the discipline of the church according to that order, until Jan. 26th, 1827, at which time, by a unanimous vote, the church adopted the Presbyterian form of government and discipline, which is still in use. The church became connected with the Luzerne Association, June 15th, 1813, and when this body became merged in the Presbytery of Susquehannah, this church went with it. At the meeting of the General Assembly in May, 1827, this church, with that of Colesville, was, by a resolution of the Assembly, transferred from the Presbytery of Susquehannah and Synod of New Jersey to the Presbytery of Chenango, in the Synod of Geneva. In this connexion it has remained ever since. The church has a very convenient and appropriate house of worship, fifty-six feet in length and forty in breadth, with a basement story, which was dedicated to the service of God, Oct. 11th, 1842.

There have been several seasons of special religious interest, and some of powerful revival, in the congregation of Windsor. From the first organization in 1793 until 1810, the additions to the church were comparatively few, and many of them by letter. But in 1810 and 1811, under the faithful and earnest preaching of Rev. Messrs. Joel T. Benedict and David Harrowar, a precious season of refreshing was enjoyed. Of this revival we have before spoken. Another revival was enjoyed under the labors of Rev. Samuel Manning, in 1823. The years 1830 and 1831 were years of revival; also the year 1844, in which thirty-two members were added to the church by profession. The number of individuals who have been members of the church since its organization, including the original ten, is, according to the roll, two hundred and sixty. Of these, some have been dismissed, some have seceded, some are far removed and without letters, and some, perhaps forty-four, are fallen asleep. The present number of resident members (1846) is one hundred and thirty-seven. There are about two hundred and seventy families within the bounds of the congregation. Of these, from seventy to eighty attend worship with this Presbyterian church.

After the division of the Presbyterian Church in the United

States by the excinding act of 1837, several of the members of the church of Windsor were disposed to secede from the Presbytery of Chenango and join the Old School Presbytery of Susquehannah. Accordingly, in 1839, some twenty-five or thirty of the members seceded from the church of Windsor, and were organized, as a separate church, by Rev. John H. Reddington, at that time a member of the Presbytery of Susquehannah. This church, in 1846, numbered forty members, was under the care of the Presbytery of Steuben, and had for its pastor Rev. Adam Craig. There is in the town an Episcopal society, with services once in two weeks, but without a house of worship; a small Baptist church of the close communion order; two societies of Free Will Baptists; and Methodists of four descriptions, viz. the Episcopal, the Protestant, the true Wesleyan, and the Reformed. In the village there is a Methodist chapel, in which there is circuit preaching once each Sabbath.

*Barker.*—This church, which was formerly called Lisle third church, is first noticed in the reports of the Presbytery in the year 1831. The author supposes that it was then of recent formation. It then numbered thirty-six members. The number reported the next year was sixty-nine, thirty-one having been added by profession. The succeeding year eighty-nine was the number of members reported, twenty of whom had been added during the year on their profession of faith in Christ. It would seem that these two years were years of revival. The last report (for 1846) gives, as the number of communicants, seventy-five, being a decrease of fourteen during the three preceding years. In 1831 and 1832, Rev. Seth Burt was reported as a stated supply to this church. The two next years the church is reported as being statedly supplied, but by whom is not known to the writer. In the report for 1837, and from that period down to 1846, Rev. Jeremiah Woodruff is reported as the stated supply. The church has been aided by the American Home Missionary Society, three years, in the support of Mr. Woodruff. They have a house of worship which was finished in 1835, or the succeeding year.

*Triangle.*—The name of this church is first found on the Statistical Table in the Minutes of the General Assembly for the year 1832. It consisted at that period of ninety-nine members, thirty-five having been added the preceding year on examination. In the year 1834, thirty-six members had been added the preceding year on examination, making the whole number of members, at that period, one hundred and thirty-two. During these years Rev. Jeremiah Woodruff is reported as the stated supply to this church. Towards the latter part of the year 1837, Rev. Stephen Ellis was commissioned by the American Home Missionary Society to labor

in this church. He seems to have continued his labor, under the patronage of the Society, for three or four years, and a revival is reported as having been enjoyed under his ministry, but to what extent the writer is not informed. In May, 1841, Rev. Hervey Smith was commissioned by the same Society to labor as a missionary in this congregation. In 1843, he is reported as the pastor of the church. In 1846, the church is reported as consisting of one hundred and twenty-one members, and enjoying the ministry of a stated supply.

*Rockdale.*—This church is for the first time reported by the Presbytery, in 1832. It then consisted of twenty-three members, and was reported as vacant. The two next years it is reported as enjoying the labors of a stated supply, and the last of those years as consisting of sixty-five members. In succeeding years its name is regularly found in the reports to the General Assembly, but no particulars noticed, except that it is vacant. From the Reports of the American Home Missionary Society it appears that Rev. Elias Childs, in December, 1834, received a commission to labor in this field for one year. The writer believes that he continued but seven months of the time.



## CHAPTER XXIII.

Presbytery of Onondaga.—Nelson, Peterboro' or Smithfield, Cazenovia, Canaseraga, Lenox, Wampsville, Oneida Lake, Ridgeville, Chittenango, Matthews's Mills, Manlius, Manlius Centre, Oran, Pompey, Pompey Centre, Delphi, Tully, Otisco, La Fayette, Jamesville, Fayetteville, De Witt or Orville, Britton Settlement, Cicero, Liverpool, Salina, Syracuse, Syracuse Congregational Church; Syracuse Second Presbyterian Church: Onondaga West Hill, Onondaga Hollow, South Onondaga: Camillus, Camillus Third Church: Van Buren, Amboy, Baldwinsville, Lysander.

WE proceed in our narrative to give the history of the churches which have been connected with

## THE PRESBYTERY OF ONONDAGA.

*Nelson.*—The settlement of this town commenced, as has been previously stated, in 1794, by a company from the State of Vermont. Almost all its early inhabitants were from that State and the States of Massachusetts and New Hampshire. When the church was first organized, by whom, or what number of members composed it, are circumstances not known to the writer. It became connected with the Union Association in September, 1813, and continued in that connexion till the dissolution of the Association. In 1825, for the first time, it is reported as under the care of the Presbytery of Onondaga. The number of communicants is not stated, and it is reported as vacant. In October of this year, the Presbytery of Cortland was organized, including the church of Nelson, to which it remained attached till 1835, when, by the Act of the Synod, it was re-annexed to the Presbytery of Onondaga. The church has never been in a flourishing state. The largest number of members which it has ever reported is fifty, and in the last report for 1846, the number was reduced to twenty-one. It has never had a regularly installed pastor. In the year 1831, and three successive years afterwards, Rev. Nathan Gillett was reported as its stated supply. With this exception it has uniformly been reported as vacant.

*Peterboro' or Smithfield.*—The name of this church on the Statistical Tables in the Minutes of the General Assembly, is uniformly Smithfield, until 1840. On the Table for that year, and for 1846, it is named Peterboro'. The former is the name of the town; the latter, the name of the village, centrally situated in the town, and the place where the house of worship is erected. When the settlement of the town commenced, and at what period the church

was organized, the writer is not informed. In 1812 the church was in connexion with the Presbytery of Onondaga. It was then without a pastor or stated supply. Rev. Jonathan Kitchell was installed pastor of the church, Sept. 8th, 1814, by the Presbytery of Onondaga. His labors were continued till March 1st, 1821, when the pastoral relation was dissolved. Respecting the state of the church during his ministry the writer has no information. The first report of members is in 1825. The church at that time was composed of one hundred and forty-eight members. Rev. Hugh M. Boyd was then the pastor. In that year the church was transferred to the Presbytery of Cortland, but was re-annexed to the Presbytery of Onondaga in 1835, in connexion with which it still remains. Rev. Samuel T. Mills was installed pastor, the author believes, in 1825 or '26, and sustained this relation till 1834 or '35. During his ministry some precious seasons of revival were experienced. In 1827, twenty-one members are reported as added to the church on examination; the next year, twenty; and in 1832, fifty-eight. The whole number of members reported the latter year was two hundred and fifteen. The pastor who succeeded Mr. Mills was Rev. Abishai Scofield, but at what period he was installed the writer is not informed. He was dismissed in March, 1842. In 1846, Rev. Asa Rand is reported as a stated supply to this church, and the number of members as one hundred and seventeen.

*Cazenovia.*—The settlement of this place in 1793, by Col. John Lincklaen, and the organization of a Congregational church in 1799, by Rev. Joshua Leonard, have been narrated in a preceding part of this work. The church at its organization consisted of nine members. At this period Mr. Leonard was a resident in the place, and statedly preached to the people. Their place of worship was a large school-house, with a desk and plain seats like pews without doors. Until the arrival of Mr. Leonard, no stated preaching was enjoyed. Mr. Leonard, at the commencement of his labors here, sought out and collected together the few professors of religion in the vicinity, with a view to the organization of a church. In this work he was assisted by Mr. Jedidiah Turner, who had been deacon of a church on the Susquehannah. Those who had previously been members of churches were then living at considerable distances from each other, and unacquainted. Mr. Leonard collected them together, and a church was organized by the candidates giving their assent to a Confession of Faith, and a Form of Covenant, prepared for the occasion. This transaction took place on the seventeenth day of May, 1799. The names of the original members were, Rev. Joshua Leonard, Jedidiah Turner, Jacob Dannals, John Tappan, Samuel R. Coats, Anne Howd, Mary Dannals, Eunice Coats, and Alatheia Root. Two days after the organization of the church, Jedidiah Turner was elected to the

office of deacon. The church was organized on the Congregational platform, and became, at the formation of the Middle Association, connected with that body. Mr. Leonard was invited to take the pastoral charge of the church, and was, by an ecclesiastical council convened for the purpose, inducted into the pastoral office on the sixth day of June, 1799. On his coming to Cazenovia Mr. Leonard received as a gratuity, from the Holland Land Company, one hundred acres of land. His yearly salary was about five hundred dollars, which was raised the first three years by a tax upon the subscribers for his support, according to the amount of their property, as determined by the town assessment roll. Afterwards it was raised by voluntary subscription. Mr. Leonard continued the pastor of the church until July 27th, 1813, being a period of about fourteen years. He was dismissed by the Presbytery of Onondaga, with which he and the church were connected, on account of his declining health, and on his own request and the consent of the church. During the period of his ministry with this church, one hundred and sixty-nine members, of whom sixty were males, and one hundred and nine females, were received into the church. One hundred and twenty-seven remained members at the time of his dismissal. Of the members received, about one half united by letters of recommendation from other churches, and the remainder on examination and profession. Among those who were received on a profession of their faith, was the late Col. John Lincklaen, the agent of the Holland Land Company, and the first settler in the town. He was a native of Holland, a gentleman of good education, and an active business man. At his settlement in Cazenovia he was careless on the subject of religion, and, as the writer believes, sceptical in his views; but from the time of his hopeful change, the evidence of his piety was very conspicuous. He was ever ready to devote his time and his property to promote the interests of the Redeemer's kingdom. For several years he performed the duties of stated clerk of the Presbytery of Onondaga, and generally represented the session of the church in the meetings of the Presbytery and the Synod. Twice he represented the body with which he was connected in the General Assembly. He died Feb. 9th, 1822.

Rev. John Brown succeeded Mr. Leonard in the pastorate. He came to Cazenovia a licensed preacher of the gospel, under the care of Orange Association, in the State of New Hampshire, and was by the Presbytery of Onondaga ordained and installed pastor of the church of Cazenovia, Dec. 8th, 1813. His dismissal took place, as the writer believes, in 1828. He was succeeded by Rev. Charles White, whose ministry with the church was continued but two or three years, and after a period of some continuance, Rev. Eleazar S. Barrows was installed as pastor. He is reported on the minutes of the General Assembly in the year 1834, and again in 1836, after



which there is no further report till 1840, at which time the church is reported as vacant. In 1843 it is reported as having a stated supply, and in 1846 Rev. James R. Davenport is reported as pastor.

This church has enjoyed several seasons of special divine influence. One such in the latter part of the year 1815, and the succeeding year has been already noticed in a former chapter. In the year 1828, forty-three members are reported as having been added to the church on examination, during the preceding year, and in 1832, the number of such additions reported was eighty-two. In that year, the total number of members reported was 326, which is the greatest number which has ever been reported. The whole number of communicants reported in 1846 was 246.

In the year 1805, the present commodious house of worship was built at an expense of more than \$5,000, and was dedicated to the service of Almighty God, February 13th, 1806. It was erected on the north side of the green, facing Green street, where it stood till 1828, when it was removed to its present location on the north side of the public square near the centre of the village. The Congregationalists, the Baptists, and the Methodists have each of them a church in the village.

*Canaseraga*.—Respecting this church the author has no information, except what he has derived from the minutes of the General Assembly. On the minutes for 1832, 1833, and 1834, it is noticed as belonging to the Presbytery of Onondaga, and as consisting of sixty-six members, having in 1832 a stated supply, and in the other years as being vacant. No mention is made of it in the minutes, at any subsequent period. (This church is probably the one called *Lenox* 2d, in 1831.)

*Lenox*.—The town of *Lenox* was erected in 1809 from the eastern part of the town of *Sullivan*. The settlement commenced about the year 1800. Judge *Sylvanus Smalley*, *Edward* and *John Lewis*, and Deacons *Nathaniel* and *John Hall*, were amongst the early settlers. Public worship was instituted at an early period. A church of the Congregational order was organized, probably as early as 1804 or 1805. A year or two after this, a clergyman of the name of *Wager* officiated as stated supply to the church for a season. At a subsequent period, *Rev. Ira M. Olds* was ordained and installed pastor of the church in connexion with the Church of *Sullivan*. At what period this event took place is not known to the writer. The church is supposed to have been connected with the Middle Association, and probably the solemnity of ordination was performed by that ecclesiastical body. At the organization of the Presbytery of Onondaga, October 30th, 1810, this church appears as one of the original churches. September 2d, 1817, *Mr. Olds*

relation to the church of Sullivan was dissolved, and that church was, at the request of its members, incorporated with the church of Lenox. Mr. Olds continued to sustain the pastoral relation to this church till April 11th, 1832, when he was dismissed by act of the Presbytery. In 1825, the church is reported as consisting of 105 members. In 1832, the church is reported as vacant ; the next year as statedly supplied, and the year following as again vacant. In 1836, Rev. William Goodell is reported as a stated supply to this church. He probably continued one year. Rev. Alvah Day was installed as pastor of the church in 1838, and was dismissed in October, 1841. In 1843, Rev. David L. Hunn is reported as stated supply. How long he continued is not known to the writer. December 25th, 1844, Rev. Alfred A. Graley was ordained and installed pastor of this church, and still continues.

This church seems not to have been greatly favored with the special effusions of the Holy Spirit. The greatest number of members reported as received by profession in any one year, is nineteen. This was in the year 1828. The next year the number of members reported was one hundred and fourteen, the greatest number ever reported by this church. The number of members in 1846 was fifty-six. This diminution may have been occasioned by the organization of other churches in the near vicinity. The church have always supported their own pastor without missionary aid. They have a house of worship erected many years since.

*Wampsville.*—This is a small village situated on the line of the Syracuse and Utica railroad, in the eastern part of the town of Lenox. The church was organized, probably, in the year 1828, and was, till 1831, denominated Lenox fourth church. Of what number of members it was composed at its organization, the writer is not informed. In 1832 it numbered sixty-three members, having received the year previous thirty-one by profession. In 1834, it numbered seventy-seven, and in 1846, one hundred and thirty members. The church was received under the care of the Presbytery of Onondaga, February 23d, 1829. Feb. 10th, 1841, its name was stricken from the list of churches under the care of the Presbytery, as it had united with the Presbytery of Albany (Old School). It was received under the care of the Presbytery of Onondaga again, on its application for that purpose, February 13th, 1844.

This church, at the period of its organization, enjoyed for a part of the time the labors of Rev. Hezekiah N. Woodruff. Rev. George Freeman ministered to them two years from April, 1830. October 19th, 1833, Rev. William H. Cooper was ordained, and installed pastor of the church, and still continues to sustain the relation. This church, in supporting its ministers, received assistance from the American Home Missionary Society till 1836. Since that

period they have been able to support their pastor without aid. They have a house of worship, which was completed in 1831.

*Oneida Lake.*—The location of this church is on the Oneida lake, in the town of Lenox. The church was received under the care of the Presbytery of Onondaga, February 1st, 1828, and at that time denominated Lenox second church. It is supposed by the writer, at that time, to have been a newly formed church. In 1825 it was reported as consisting of one hundred and twenty members, and as vacant. In 1827 it is reported as having a pastor, but its number of members was reduced to seventy-four. The writer supposes that Rev. George W. Elliot was the pastor, but at what time his installation took place is not known. He was dismissed from his pastoral charge of the church, September 8th, 1830. In 1828, one hundred and six members were reported as belonging to the church, thirty-nine having been added by profession the preceding year. The last year of Mr. Elliot's pastorate the number of members reported was one hundred and forty-eight. From that period the church has been diminishing in its number of members; but from what cause is not known to the writer. The last report (for 1843) states the number of members to be but thirty. Since the dismissal of Mr. Elliot, the church has been without a regular pastor, and for a considerable part of the time without any stated supply. Rev. Ezekiel J. Chapman has at times officiated as stated supply, but to what extent is not known to the writer. In 1846, they are reported as statedly supplied. This church received the aid of the American Home Missionary Society one year in the support of Mr. Elliot.

*Ridgeville.*—This is a small village in the north-western part of the town of Lenox. The church was organized in the year 1827, and on the eighth day of February of that year was taken under the care of the Presbytery of Onondaga. At its organization it was composed of about sixty members, and till 1831, was denominated Lenox third church. In the years 1827, '29, '31, '32, and '33, it is reported as vacant; and, in 1828, '30, '34, and '36, as statedly supplied. In the year 1828, thirty-eight members are reported as having been added by profession the preceding year; and in 1832, sixty-three. From these circumstances we are led to suppose that these were years of revival. In 1832 the church numbered one hundred and thirty-nine members. By whom the church was supplied when it enjoyed the preaching of the gospel, or what means were employed in promoting revivals, is not known to the author. The venerable Rev. Roger Adams, since deceased, then resided in the place, but he is not reported as standing in the relation of stated supply to this church. In February, 1837, Rev. Samuel Howe received a commission from the American Home Missionary Society



to labor with this church. It would appear, that about this time, or soon after, he was installed pastor of the church. His commission was renewed the next year, and he reported a revival as having been enjoyed, and about thirty hopeful converts as the result. He was dismissed from his pastoral charge, Feb. 25th, 1840. Since his dismissal the church seems to have been vacant, and to have rapidly declined. Forty-five members composed the church at the date of the last report.

*Chittenango.*—This church was originally called Sullivan second church. After 1831 it was known as the church of Canaseraga, and more recently by the name of Chittenango. It became connected with the Presbytery of Onondaga, Sept. 7th, 1819. The writer supposes that it had then been recently formed. In 1825 it consisted of fifty-five members. In 1830, from some cause unknown to the writer, it was reduced to the number of twelve. In 1832, it reported thirty-six members, the greatest number ever reported. In July, 1834, this church in an irregular manner connected themselves with the body calling themselves the Central Evangelical Association of New York, a body of Perfectionists and Unionists. In January following the church acknowledged their error, and on their request, were again received under the care of the Presbytery; but in November of the same year they notified the Presbytery that they had seceded from its jurisdiction. On the sixth of January, 1836, the Presbytery passed a vote of censure on the church, and struck its name from the roll. This church, while it continued in connexion with the Presbytery, was never prosperous. It never had a regularly installed pastor, and was more than half of the time reported as vacant. What has been its condition since it seceded from the Presbytery is unknown to the writer.

*Matthews's Mills.*—The members of this church reside in the northern part of the town of Manlius, and in the north-western part of the town of Sullivan. The region was first settled by that class of inhabitants usually denominated *squatters*, who made little or no improvement, and soon left the country. Messrs. Matthews and Kellar were among the first permanent inhabitants. Public worship was first set up in 1810, and conducted by Deacon Cook and Captain Tombs, in the manner usual at that period where there was no minister of the gospel. A Presbyterian church, consisting of twelve members, was organized, April 23d, 1817, by Rev. John Shepherd. It was organized at the place called the Rapids, where the little village of Bridgeport is now situated. Its present site of convening is at Matthews's Mills, four miles above the Rapids. At its organization the church was denominated Sullivan first church. Since 1831, it has been known as the church

of Matthews's Mills. In 1825, the church reported thirty-four members; in 1832, sixty-seven. This is the highest number ever reported. From that period the number has diminished. The report for 1846 states it at fifty, but the author's correspondent, in October, 1845, says, it then numbered twenty-five members. It has never had a regularly installed pastor; but has a considerable part of the time been furnished with a stated supply, each continuing for a short period. Rev. Messrs. John Shepherd, Caleb Alexander, Roger Adams, Oren Hyde, A. Hale, Ezekiel J. Chapman, and Alfred C. Lathrop, have severally ministered to this church, as stated supplies. These were there from one to three years each. The church has received aid from the American Home Missionary Society since 1822. There have been no general revivals in this church; but there have been protracted meetings in which some good and much hurt has been done. Rev. A. Hale, from the Black River Association, distracted the church with perfectionism, and Rev. Luther Myrick with unionism. Twenty male members broke away from the church at one time as perfectionists. The church has a small house of worship, twenty-five feet by forty, erected in 1828. About one half of the people within three miles attend worship with this church. The Baptists and Methodists about equal the Presbyterians in ability to support the institutions of the gospel.

*Manlius.*—This church was organized in 1815 or 1816, and was known as Manlius second church till 1831, when it took the name of Manlius Square. Of late years it has been denominated the church of Manlius. Its location is at Manlius village, formerly known as Manlius Square, where the church has a commodious house of worship. The church was received under the care of the Presbytery of Onondaga, Feb. 6th, 1816, and its connexion is still continued. In 1825, the church is reported as vacant and numbering ninety-five members. Rev. Daniel C. Hopkins was installed pastor of this church in connexion with Manlius first (now Jamesville), Dec. 2d, 1818. In this relation he continued between two and three years, and was dismissed, June 23d, 1821. What ministerial aid the church enjoyed after the dismissal of Mr. Hopkins till 1826, is unknown to the writer. In that year Rev. Ralph Cushman was installed pastor of the church, and continued in that relation till Sept. 8th, 1830, at which period his dismissal took place. During Mr. Cushman's pastorate the church seems to have been in a prosperous state. Members by a profession of faith in Christ, were added, in considerable numbers, from year to year. The first year fifteen were so added; the next year, fifty-one; the next, nineteen; the next, ten; and the last, fifteen—making an addition by profession, during his pastorate, of one hundred and ten members. His successor was Rev. Talcott Bates, who was

installed July 13th, 1831, and dismissed April 14th, 1832. During his ministry more than fifty were added to the church by profession. After Mr. Bates's dismissal, Rev. Carlos Smith officiated as stated supply to the church one or two years, and, after him, Rev. John J. Slocum. In 1842, Oct. 5th, Rev. Dennis Platt was installed pastor of the church, and continued in this relation till Feb. 25th, 1845, when he was dismissed. During his connexion with the church, in 1843, the church reported two hundred and forty-four members, the greatest number ever reported by them. Of these forty-seven had united by profession, since the next preceding report. The present pastor, Rev. Parsons C. Hastings, was ordained and installed, Feb. 12th, 1846. This church has always supported its own pastor without foreign aid.

*Manlius Centre.*—The location of this church was on the Erie canal. It was originally denominated Manlius Fourth Church, but, since 1831, Manlius Centre. It was received under the care of the Presbytery, Sept. 4th, 1822. The author supposes that this was soon after its organization. It was never a flourishing church. After its organization its members scattered, and the church became virtually extinct. It was re-organized, Sept. 3d, 1828, at which period it consisted of eleven members, and appears from that time, for a season, to have enjoyed the ministerial labors of Rev. Daniel Marsh. It increased to the number of thirty-three members; but, at length, was torn to pieces, and became extinct, through the influence of Mr. Myrick and other errorists. It appears, for the last time, on the report of the Presbytery to the General Assembly in 1834.

*Oran.*—Oran is a small village in the town of Pompey, situated in the Cherry Valley turnpike, a short distance from the village of Manlius. The settlement of the town of Pompey commenced as early as 1793, but in what part of the town the first inhabitants located themselves is not known to the writer. A Congregational church was organized at an early period, denominated the second church of Pompey, by which name it was known till 1831, when it was known as the church of Oran. The date of the organization of this church is not known to the writer, nor its very early history. It was connected with the Middle Association, and on the dissolution of that body fell under the care of the Presbytery of Onondaga. Its first pastor was Rev. Andrew Rawson. He continued a number of years as pastor of the church, and was dismissed, Feb. 2d, 1814. During his ministry the church was in a good degree prosperous, and increased in numbers. He was succeeded by Rev. Truman Baldwin, who was installed Nov. 15th, 1815, and dismissed June 10th, 1828, having held the pastoral office in this church almost thirteen years. The period of the ministry of Messrs.



Rawson and Baldwin constituted the halcyon days of this church. In the year 1825, the church reported one hundred members. Since Mr. Baldwin's dismissal, the church has never had a regular pastor, nor any regular supply of preaching, but for a part of the time. It declined, became distracted with the prevailing errors of the region, the majority renounced the jurisdiction of the Presbytery, and the minority were acknowledged as the church of Oran by the Presbytery, Sept. 4th, 1833; but the church declined, and finally became extinct. Its name is not found in the Presbyterian reports since 1834. Perhaps its near proximity to Manlius might have had an influence in hastening its dissolution.

\* *Pompey*.—This church at its organization denominated Pompey First Church, and subsequently Pompey Hill, or Pompey, was one of the earliest formed churches in Western New York. It was organized a Congregational Church, and connected itself with the Middle Association at the organization of that body, and on its dissolution was placed in connexion with the Presbytery of Onondaga. The period of its organization is not known to the writer. Rev. Hugh Wallis was installed as its pastor by an ecclesiastical council, Jan. 4th, 1803. This was the second instance of the settlement of a pastor on the Military Tract. Mr. Wallis continued to sustain the pastoral office for several years, and the church was much blessed under his ministry, but the precise date of his dismissal is not known to the writer. In 1814, the church was reported as vacant. From the dismissal of Mr. Wallis to 1819, the history of the church is not known to the writer; but on the twentieth of January of that year, Rev. Jabez Chadwick was installed pastor of the church. His continuance, however, was not long, as he was dismissed Sept. 20th, 1820. After his dismissal the church was without a pastor nearly two years. Rev. Eleazar S. Barrows was ordained and installed pastor of the church, Sept. 11th, 1822, and continued in the pastorate somewhat more than six years. During the period of his continuance, the church received large additions to its numbers. In 1827, twenty-two were reported by profession, and in 1828 forty-four. In 1825, the whole number of members was two hundred and thirty, and in 1828, two hundred and fifty-eight. Rev. Benjamin B. Stockton succeeded Mr. Barrows in the pastorate, and was installed, March 4th, 1829. He continued with the church about two years and a half, and was dismissed, Sept. 7th, 1831. In 1832, the church was reported as vacant, but had during the preceding year received forty-one members by profession. After the dismissal of Mr. Stockton the church remained without a regularly installed pastor till 1845. In the meantime they had the assistance of stated supplies. Rev. John Gridley supplied for a season; after him Rev. Asa Rand. In the year 1834, the church reported fifty-five members added by profession, and

the whole number of members as three hundred and five, the greatest number ever reported. In 1845, Feb. 6th, Rev. Clinton Clark was ordained and installed pastor of the church. The number of members was two hundred and ten. For more than twenty years, the church has never reported less than two hundred and ten members. It has always been a strong and able church, and has been repeatedly blessed with gracious outpourings of the Holy Spirit in his reviving and converting influences.

*Pompey Centre.*—This church is of recent date. It was received under the care of the Presbytery, Sept. 3d, 1844, and in 1846 reported twenty-one members as its whole number, five of whom had been received the previous year on profession. Rev. James C. Smith, July 20th, 1845, received a commission from the American Home Missionary Society to labor with this church, and the commission was renewed the succeeding year. During the first year of his labors he was installed as pastor of the church. The prospects of the church are represented as encouraging.

*Delphi.*—This is a small village near the south-eastern corner of the town of Pompey. A church was organized here, and received under the care of the Presbytery, Sept. 6th, 1831. No mention, on the records of the Presbytery, is made of it beyond the first stated meeting of the Presbytery after its reception, nor is its name to be found in any of the Presbyterian Reports. Whether the church has become extinct, or has formed some other ecclesiastical connexion, or stands in a state of independency, is not known to the writer.

*Tully.*—This church was organized by the name of the First Congregational Church of Tully, and was taken under the care of the Presbytery of Onondaga, April 10th, 1833. It was reported from year to year as vacant. No number of members is reported, except for the year 1840. The number at that time was twenty-one. The church was dissolved Sept. 15th, 1841.

*Otisco.*—The town of Otisco is composed of parts of the original townships of Marcellus and Tully. It was incorporated in 1806. The first permanent settlements in the town were made about the year 1800. Many of the first settlers were religious persons, and at once set up public worship. A church was organized by Rev. Hugh Wallis, on the 9th day of May, 1803, consisting of eleven members. There were, however, as many more who were professors of religion, and united soon afterwards. The church was organized a Congregational Church, and was connected with the Middle Association. On the dissolution of that body it became connected with the Presbytery of Onondaga. In 1825, this church

was set off to the Presbytery of Cortland, and was, on its request, restored in 1828. On account of Congregational predilections, the church withdrew from the Presbytery, and became connected with the Oneida Association in 1833, but returned and was again taken under the care of the Presbytery, February 10th, 1841. For a few years after the organization of the church, but little preaching was enjoyed, except what was supplied by travelling missionaries. The church, however, were faithful, God blessed them, and their numbers and strength rapidly increased. Rev. William J. Wilcox was their first pastor. He was ordained and installed by the Middle Association, June 25th, 1808. On account of ill health he was dismissed, September 25th, 1821. He was a faithful minister, and the church greatly flourished under his ministrations. At the same time that Mr. Wilcox was dismissed, Rev. Charles Johnston was ordained and installed pastor of the church. He continued about two years, and was succeeded by Rev. Richard S. Corning, who labored with them more than a year, and was then installed as pastor of the church, January 9th, 1825. The church at this time consisted of 206 members. Mr. Corning continued with the church more than ten years. During the greater part of the period of Mr. Corning's ministry, the church flourished. The converting influences of the Holy Spirit were enjoyed. In 1827, the church reported thirty-eight members as received by profession; in 1830, forty-six; and in 1832, eighty-four; the church then numbering 312 members. During the latter part of Mr. Corning's ministry, the church was disturbed by the *new measures*, and he was dismissed, and left the church much divided. Rev. Levi Parsons immediately succeeded Mr. Corning as a stated supply for one year. Rev. Levi Griswold succeeded him, and continued three years. His successors were, Rev. Sidney Mills, for two years; and Rev. Thaddeus Pomeroy, two years; and Rev. Clement Lewis, for a similar term. In August, 1846, Mr. Addison K. Strong, a licentiate, was engaged to preach to the congregation, and was ordained and installed pastor under favorable auspices, December 3d, 1846. The subjects of new measures and abolitionism have greatly distracted the church; but they appear now to be harmonious. The church, at the time of the last report, numbered 249 members.

About the time of the settlement of Mr. Wilcox, the congregation put up a temporary house of worship. In 1817, they erected a new one of good size, fifty-eight feet by fifty, with a steeple and belfry. The congregation in favorable weather may range from 400 to 500. Through the centre of the town, and each way for a considerable distance, the great body of the people attend public worship, and generally with this church. On the borders of the town there are numbers of the Methodist denomination.

*La Fayette.*—The town of La Fayette was organized by an act



of the Legislature, from parts of the towns of Onondaga and Pompey, in 1825. The first settlements in the town were made about the year 1798. The lands on the south consist of military lots. The northern part was purchased of the Onondaga Indians by the State, in 1802 and 1817. In the north-eastern section of the town, and near the village of Jamesville, was anciently an Indian Fort, the relics of which throw some light on the history of Western New York. These consist of human bones, beads, arrow-heads, an anvil, a musket-barrel, horse-shoes of a rude structure, a small dial, a brass crucifix, a medal of lead—on one side of which is a representation of the Saviour on the cross, and on the reverse, Satan, evidently a rude imitation—broken pieces of sea-shells, &c. According to tradition, when the French were in possession of Canada, Catholic missionaries came among the Onondagas, by way of Oswego. The Indians becoming jealous of the French expelled the missionaries. One of them refusing to leave, and being found at Salina, was put to death by having a heated ploughshare hung to his neck. A detachment of the French, to avenge the injury done to their countrymen, came on from Lake Ontario, gave battle to the Indians, and burned their fort.

In 1799, a state road from Cazenovia to Skeneatoles was laid through this town. Where this road intersects the road from Syracuse to Tully village, stands the Congregational Church. It is erected on a plot of one acre of ground, generously donated as a site for a church by Captain Joseph Rhoades and Erastus Baker. This site has given name to the village which is usually denominated "La Fayette Square." The inhabitants of the town are mostly from Massachusetts, New Jersey, and the eastern counties of this State. For a number of years the inhabitants enjoyed occasional preaching from travelling missionaries and others, but no stated ministration of the word.

In October, 1809, a Congregational church, consisting of twenty-two members, was organized by Rev. Benjamin Bell. The church till 1826 was known as Pompey third church, or Pompey West Hill. It now numbers one hundred and thirty-five members. Its first ecclesiastical connexion was with the Middle Association. On the division of that body it fell to the Presbytery of Onondaga, with which it has continued to the present time. On the sixth day of October, 1814, Rev. Ebenezer I. Leavenworth was installed as the first pastor of this church, in connexion with Manlius first church. His continuance was about three years. He was succeeded by Rev. Daniel C. Hopkins, as stated supply for three years, and he by Rev. Martin Powell, who continued seven years. The next in succession was Rev. Alexander B. Corning, who was installed pastor of the church, Oct. 25th, 1831. His continuance was about three years. After him Rev. Seth Smalley, Rev. Absalom K. Barr, and Rev. Parshal Terry, severally ministered as stated supplies to

this congregation, the latter for three years. On the 25th day of February, 1845, Rev. George E. Delavan was installed pastor of the church, and still retains his station.

This church has enjoyed four precious seasons of revival. The first extended revival was under the ministry of Mr. Powell, in which about sixty hopeful conversions took place. The church had been advised to turn away their minister, being somewhat advanced in years, and get a younger *revival* man, but a precious work of grace was experienced under the labors of the Lord's faithful servant. The second was under the preaching of Mr. Corning, adding to the church between thirty and forty members. The third was under the ministry of Mr. Smalley, assisted by Dr. D. C. Lansing, as the result of which about forty were added to the church. The last was under the ministry of Mr. Terry, assisted by Rev. Thomas Castleton. As the fruits of this revival, seventeen were added to the church.

The church edifice was erected in 1819, and cost about \$3000. In 1844 it was repaired after the modern style, and furnished by the Female Benevolent Society. In 1846 a neat session house was built, and a suite of sheds, which are an important appendage to every country church. The church is out of debt, and prosperous in its financial concerns.

*Jamesville.*—The village of Jamesville is situated on the great Western Turnpike, in the northern part of the town of De Witt. The church was formed at an early period, and was then denominated Manlius, or Manlius first, as the region at that time was included in the town of Manlius. It was connected with the Middle Association during the existence of that body, and on its demise came under the care of the Presbytery of Onondaga. After the Myrick excitement it seceded from the Presbytery, and in 1837 is not found on the reports of the Presbytery. It was again, on request, received under the care of the Presbytery, Sept. 6th, 1843. Of its number of members, the author has no information till 1825. It then consisted of sixty members. In 1831 it reported one hundred and forty members. Rev. Ebenezer I. Leavenworth was installed pastor of this church, in connexion with that of La Fayette, Oct. 6th, 1814. He was dismissed from his pastoral charge, Feb. 4th, 1818. Rev. Daniel C. Hopkins was installed pastor of the church, with that of Manlius second, Dec. 2d, 1818, and was dismissed June 23d, 1821. In 1825 the church is reported as vacant: from that period down to 1829, as furnished with a stated supply. May 28th, 1829, Rev. Seth J. Porter was installed as pastor of the church, and continued in that relation till Sept. 7th, 1831. From that period it is generally reported vacant till it ceased to be reported by the Presbytery. During Mr. Porter's ministry a religious excitement prevailed, as the result of which, between forty

and fifty members, by profession, were added to the church. How far this was a revival of pure religion, the author will not take upon himself the responsibility of determining. Some untoward circumstances were consequent upon it, and the church was greatly distracted for a season. What the present state and prospects of the church are, is unknown to the writer. They have an appropriate house of worship, but are much intermixed with other denominations.

*Fayetteville.*—This is a village in the town of Manlius, near the Erie Canal, with which it is connected by a feeder. A Presbyterian Church, consisting of twenty-three members, was organized, May 6th, 1830, by Rev. Messrs. Seth J. Porter, Ralph Cushman, and Hiram R. Kellogg, acting as a committee of the Presbytery appointed for the purpose. The following persons with letters of dismission from the church of Manlius Square, viz. John McVicar and Rhoda his wife, James Stewart and Sarah his wife, Levi Carr and Ruth his wife, Watson Case and Esther his wife, Mary Pratt, Marcia Pratt, Esther Case, Orpha Sennett, Margaret Jackson, Harriet Jackson, James C. Jackson, Hannah Jones, Rebecca Flint, Ann Hurlbut, Maria Gregory, Margaret Lyon, Sally Sibley, and Isaac Hall, together with Philip Flink by letter from the Presbyterian church of Smithfield, Dutchess County, constituted the church. After the organization of the church, John McVicar and James Stewart were elected deacons, and John McVicar, James Stewart, and Philip Flink were elected ruling elders, to which offices they were solemnly set apart, the first Sabbath in August following. Rev. Samuel Manning for a few months ministered to this infant church. From about a year after its organization till October, 1832, Rev. Erastus H. Adams officiated as stated supply. Rev. Ethan Smith labored here from November, 1833, till April, 1844, when Rev. Stephen S. Smith came as stated supply, and remained about two years. In the latter part of the year 1836, Rev. Amos C. Tuttle commenced his labors with the church, and was installed as their pastor, June 28th, 1837. He continued in the pastoral office till Sept. 15th, 1841, when his relation was dissolved. At that period, Rev. Richard F. Cleveland was engaged as a stated supply, and so continued till Sept. 19th, 1844, when he was installed pastor, and so remains at this date. The church during seasons of destitution have received important aid from Rev. Messrs. Robert W. Condit, James I. Ostrom, Oren Hyde, George Freeman, Jonathan Laird, and others. The church received aid from the American Home Missionary Society, one or two years, in the support of Rev. Erastus H. Adams. Since Mr. Adams left them they have uniformly supported their ministers without foreign aid. The whole number of members who have at different times been connected with the church, is four hundred



and eleven. The greatest number at any one time (1846) is two hundred and nine ; the present number, one hundred and ninety-three. A house of worship (the first in the place) was erected in the year 1829. In dimensions it was sixty feet by forty, with a basement, and surmounted by a bell. It has lately undergone considerable repair, and a change of construction inside to accommodate more hearers.

The village of Fayetteville, formerly denominated Manlius Four Corners, contains about one thousand inhabitants. The leading part of the population are religious, or favorable to the institutions of the gospel. Besides the Presbyterians, the Baptists, Methodists, and Episcopalians have each an establishment in the village and a house of worship, and maintain the usual ordinances of the gospel with more or less constancy. The first inhabitants of the place were of the Baptist denomination, and a church of that order was established prior to the organization of any other. But it declined for a season. Afterwards it revived, became numerous and respectable, and now constitutes the largest religious community in the village. This community erected a house of worship of the same dimensions as the Presbyterian, about the year 1833. The Presbyterians are next to the Baptists in numerical strength, and the next in order are the Methodists. This denomination erected a house for worship previous to the Baptists, but it was afterwards sold, and used since for an Academy. They erected their present house of worship ten or twelve years since. The Episcopalians, who are the least numerous of the evangelical denominations, erected their house of worship about the year 1834 or 1835. Revivals of religion have been repeatedly enjoyed in the village, by which all the churches have been more or less affected.

*Dewitt or Orville.*—This church, in the Presbyterial reports, until 1832, is denominated Manlius third. After that period it has uniformly the name of Orville. The village has usually been called Orville. It is situated in the town of Dewitt, formerly a part of the town of Manlius. The settlement of the village commenced in the year 1791, by the late John Young, Esq., who removed his family to the place from Ballston, in November of that year. From this circumstance the place received the name of Youngsville, and was so called till 1814 or '15, when it received the name of Orville, and was so known till the organization of the town of Dewitt. The oldest person in the village connected with the Young family, says, the first sermon she ever heard preached in the place, was by Rev. Dr. Lansing; but she does not remember the year. The first stated preaching, and establishment of a church organization, was by the Methodist denomination. A class was formed by them consisting of eight members, in November, 1811. They built a house of worship in 1819 or 1820 ; and, although their Society is

small, have since remodelled it, with a view to convenience and appearance.

A church of the Congregational Order, consisting of eight members of different churches, was organized by Rev. John Alexander, February 25th, 1815. It became connected with the Presbytery of Onondaga, February 4th, 1817. The church since its organization has elected ruling elders, but the brethren at large deliberate and vote with the session. The church since its organization has had but one settled pastor, Rev. Joel Bradley. He was installed pastor by the Presbytery of Onondaga, September 3d, 1822, and removed by death, August 3d, 1830, after an illness of only nine days. Mr. Bradley was a good and faithful pastor, and was much beloved by his people. As stated supplies for longer or shorter periods, the following may be named: Rev. Messrs. John Alexander, Joseph Edwards, Caleb Alexander, Ebenezer I. Leavenworth, Charles Johnston, Daniel C. Hopkins, Mathew Harrison, Simon Snow, Hezekiah N. Woodruff, John Barton, Horatio J. Lombard, Samuel Manning, Edward Fairchild, George Freeman, Edward Wheeler, William Worden, Alfred C. Lathrop, and Joseph Myers. The latter still continues to minister to the church. Although seasons of refreshing have been enjoyed by the church, the number of its members has at no time been large, and has much diminished of late years, though somewhat increasing again since 1843. The highest number at any one time is eighty-four, and the least number, twenty-seven. This was in 1843. In 1832, twenty-one members were reported as added on profession in the preceding year. The last report (1846) makes the number then belonging to the church, forty-two.

The church has a house of worship, built in 1819-20, which has since been remodelled and improved. It is in dimensions forty-six by thirty-six feet, with a steeple, but without a bell. The church has been aided in the support of its ministers by the Western Domestic Missionary Society, and also by the American Home Missionary Society. By the latter in the support of Messrs. Woodruff, Fairfield, Freeman, and Wheeler. The attendance on public worship on the Sabbath is by no means large, or in proportion to the number of inhabitants.

*Britton Settlement.*—This is situated in the northern part of the town of De Witt. The settlement commenced in 1805. A correspondent observes, "the first settlers were Brittons." Whether they were persons of the name of Britton, or emigrants from Great Britain, is not clear to the writer, especially as some of them are spoken of afterwards as born in Ireland. Public worship by the Presbyterians was established in 1842, though a Methodist Episcopal class had been organized some years previous. The Presbyterian church was organized in October, 1843, by Rev. Dr. Lansing, Rev. A. C. Tuttle, and Rev. Joseph Myers, with seven-

teen members. A correspondent says : " We have members from the church in Salina ; from Manlius Centre, where was once a Congregational church torn to pieces by Myrick ; some from Matthews's Mills ; some from Dutch Seceders, Episcopal, Methodist, Baptist, Congregational, and Presbyterian churches. Some of them were born and bred in Ireland." The church, in 1846, numbered sixty members. They have had no regularly installed pastor. Rev. A. W. Seeley acted as stated supply one year, in 1842-3. In 1843, Rev. Alfred C. Lathrop was employed as stated supply, in connexion with the church of Matthews's Mills, and, as far as is known to the author, still continues. An interesting revival of religion was enjoyed in the spring of 1843, adding considerably to the strength of the church. They have a beautiful house of worship, forty-six feet by thirty-four, and fourteen feet posts, which was erected in 1844, and was in a course of being finished the next year. The church has been aided for two years to the amount of \$50 a year, by the American Home Missionary Society. It is represented as an interesting and promising region, which, with the blessing of God, affords the hope and promise of a large church. It is estimated that about three-eighths of the population within four miles attend worship with the church. The Methodist congregation is nearly as large as the Presbyterian.

*Cicero.*—The Presbyterian church of Cicero was received under the care of the Presbytery of Onondaga, Dec. 17th, 1816. The author supposes that it had then recently been organized. In 1825, it was reported as containing thirty-four members, and as vacant. In June, 1829, Rev. Truman Baldwin was commissioned by the American Home Missionary Society to labor here. He seems to have continued his labors under the patronage of the Society, at least three years. After him Rev. Publius V. Bogue officiated, under the patronage of the Society, one year. After Mr. Bogue, Mr. Baldwin seems again to have been employed as stated supply. During the first period of Mr. Baldwin's ministry with this church, there were from year to year goodly additions made to the church by profession, indicating the presence of the Holy Spirit by his converting influences. In 1829, fifty-two, in 1831, twenty-one, and in 1832, thirteen are reported as being added by profession. The whole number of members at the latter period, was one hundred and fifteen, the highest number ever reported. Sept. 1st, 1835, this church was dismissed from its connexion with the Presbytery, to unite with the Classis of Cayuga of the Reformed Dutch Church.

*Liverpool.*—This village is situated on the Onondaga lake, in the town of Salina. The Presbyterian church was organized in the latter part of 1820, or very early the following year. It was



received under the care of the Presbytery, Jan. 27th, 1834. It then numbered twenty members. Rev. Phineas Camp, under the patronage of the American Home Missionary Society, labored here one year from August, 1829. Rev. Edward Fairchild succeeded him, and labored two years, alternately in this place and in Orville. Rev. Oren Hyde labored one year, half of the time from October, 1838, and was succeeded by Rev. William B. Worden in 1841, who continued for a short period. Rev. Amos C. Tuttle commenced laboring with this congregation in 1841, and continued four years. He was succeeded by Rev. Luther Conkling, in August, 1844, who continued till June, 1846. He was succeeded by Rev. Elisha B. Sherwood, under whom the congregation has been steadily increasing, and who has labored among the boatmen with much success. In the support of all these ministers the church has been aided by the funds of the American Home Missionary Society. Under the ministry of Mr. Tuttle the church was blessed with a revival. In 1843, eighty-two was reported as the whole number of members, of whom twenty-eight had been received on a profession of faith, since the last previous report. In 1841, the church erected a house of worship.

*Salina.*—This village, formerly known by the name of Salt Point, began to be settled at a very early period. The settlement, however, was but small for a considerable number of years, owing, perhaps, in some measure, to the unhealthiness of the place. Many of the residents were transient persons, coming for a short season for the purpose of making salt, and then retiring. This place in its early history was notorious for its irreligion and immorality; but in process of time a better description of inhabitants came in, and the complexion of the society was much improved. At what time public worship was instituted, or a Presbyterian church organized, is not known to the writer. The church was received under the care of the Presbytery of Onondaga, Feb. 5th, 1822. This was probably soon after its organization. On the twenty-sixth of February of the same year, Rev. Hutchins Taylor was installed pastor of the church. He was dismissed, as the writer believes, in 1826 or '27. In 1825, the church numbered forty-three members; in 1826, seventy five are reported, thirty-two having been added during the preceding year. The next year eleven were added, and the year after, thirty-seven, making the whole number in 1828 one hundred and ten. On the twenty-fourth day of June, 1829, Rev. James I. Ostrom was installed pastor of the church, and continued three or four years. During his ministry the church received large accessions to its number. In 1831, eighty-four; in 1832, forty-six; and the next year, twenty are reported as added to the church by profession. In 1832, the church numbered two hundred and forty-eight members. This is the highest number

ever reported. In 1834, Rev. Joseph I. Foote is reported as pastor. He continued with the church but a short season. On the nineteenth day of July, 1836, Rev. Hutchins Taylor was again installed pastor of this church, and continued in the station about three years. Since his dismission Rev. Joseph Myers officiated as stated supply for a season, and was succeeded by Rev. Thomas Castleton, who still continues. In 1836, the whole number of members reported was two hundred and twenty-four; in 1840, it was ninety-seven. The cause of such a great diminution in so short a period is not known to the writer. The church, in 1846, reported its number as ninety-seven members. This church has a commodious house of worship built some years since.

*Syracuse.*—This city, situated on the Erie Canal, where it unites with the Oswego canal, is of recent origin. On the completion of the Erie Canal in 1825, the place began to attract the attention of capitalists, as a favorable place for business. As a village it was incorporated that year, though containing at that period but a small population. From that period the influx of inhabitants has been very great. In 1840 it contained more than six thousand inhabitants. A church of the Presbyterian order was organized April 6th, 1826, consisting of twenty-six members, and was received under the care of the Presbytery of Onondaga. On the twenty-eighth day of the same month, Rev. John W. Adams (now Dr. Adams) was ordained and installed pastor of the church. In this relation Dr. Adams still continues, a rare instance of any great stability to the pastoral relation. During the first year of Dr. Adams's ministry the church were aided in his support by the United Domestic Missionary Society, and in the second year by the American Home Missionary Society. It was not long that the church needed this aid. In a short time they were not only able to support their own pastor, but to contribute largely to aid those who were feeble. In 1828, twenty-eight members were reported as having been added to the church the previous year; in 1831, twenty, by profession; in 1832, ninety-four, and the next year thirty. These additions from the world to the church, indicated the presence of the Holy Spirit by his converting influences on the hearts of sinners. The church, notwithstanding other churches have been formed from it, has steadily increased in number, till in 1843 it numbered three hundred and seventy-one members. From that period the writer is not informed.

*Syracuse Congregational Church.*—The period of the rise of this church, and the circumstances connected with it, are unknown to the writer. It was, on its application, received under the care of the Presbytery of Onondaga, September 13th, 1842, and was relinquished on its withdrawal, September 5th, 1843. At the time of

its union with the Presbytery, Rev. Dirck C. Lansing, D.D., officiated as stated supply to the church. The church at that time consisted of about 260 members. What connexion the church now has, or what is its state, are unknown to the writer.

*Syracuse Second Presbyterian Church.*—This church was received under the care of the Presbytery, September 3d, 1844, having been recently organized. It has not prospered, and may be considered as virtually dissolved.

*Onondaga First Church or West Hill.*—The first attempt by white men to settle in this town was made by Ephraim Webster, in 1786, who, with consent of the Indians, settled in Onondaga. The next spring Asa Danforth and Comfort Tyler moved on their families to the town, consent of the Indians for that purpose having been obtained for them by Mr. Webster. This place at that time was a part of the town of Whitestown. The first Presbyterian Church of Onondaga was organized, with thirteen members living in different parts of the town, in August, 1806. It was received under the care of the Presbytery of Geneva, the only Presbytery at that time existing in New York west of Oneida, November 3d, 1807. On the 2d day of December following, Rev. Dirck C. Lansing (now Dr. Lansing), then a licentiate, was ordained by the Presbytery, and installed pastor of the church. Some measure of revival was enjoyed by this church, and a number (probably about twenty) were added to the communion of the church. February 7th, 1810, Mr. Lansing was dismissed from his pastoral charge. At this time the church had increased to the number of ninety members, of whom forty were dismissed to form the church of Onondaga Hollow, leaving about fifty in the original church. Rev. Jabez Chadwick was installed pastor of this church, August 1st, 1810. In this year, the Presbytery of Onondaga was organized, and this church came under its care. Mr. Chadwick's continuance with the church as its pastor was limited to a short period, not more than one or two years. From the period of Mr. Chadwick's dismissal to October 9th, 1821, the writer has no information respecting the history of this church. At this date Rev. William Bacon was installed its pastor. How long he continued in this relation, is not known to the writer. In 1825, the church is reported as vacant, and as containing 160 members, a larger number than has at any one time been reported since. For several years from this period the church is reported sometimes as vacant, and sometimes as supplied, till 1830. February 11th of that year, Rev. John H. Prentice was installed as pastor of the church. He is reported as pastor to 1834. On the 8th day of April of that year, his name at his own request was stricken from the roll of ministers belonging to the Presbytery. During Mr. Prentice's pastorate, a considerable number of mem-



bers were added to the church by profession, while at the same time the aggregate number was decreasing. In 1834, the whole number reported was 115. Mr. Prentice became grossly unsound in doctrine and practice, harmonizing with Mr. Myrick and his followers. The church seems to have harmonized with him in his views to a great extent. It was dropped from the list of churches, February 8th, 1842; the remnant were received as a Congregational Church under the care of the Presbytery. In 1843, the church consisted of forty-nine members. In 1847, they report but thirty-six. In the month of September, 1845, Rev. Charles Machin was commissioned by the American Home Missionary Society to minister to this church for one year, and at the close of that period his commission was renewed, and the church appeared to be rising from the dust of humiliation into which she had fallen.

*Onondaga Hollow.*—This church, as has already been noticed, derived its origin from the church on the West Hill. In November, 1809, the members of the original Religious Society, who resided in the Hollow and eastern part of the town, in connexion with the people of Salina, formed a separate Society, organized according to law, and the members of the original church, residing in the Hollow and Salina, amounting to about forty in number, were, on the fourteenth day of March following, by the Presbytery of Geneva, constituted a Presbyterian church, and Rev. Dirck C. Lansing was at the same time installed as their pastor. This church was originally denominated Onondaga second church, but since 1831 has been more generally known as the church of Onondaga Hollow. Mr. Lansing continued the pastor of the church till Feb. 2d, 1814, when the relation was dissolved. The church remained without a pastor, supplied at times by different ministers, till Feb. 6th, 1817, when Rev. Samuel T. Mills was installed as pastor. He was dismissed, Sept. 2d, 1818. His successor was Rev. James W. Mills, who was installed as pastor, Nov. 8th, 1820. Mr. Mills continued in the pastoral office until his death, which occurred in May, 1824. Rev. Washington Thatcher was the next pastor of this church. He was installed pastor in 1823. He was succeeded by Rev. Elijah Buck, who was installed, Oct. 16th, 1833, and dismissed, Oct. 1st, 1834. Since Mr. Buck's dismissal, no pastor has been settled. Until 1839, different ministers and licentiates were employed as stated supplies for short periods; but in November of that year, Rev. George H. Hulin was engaged as stated supply, and, in 1846, was still engaged in that capacity. During the pastorate of Rev. James H. Mills, a measure of revival was experienced, and twenty-seven members were added to the church. Also during Mr. Thatcher's ministry, the work was revived, and a goodly number by profession were added to the church. In 1831, thirty-three such additions were reported, and in the next year, forty-eight. In

1825, the church reported eighty-six members; in 1832, one hundred and thirty-six, and in 1846, eighty-three. The church in Salina was formed mostly of members from this church; the church in Orville (De Witt) in part, and in 1835, a colony including thirteen members of this church, went out to form a settlement, and organize a church in Illinois.

This church has always supported its own ministers without foreign aid. They have a large and commodious house of worship, sixty feet by forty-eight, exclusive of the portico, erected in 1811, at an expense of \$8,000. The proportion of the inhabitants usually attending public worship, is estimated as about one fourth. There is a small Methodist Episcopal Church in the Village.

*South Onondaga.*—This church was originally denominated Onondaga third church, afterwards Onondaga South Hollow, but more recently South Onondaga. It was received under the care of the Presbytery of Onondaga, Sept. 2d, 1829. The writer supposes that it had then recently been organized. In 1840, it reported thirty-three members. This is the only report of the number of members found on record. Rev. John W. Lawton was installed as pastor of this church, Feb. 1834. He was dismissed Oct. 1st, the same year, and deposed from the ministry, Sept. 1st, 1835. The church has never had any other pastor, and has generally been reported as vacant. In the month of September, 1845, Rev. Samuel Williams received a commission from the American Home Missionary Society to labor with this church. His commission was renewed the next year.

*Camillus.*—The town of Camillus originally included Elbridge. The settlement of the town commenced in 1790. The present church of Camillus was probably organized in 1816 or '17. It was then named Camillus second church, Elbridge being the first. It was received under the care of the Presbytery of Onondaga, Sept. 2d, 1817. Rev. Jabez Spicer was ordained and installed its pastor, March 18th, 1818. The author supposes that he was dismissed in October, 1819, as he was then suspended from the ministerial office. From the period of Mr. Spicer's dismissal to 1831, the author believes that no pastor was settled. The church is sometimes reported as vacant, and sometimes as steadily supplied, but by whom is not known to the writer. Sept. 27th, 1831, Rev. Benjamin B. Stockton was installed as pastor, and continued in that station about three years. He was succeeded by Rev. Moody Harrington, who was installed Oct. 1st, 1834. How long Mr. Harrington continued in the pastorate is not known to the writer. He was dismissed from the Presbytery Sept. 10th, 1839. Rev. Josiah J. Ward was his successor, being installed June 22d, 1841. In 1846 we find the church again vacant. In 1825 the church re-

ported one hundred and twenty-one members; in 1846 one hundred and fifty. This is the highest number ever reported. Eleven is the highest number reported as being received by profession in any one year. This was in 1832, during the pastorate of Mr. Stockton. This church has a commodious house of worship, built a number of years since.

*Camillus Third Church.*—This church was originally denominated the Central Congregational church of Camillus. It is designated in the reports of the Presbytery as Camillus third, till 1831. It was received under the care of the Presbytery, Oct. 11th, 1825. The next year it was reported as consisting of eighteen members. The highest number ever reported is forty-two. This was in 1830, the last time that the name is found in the Presbyterial reports. Up to this period the church is uniformly reported as vacant, with one exception. In the report for 1832 it is denominated Canton.

*Van Buren.*—The church in this place seems to have been a re-organization of the church of Canton, or Camillus third, in connexion with Warner's Settlement, on the Presbyterian plan of church government. It was received under the care of the Presbytery, Sept. 4th, 1832, and its name is found on the annual reports of the Presbytery till 1836. No statistics are given in these reports, except that the church was vacant till the last report, when Rev. James T. Hough was officiating as stated supply. From this period the church seems to have withdrawn from connexion with the Presbytery for several years, but was again taken under the care of the Presbytery, Feb. 6th, 1843. It was finally disbanded on the organization of the church of Amboy.

*Amboy.*—This is a small village in the town of Camillus, situated on the Nine Mile Creek. The Presbyterian Church in this place was organized in December, 1845, in a considerable measure from members who had constituted the church of Van Buren. In 1846, Rev. Alfred C. Lathrop is reported as stated supply to this church.

*Baldwinsville.*—This village is situated on the Seneca River. About two thirds of the village lies on the north side of the river in the town of Lysander. The remaining part is on the south side in the town of Van Buren. The first permanent settlement on the south side of the river, was made in 1794, by Mr. John McHane, who had purchased a lot of land in that location. On the north side of the river, Dr. Jonas C. Baldwin fixed his residence in 1808. This was the beginning of the settlement of the village on the north side of the river, and from Dr. Baldwin the village derived its origin and name. In other parts of the town of Lysander, there were settlements as early as 1800, or, perhaps, even earlier.



In the early days of the settlement, the people were visited occasionally by itinerant missionaries, and public worship was instituted by Mr. Silas Scofield, a Baptist exhorter. A Presbyterian Church, consisting of fourteen members, was organized by Rev. Ebenezer Lazell, July 31st, 1813. Until 1832, it was known as Lysander First Church; since that period, by the name of Baldwinsville. Mr. Lazell probably preached to the congregation before the organization of the church, and for a short season afterwards. Rev. John Davenport resided here several years, and preached more or less to this congregation, till the period of his death, which took place, July 13th, 1821. Rev. Stephen V. Barnes, Rev. Josiah Mattoon, Rev. Jephtha Pool, Rev. Truman Baldwin, and others, supplied here at different times, and for various periods, till Oct. 25th, 1837, at which date, Rev. P. K. Williams was installed as pastor, and continued in this station till Feb. 12th, 1840, when he was dismissed from his pastoral office, and suspended from the ministry. After his dismissal the pulpit was temporarily supplied till March 12th, 1844. At this date Rev. Townsend Walker, the present pastor, was ordained and installed. In 1825, the church numbered sixty members. In 1843, it reported one hundred and one, and in July, 1846, it consisted of ninety-six members. There was an interesting revival in 1831, under the ministry of Rev. Edwards C. Beach, then officiating as stated supply, the benign influence of which is still felt in the church. Two or three seasons since that period, but not so durable in their effects, have exhibited the presence of the Divine Spirit in his converting influences.

The church has several years been aided by the American Home Missionary Society in the support of its ministers, but not since 1841. They have a very pleasant house of worship, which was built in 1830. It is fifty feet long, and forty feet broad. The Episcopal Methodists and the Baptists have also convenient houses of worship, and are respectively about equal in number and strength to the Presbyterians. The Episcopalians have a small organized society, and sometimes occupy the Presbyterian Church for a third service. They generally attend worship with the Presbyterian church. The Wesleyan and Protestant Methodists have each organized societies in the village, but they do not flourish.

*Lysander.*—This church has its location in the western part of the town of Lysander, at the village known in the vicinity by the name of Betts' Corners. The first log building was erected about 1806, by Mr. Abner Vickory. Public worship was first set up in a private house, in 1817, principally through the agency of Deacon William Townsend from South Salem, Westchester county, and some pious families who began to come in about that time. They were favored with an occasional sermon from Rev. John Davenport, who resided in the town, and labored in the region a con-

siderable part of the time as an itinerant missionary. They were also visited and encouraged, from time to time, by Rev. David R. Dixon of Mexico and Rev. Oliver Eastman of Ira. The church was organized on the Presbyterian plan, Oct. 19, 1820, by Rev. Messrs. Davenport and Eastman, and was received under the care of the Presbytery, Feb. 7th, 1821. At its organization it consisted of nine members, and was denominated Lysander second church, Baldwinsville being the first. It was subsequently named, in the reports of the Presbytery, Lysander West, and latterly Lysander. In the infancy of the church, it was aided considerably by itinerating missionaries. Of this class of laborers, Messrs. Snowden, Lane, Davenport, Abell, and Pool, are mentioned as having rendered important services. As stated supplies, for a few months each, Rev. Messrs. Stephen V. Barnes, Horatio J. Lombard, William Clark, and Asahel Bronson may be named. The present pastor, Rev. Ebenezer C. Beach, commenced his labors with this congregation in 1832, and was installed as pastor of the church, Jan. 1st, 1834, and at the same time the house of worship was dedicated to the service of Almighty God. The first extensive revival enjoyed by this congregation was in the summer and fall of 1831, during which time the present pastor, then a stated supply at Baldwinsville, frequently visited them and labored. This revival produced a very great change in the community for the better, and gave an entire new impulse to the church. Before this the church numbered less than thirty members. From that time it has regularly increased, and now consists of about one hundred and thirty. Revivals, but not of equal power, were enjoyed in 1836, 1838, 1843, and 1846.

This church is one of the few, which, in the midst of trials and excitements all around it, has maintained its steadfastness and union. The leading influence of the church has always been such as not easily to be moved by mere novelties, and the church have neither desired nor listened to any newer systems of theology than those which constituted the faith of their Puritan fathers of New England. One noticeable cause of this fixedness of sentiment may be found in the instruction of the Sabbath school, which embraces all classes in the congregation, and is continued throughout the year. The church has been aided in the support of its pastor by the American Home Missionary Society, from 1832 to 1838. Since this last period it has supported its own pastor, and refunded the amount which it had received from the Society. The church has an appropriate house of worship. The community at large may be denominated a church-going people, a goodly proportion of which attend worship with the Presbyterian church. The Reformed Dutch and Methodists have organized churches and houses of worship in the village. The Reformed Dutch have services every alternate Sabbath; the Methodists one service each Sabbath. With these the Presbyterians are on terms of Christian friendship.

## CHAPTER XXIV.

Presbytery of Cayuga.—Victory, Ira, Cato, Weedsport, Mentz, Montezuma, Elbridge, Jordan, Marcellus First Church, Marcellus Second Church, Skeneatoles, Borodino, Sennett, Auburn First Church, Auburn Second Church, Cayuga Village, Aurelius, Springport, Fleming, Scipio Second Church, Scipio First Church, Aurora, Moravia, Summer Hill, Milan, Genoa First Church, Genoa Second Church, Genoa Third Church, Lansing, Genoa Free Congregational, East Groton, Kingston.

THE churches which next will claim our notice, are those which are, or have been connected with

## THE PRESBYTERY OF CAYUGA.

Beginning on the north, we commence with the church of

*Victory.*—The town of Victory embraces one quarter of the original military town of Cato. The settlement of the town was commenced about the year 1815, by a number of Dutch families, interspersed with some others from Connecticut and Vermont. The Dutch settlers who were professors of religion, were members of the Reformed Dutch Church. The Presbyterian Church, consisting of six members, was organized on the 20th day of Nov., 1820, by Rev. Messrs. Eastman and Dunning. The whole number of persons that have been members of the church down to the commencement of the year 1846, is seventy-seven, of whom thirty-two remained in connexion with it at that period. The church has always been small and feeble, and has never had a regularly settled pastor. Rev. Messrs. Jephthah Pool, Martin Powell, William Williams, Phinehas Blakeman, Daniel Waldo, and Lemuel Dady—the last of whom now officiates have, at different periods, been stated supplies. Much of the time the church has been vacant, and at one time was in so low a state, as to intermit public worship. They have been to a considerable extent assisted by the American Home Missionary Society, and at times have been aided by the students of the Theological Seminary at Auburn. Several seasons of religious revival have been experienced; but they seem to have had but little effect in enlarging the Presbyterian Church. In the year 1841, the congregation erected a house of worship, at an expense of about \$1400, which has been completed. It is in size about fifty feet by thirty-eight; is well built and very pleasant, and has a steeple. The Baptists and Episcopal Methodists have congregations more numerous than the Presbyterians. There has also for a number of years been a strong Campbellite influence existing, though now considerably on the wane.



*Ira.*—This place was originally a part of the old military town of Cato, and was settled at an early period. Among those who were early engaged in establishing and supporting religious institutions, the families of the names of Conger, Van Wie, and Phelps, stand conspicuous. A church, consisting of fifteen members, and called the First Congregational Church of Cato, was organized, July 8th, 1807, by Rev. Francis Pomeroy. In 1823, the church elected ruling elders, and adopted the style of the First Presbyterian Church of Ira. The church became connected with the Presbytery of Cayuga, in the month of August, 1812, and has continued in that connexion to the present time. In 1836 nearly one half of its members received letters of dismission to form a new church in the present town of Cato. The largest number of members ever reported to the Presbytery, as belonging to this church, is one hundred and fifty-two. This was in the year 1833. The number reported in 1843 was one hundred and one; but a correspondent in September, 1845, states the number of resident members as less than sixty. In the early period of the history of this church, Rev. Messrs. David R. Dixon, Oliver Eastman, Jephthah Poole, and others, supplied them with preaching from time to time. In 1824, the congregation completed a house for public worship, in good style and commodious for use, of the size of about sixty feet by fifty. On the 12th day of July, 1826, Rev. Robert W. Hill, then a licensed preacher of the gospel, was ordained and installed pastor of the church, by the Presbytery of Cayuga. Mr. Hill continued till January 21st, 1829, when his pastoral relation was dissolved by the Presbytery. After Mr. Hill's dismission the church was supplied at different times for several years, by Rev. Messrs. Publius V. Bogue, Oliver Eastman, Chauncey Cook, and some others. During this period, as the writer believes, under the ministry of Mr. Cook, there was a blessed effusion of the Holy Spirit experienced, as the result of which, sixty-three members were added to the church by profession, during the year ending April, 1832, and twenty-nine the next year. On the 10th day of June, 1834, Rev. William U. Benedict was ordained to the work of the ministry, and installed pastor of this church. Mr. Benedict ministered to the church till Jan. 21, 1840, when his pastoral relation was terminated by act of the Presbytery. During his ministry a measure of revival was enjoyed, so that the church was enlarged, in the year ending April, 1836, by the addition of eighteen members by profession, and the succeeding year by the addition of thirty-two. Since the dismission of Mr. Benedict, Rev. Julius Doane has officiated as a stated supply two years; Rev. Mr. Wilcox, one year; Rev. Wm. Clark, three years; Rev. Wm. Rowlat, six months, and at the present time Rev. John C. Morgan is engaged as a stated supply. This church has always supported its own ministers without aid from any Missionary Society. The church has been greatly

diminished by death, or the removal of its members to other places of residence.

There are several classes of Methodists of two denominations, one Baptist Society, and many Campbellites, in the town. It is thought, however, that a larger number of hearers are found in the Presbyterian church when there is preaching, than in any other.

*Cato.*—The present church of Cato is an emanation from the church of Ira, and was organized by a committee of the Presbytery appointed for the purpose, and was recognised as a church in connexion with the Presbytery of Cayuga, April 13th, 1836. It is noticed in the statistical tables of the minutes of the General Assembly for that year as vacant ; in the tables for the next year as still vacant, and numbering thirty-six members. In subsequent years it is reported as furnished with a stated supply. In 1846, Rev. James T. Hough is named as the supply. In 1840, the number of members reported is sixty, fifteen having been added the previous year by profession ; in 1843, the whole number was one hundred and nineteen, the additions by profession having been twenty-four ; and in 1846, the whole number of members by report was one hundred and fifteen, and the additions by profession twenty-nine. This is all the information which the writer has concerning this church.

*Weedsport.*—This church was formerly denominated the First Presbyterian Church of Brutus, and was received under the care of the Presbytery, Jan. 17th, 1826. It is supposed by the writer to have been at that time of recent organization. It is noticed in the statistical tables of the minutes of the General Assembly for the year 1826 and the five succeeding years, as enjoying the ministry of a stated supply. Rev. Justus S. Hough is named as the supply for the years 1829 and 1830. The number of members in 1828 was seventy-one, of whom ten had been received the preceding year. In 1832 the number reported was eighty-two, of whom twelve had been received by profession the previous year. The number reported in 1846 was ninety-seven, the largest number ever reported. Rev. Daniel C. Hopkins was installed pastor of this church, April 28th, 1831, and continued in the pastoral office till Jan. 15th, 1833. From this period the church appears to have been furnished with stated supplies about ten years, among whom are found the names of Rev. Moses Ingalls and Rev. Melancton B. Williams. On the sixth day of March, 1844, Rev. Charles E. Avery was installed as pastor, and is still continued in that relation.

*Mentz.*—This church has its location in the village of Port

Byron, and is generally called by that name. It was organized at an early period, but the precise date is not known to the writer. It was connected with the Middle Association, and, on the division of that body in 1811, was placed in connexion with the Presbytery of Cayuga. It is noticed in the minutes of the General Assembly for the years 1814 and 1819, as vacant, and unable to support a pastor. The number of members in 1825 was fifty-nine; in 1833, one hundred and four; in 1840, one hundred and thirty-seven; and in 1846, seventy-six. In 1829, thirteen members are reported as having the preceding year been added to the church by profession; in 1832, thirty-seven were thus added; in 1836, twenty-two; and the next year, fifteen. These circumstances indicate that the years preceding these reports were, to some extent, years of revival. What amount of preaching the church enjoyed prior to the year 1824, is unknown to the writer. On the seventeenth day of November, 1824, Rev. Birdseye Gibbs was ordained, and installed pastor of the church, by the Presbytery of Cayuga. His relation to the church continued but a short period. On the twenty-sixth day of July, 1826, he was by the Presbytery dismissed from his pastoral charge, and suspended from the exercise of ministerial functions and the communion of the church. At a subsequent period he was deposed from the ministerial office. During the years 1828 and 1829, Rev. William Williams labored here as a stated supply, under the patronage of the American Home Missionary Society. His labors were attended with some measure of success. After Mr. Williams' departure the desk was supplied two or three years by Rev. Justus S. Hough. Under his ministry a greater number of additions to the church were made than had ever before been added in a single year. In 1836, Rev. James T. Hough was employed as a stated supply, under the patronage of the American Home Missionary Society. He probably continued for a period of two years. In March, 1846, Rev. Thomas M. Hodgman received a commission from the American Home Missionary Society to labor as a stated supply in this congregation, and has continued to the present time. He reports the church as gaining in numbers, courage, and strength. The church has of late years been greatly weakened by the secession of a considerable number of its members to form a Presbyterian church under the care of the General Assembly (Old School). That church, in 1846, numbered ninety-one members, and had for its pastor, Rev. William T. Van Doren. It is connected with the Presbytery of Steuben. Between these two churches an unhappy controversy arose respecting the ownership of the property belonging to the original church, each claiming to be that church. This controversy was carried into the civil courts, and decided in favor of the New School church, on the ground that they were



the majority, and the others a secession. Both of these churches have commodious houses of worship. The Baptist denomination have also a house of worship in the village of Port Byron.

*Montezuma.*—This church was received under the care of the Presbytery of Cayuga on the eighteenth day of January, 1825, and its name is uniformly found on the list of churches belonging to that Presbytery in the yearly reports till 1834. In January, 1835, the Presbytery were informed that it had become extinct. No number of members is mentioned in any of the reports, and the church is uniformly, with two exceptions, reported as vacant. It appears that in 1829, Rev. Asa Messer was laboring with the church as a stated supply, under a commission from the American Home Missionary Society for one year. He was not re-appointed, and it is supposed that he did not continue, and that he had no successor.

*Elbridge.*—The town of Elbridge is a part of the old military town of Camillus, and was incorporated as a separate town in 1829. The first settlers who came into the town to reside permanently were, William Stevens, Nicholas Michles, Moses Carpenter, Robert Fulton, and Josiah Buck. The church was organized with seven members, by Rev. Seth Williston, Oct. 30th, 1800. Hezekiah Freeman, Moses Fulton, John Healy, and Isaac Freeman, were leading members of the religious society for many years. The church was organized as a Congregational church, and for a number of years was denominated the Congregational church of Camillus. It is still Congregational in its form of government, though connected with the Presbytery of Cayuga on the accommodating plan. It was originally connected with the Middle Association, and on the extinction of that body, by the formation of the Presbyteries of Onondaga and Cayuga, it was united to the Presbytery of Cayuga, which connexion it still retains. From the organization of the church till 1810, the church was small and feeble, and irregularly supplied with preaching, enjoying but little more than that furnished by itinerant missionaries. But in 1810 and 1811, Rev. Benjamin Bell officiated as stated supply, and in connexion with his ministry a few members were added to the church. In the year 1817, the church enjoyed a season of revival, under the ministry of Rev. Jabez Chadwick. How long his ministry with this church was continued is unknown to the writer. Rev. Stephen Porter supplied the church from January, 1824, till Feb. 8th, 1826, on which day he was installed by a committee of the Presbytery as its pastor. The pastoral relation was dissolved on the eighth day of March, 1827. During the period of Mr. Porter's ministry a blessed revival of the work of the Holy Spirit was enjoyed, in consequence of which a goodly number was added to the church, so that the number of members reported for 1825 was

one hundred and twenty-six, a greater number than was reported afterwards for several years. On the seventh day of February, 1828, Rev. Timothy Stow was installed pastor of this church by the Presbytery, and continued in the pastorate till Jan. 15th, 1833, when the relation was dissolved. During the first two years of his ministry a considerable addition was made to the church of members by profession; but in the year 1831 the greatest work of grace was experienced, as the result of which sixty-six members were added to the church, on a profession of their faith in Christ. In consequence of this addition, the church numbered one hundred and fifty-nine members, a greater number than had ever before been reported. Rev. Medad Pomeroy succeeded Mr. Stow, and was installed pastor of the church on the seventh day of August, 1833. The pastoral relation was dissolved Sept. 2d, 1840. During his ministry, in 1834, a considerable revival was experienced, but the number added to the church as the result is unknown to the writer. Rev. Sidney Mills was the next pastor, and was installed Sept. 1st, 1841, and continued till the eighteenth of April, 1843, when the relation was dissolved. He was succeeded by Rev. Lemuel W. Hamblin, who was ordained and installed pastor of the church, Nov. 15th, 1843. He continued in the pastorate till his removal by death, which took place on the twelfth day of October, 1846. A revival of the work of the Holy Spirit was granted in 1843, but whether it was previous to the commencement of Mr. Hamblin's ministry, or subsequent, is not known to the writer. As the result of this work of grace, a very considerable addition was made to the church, which numbered, on the twenty-fourth of November, 1845, one hundred and sixty-five members. Messrs. Levi Clark, Jacob Campbell, and Hiram F. Mather, are the present deacons of the church. The church has always supported its own pastor, without any aid from any missionary society. They have a house for worship which was erected in 1825, and removed to another location and enlarged in 1845. It will now seat a congregation of eight hundred persons. The Baptist Church have also a house of worship in the village.

*Jordan.*—The village of Jordan is situated on the Erie canal, in the town of Elbridge, and became a place of some importance, as the result of the construction of the canal. The church was organized by a committee of the Presbytery, probably in the year 1829, and was received under the care of the Presbytery, Jan. 20th, 1830. Rev. John Ingersoll received a commission dated August 22d, 1829, from the American Home Missionary Society, to labor in this place. He continued his labors with them for one year. He was succeeded by Rev. William Page, who is supposed to have discontinued his labors with this church in the spring of 1832. The church is reported in 1832 and 1833 as furnished with a stated

supply. On the seventh day of August, 1833, Rev. Washington Thatcher was installed pastor of the church, and sustained this relation till Nov. 24th, 1841, when he was dismissed from his charge by the Presbytery. The first report of the number of members on the statistics of the General Assembly is in the year 1836. The number then reported is ninety-six, a greater number than has at any other time been reported. In 1846, the number reported was ninety-five. For several years past, Rev. Aaron Judson has ministered to the church in the capacity of a stated supply. What revivals, if any, have been enjoyed, is not known to the writer. The church has a commodious house of worship, and some other denominations have houses of worship in the village.

*Marcellus First Church.*—The settlement of the village of Marcellus commenced in the year 1795. A few families had come in and located in different parts of the original town, a year or two before. In the autumn of 1795, Hon. Dan Bradley and Deacon Samuel Rice commenced the settlement of the village. Deacon Rice came directly from Connecticut. Judge Bradley was originally from Connecticut, but immediately from Whitestown. He was a liberally educated man, and had with honor sustained the office of a gospel minister. The following winter Dr. Elnathan Beach removed from Connecticut into the place. Public worship on the Sabbath, by prayer, singing, and reading a sermon, was set up at the commencement of the settlement, and has never been intermitted. A church of the Congregational order, consisting of eighteen members, was organized, Oct. 13th, 1801, by Rev. Caleb Alexander, who was then laboring as a missionary in the region. The Religious Society was organized according to law, in 1802, and the next year a house of worship, fifty-five feet by forty-eight, was erected and enclosed. The house was enlarged by the addition of twenty feet to the length, with a steeple, and completed in 1815.

In the infancy of the settlement, the people, to a greater or less degree, enjoyed the occasional labors of itinerating missionaries. Rev. Messrs. Williston, Bushnell, Cram, and Hays, performed important labors in the place. Under Mr. Williston's labors a season of revival was enjoyed, and a number were hopefully converted. They likewise enjoyed for short seasons the labors of Mr. Thomas Robbins, Amasa Jerome, and Caleb Atwater, licentiates. Rev. Peter Fish preached to the congregation for some time, and received a call for settlement, which, however, proved abortive. Until 1805, this congregation was associated with that of Skeneatoles, in the support of preaching. In the month of September, 1806, Mr. Levi Parsons, a licensed preacher of the gospel from Massachusetts, came into the place, and was engaged to supply the pulpit for a season. In the event he received a call to settle with them



as their pastor, and was ordained and installed to the pastoral office by an ecclesiastical council, convened for the purpose, Sept. 16th, 1807. The church at that period consisted of eighteen members, the same number with which it began, though not all the same individuals. The pastoral relation between Mr. Parsons and the church was dissolved, Jan. 15th, 1833, having continued more than twenty-five years. On the eighth day of January, 1811, the church became connected with the Presbytery of Cayuga. This was its first connexion with any ecclesiastical body. During the ministry of Mr. Parsons, three seasons of revival, though not very extensive, were enjoyed, viz.—In 1820, in 1826, and, in 1831. At the period of his dismission, the church numbered one hundred and thirty-six members.

Soon after Mr. Parsons' dismission, Rev. Levi Griswold was employed as a stated supply, and continued with the church two years, after which Mr. Parsons was invited to resume his labors, which he did, and continued to perform the parochial duties for six years, till May, 1841, though he was not reinstalled. Soon after the cessation of his labors, Mr. John Tompkins, a licensed preacher, was employed to preach to the congregation, received a call for settlement, and was ordained and installed as pastor, Feb. 22d, 1842. Mr. Tompkins still continues in the pastoral office. In the year 1844 a measure of divine influence was experienced, resulting in the addition of a considerable number of members to the communion of the church. In the report for 1836 the number of members is stated at one hundred and forty-eight, thirty-four having been added since the previous report.

It is estimated that about two-thirds of the village and vicinity may be called stated attendants on public worship, about one half of whom attend with the Presbyterian church, and the others with the Methodists or Episcopalians, the Methodists being about twice as numerous as the Episcopalians.

*Marcellus Second Church.*—The location of this church is about four miles and a half south-east from Marcellus village. It was organized with twenty-eight members, by Rev. Levi Parsons and Rev. Benjamin B. Stockton, March 4th, 1819. The members were dismissed from the first church of Marcellus for the purpose of a new organization, on account of locality. Its present number of members is about fifty. It has at times numbered above eighty. The church has never had a pastor regularly installed, and at times has been without the stated ministry of the gospel. When they have enjoyed a stated ministry, it has much of the time been in connexion with another church. As stated supplies they have enjoyed the labors of Rev. Messrs. A. Conkey, William Wilcox, Eliphalet B. Coleman, Hiram Smith, Absalom K. Barr, Alfred C. Lathrop, Robert Brown, and Levi Parsons. They have received

much aid from the American Home Missionary Society in the support of their ministers. They have enjoyed some seasons of special revival, especially in 1831 and 1838. They have a house of worship, erected in 1825, which is in size about forty feet by thirty, and is well finished. The congregation upon the Sabbath may number eighty or ninety hearers. They are intermixed with other denominations of professing Christians, but no other house of worship is in the immediate vicinity.

*Skeneatoles.*—The town of Skeneatoles was originally a part of the town of Marcellus. It is situated on both sides of Skeneatoles lake, and includes the village at the northern end of the lake. The settlement of the place commenced about the year 1794 or 1795. At what period stated public worship commenced, is not known to the writer. A church consisting of sixteen members was organized, July 20th, 1801, by Rev. Aaron Bascom, a missionary from the Hampshire Missionary Society, Mass. Within a short period after the organization of the church five additional members were added, making the whole number twenty-one. As this church was the first organized in the town of Marcellus, it was denominated "Marcellus First Church," and held this appellation for a considerable period. At the formation of the Middle Association this church became connected with that body, and was transferred to the Cayuga Presbytery on the dissolution of the Association. It retained its original Congregational mode of church government till January 10th, 1818, at which period the Presbyterian form of government was adopted, and ruling elders were elected. The church in its infancy, like other churches in the region, was visited by itinerating missionaries, particularly by Rev. Messrs Williston, Bushnell, Jerome, Cram, and others. Rev. Thomas Robbins, then a licentiate, preached here for a season in connexion with Marcellus east. Rev. Benjamin Bell, Rev. Andrew Rawson, and Rev. Ira M. Olds, severally supplied here for a season. Their first pastor, Rev. Nathaniel Swift, was ordained and installed September 11th, 1811. His continuance as pastor of the church was but a short period. He was dismissed, October 27th, 1812. At a subsequent period he was deposed from the ministry and excommunicated from the church. July 7th, 1813, Rev. Benjamin Rice was ordained and installed pastor of the church, and continued to hold the pastoral office till August 20th, 1817, at which date the pastoral relation was dissolved. Their next pastor was Rev. Benjamin B. Stockton, who was installed, March 4th, 1818. His dismissal took place April 30th, 1822. Mr. Stockton was succeeded in the pastoral office by Rev. Alexander M. Cowan, whose installation occurred, December 4th, 1822. He retained the station till October 14th, 1828, when he was dismissed. Soon after Mr. Cowan's dismissal, Rev. Samuel W. Brace was engaged as stated supply, and on the 17th day of February, 1830,

he was installed as pastor of the church. In this relation he continued till October 18th, 1843, when the relation was dissolved. On the 20th day of March ensuing, Rev. Samuel W. Bush was installed pastor of the church, and as yet continues to sustain that relation.

Respecting revivals of religion in this congregation, the author has received no very definite information. The converting influences of the Holy Spirit have been repeatedly shed down, and the church from time to time has been enlarged. This was more particularly the case during the ministry of Mr. Brace. Almost every year a considerable number were added to the church by profession. The greatest number reported in any one year, was thirty-six. This was for the year 1833. The next year eighteen are reported as added by profession, and the whole number of members who have been connected with the church since its organization, to October 18th, 1847, is 646. The number remaining at that date was 124; from which it appears that the church has of late greatly decreased in numbers.

In 1807, the Society erected a house of worship on the hill a little east of the village, which for that day was large and elegant. In 1830, they erected a new and commodious one in the village. The congregation who attend worship in this church are more numerous than any other in the village, numbering, in favorable weather, from two hundred and fifty to three hundred persons. Besides the Presbyterian congregation, there are three others in the village of Skeneatoles, viz. an Episcopal, a Methodist, and a Baptist, each of which has a house of worship, and enjoys preaching regularly upon the Sabbath.

*Borodino.*—This is a small village, situated on the eastern bank of Skeneatoles lake in the town of Spafford. A Presbyterian Church, consisting of seventeen members, was organized October, 1830. The church at one time consisted of ninety-eight members, but by removals and deaths is now reduced to the number of sixty-four. At the period of the organization of the church, Rev. A. B. Corning was laboring as stated supply to the congregation, and continued in that capacity two or three years. He was succeeded by Rev. B. B. Drake for one year. Rev. Lemuel Dady was his successor for a similar period. Rev. Asa Lyman followed for a season. During his continuance a house of worship was erected. After his departure, Rev. H. S. Redfield supplied the congregation in connexion with that of Scott for one year, and after him Rev. Absalom K. Barr also one year. Rev. Joseph S. Lord was ordained and installed pastor of the church, April 21st, 1840. He was dismissed from his pastoral charge, October 2d, 1844. During his ministry a considerable revival took place, and fifty-three members were added to the church. Since the dismissal of Mr. Lord



Rev. Hiram Harris has supplied the congregation a part of the time for one year. In the support of all these ministers they have been aided by the American Home Missionary Society. Rev. Levi Parsons, of Marcellus, is at the present time preaching as a stated supply to this congregation.

*Sennett.*—The town of Sennett was formerly the southern part of the original military township of Brutus. The settlement of the place in the vicinity of the house of worship or village of Sennett, commenced in 1796. The first families were those of Daniel Shirts, — Atwell, Silas Goodrich, Thomas Morley, Ebenezer Healy, Rufus Sheldon, Daniel Sennett, Hezekiah Freeman, and Moses Treat. Public worship on the Sabbath was set up in the year 1800. The few professors of religion of the Congregational Order were connected with the church of Aurelius, but were at too great a distance to attend worship regularly with that church. In the year 1805, a religious society, with trustees, was organized according to the law of the State, and on the 8th day of January, 1806, a church consisting of sixteen members was organized by Rev. David Higgins, of Aurelius. The church at its organization was composed of those who had been members of the church of Aurelius in part, and partly of others, and was denominated the Congregational Church of Brutus. By this name it is known on the records of the Presbytery, down to a late period. The church soon after its organization became connected with the Middle Association, and on the dissolution of that body, was assigned to the Presbytery of Cayuga, with which it has continued in connexion to the present time. It now numbers about one hundred members. In the year 1825 nearly one half of the members were dismissed to form the church of Weedsport.

In the month of April, 1806, Mr. Francis Pomeroy, then a licensed preacher of the gospel, was ordained and installed pastor of the church, whether by the Association or by a special ecclesiastical council, is not known to the writer. Mr. Pomeroy's labors were continued to Dec. 28th, 1813, when the pastoral relation was dissolved by the act of the Presbytery. Rev. Jephthah Pool was the next pastor. He was installed, Sept. 10th, 1817, and the pastoral relation was dissolved on the eleventh day of Feb., 1823. Under his labors a great revival was enjoyed in the year 1821. Rev. Charles Yale officiated as stated supply two years from 1824 to 1826; and Rev. Asa K. Buel from 1826 to 1827. Rev. Abner Morse succeeded Mr. Buel as a stated supply for one year. In 1830, Rev. Henry Boynton took the place of stated supply to the church, and continued his labors for four years. During his ministry in 1833 a revival of the work of God's Spirit was enjoyed. After the cessation of Mr. Boynton's labors, Rev. Samuel Marsh succeeded and ministered to the church about three

years. He was succeeded by Rev. D. C. Lansing, D.D., whose labors were continued about a year, during which period a work of God's grace was carried on in the hearts of the people. Rev. Levi Griswold succeeded Dr. Lansing, and continued from 1838 to 1842. A revival occurred under his ministry in 1841. Nov. 14th, 1843, Mr. Charles Anderson, licentiate, who had been for some time ministering to the church, was ordained and installed as pastor, and still continues in that relation. With the commencement of his ministry a precious work of the Lord commenced, and souls were brought home to God. This church has been aided by the American Home Missionary Society, in the support of Rev. Abner Morse, Rev. Jephthah Pool, and Rev. Henry Boynton. They have a house of worship, which was erected in 1816, and which is still in use, though not as good as desirable. It is forty-eight feet in length, and forty-four in breadth. It is estimated that not more than one sixth of the population attend worship with this church. The other denominations intermixed are the Baptists, the Methodists, and those calling themselves Christians. The Baptists are the most numerous denomination ; the Presbyterians next in number, and the Methodists next.

*Auburn First Presbyterian Church.*—The village and town of Auburn are a part of the territory which constituted the original town of Aurelius. The first settler on the site of the present city of Auburn, was Col. John L. Hardenburgh, who came in the year 1793. He was an officer of the Revolution, and settled on the land assigned him as compensation for revolutionary services. He was from the county of Ulster. A church of the Congregational order was organized at an early period in the town of Aurelius, embracing the professors of religion of that order throughout the town. Rev. David Higgins from Connecticut, who had visited the place as an itinerant missionary in the autumn of 1801, and again in 1802, received a call to take the pastoral charge of the church, in compliance with which he removed his family to the vicinity of Auburn, and was, by an ecclesiastical council, installed pastor of the church of Aurelius, Oct. 6th, 1802. The congregation was extended over so large a territory, and having no appropriate house of worship, the meetings upon the Sabbath for public worship were held alternately at Auburn, Aurelius, Cayuga village, and Grover's Settlement. On the eighth of January, 1811, Mr. Higgins was dismissed from his pastoral relation, to this church, and was engaged as a stated supply in the village of Auburn, which was then beginning to rise to some measure of importance. On the Lord's day, July 14th, 1811, the church of Auburn was organized by Mr. Higgins, and consisted of nine members. It was organized as a Congregational Church, but on the fifth day of August, 1814, the church by a unanimous vote adopted the Presby-

terian Confession of Faith and Form of Government, which have ever since been retained. The church, within a few days after its organization, became connected with the Presbytery of Cayuga. Mr. Higgins continued to officiate as stated supply about one year and nine months. Rev. Hezekiah N. Woodruff was his successor, and was installed as pastor of the church, June 22d, 1813. In August, 1816, the pastoral relation of Mr. Woodruff to the church was dissolved, and in November of the same year the church gave a unanimous call to Rev. Dirck C. Lansing to be their pastor which call was accepted, and on the twentieth day of April, 1817, he was installed as pastor of the church. His relation was dissolved June 16th, 1829, he having accepted a call from the Second Presbyterian Church of Utica. The church remained without a pastor till July, 1830, when Rev. Josiah Hopkins was unanimously elected, and on the twenty-eighth of September following, was installed pastor of the church. The pastoral relation between him and the church was dissolved in April, 1846. For some time previous to this event the health of Dr. Hopkins had been such that he had been wholly unable to preach, and the pulpit was supplied by Dr. Lansing, the former pastor. On the twenty-ninth of July, 1846, Mr. Henry A. Nelson, a licentiate, was ordained and installed pastor of the church, and still sustains that relation.

This church has been distinguished for the number and extent of the revivals which have been enjoyed. During the ministry of Dr. Lansing and Dr. Hopkins, embracing a period of twenty-nine years, not less than twelve or fourteen seasons of general religious attention were experienced. Of the character and results of these some notice has been taken in another part of this work. The church in this period received more than sixteen hundred members, making an average yearly addition of about sixty persons.

Three colonies have gone out from this church, and have formed other churches, viz. the Second Presbyterian Church of Auburn, the church of Fleming, and the present church of Aurelius. The present number of members in the church is about four hundred and twenty. The average number of persons attending worship on the Sabbath is not far from five hundred. The church has an appropriate house of worship, the erection of which was commenced in 1816, and completed the following spring. It has since been enlarged by the addition of several feet to its length, and is now seventy-two feet in length, by fifty-five in breadth. It is capable of comfortably seating about one thousand persons.

*Auburn Second Presbyterian Church.*—This church was organized by an act of the Presbytery of Cayuga, and received under its care, Nov. 10th, 1830. The number who united in the first organization, by letter from the First Presbyterian Church and other churches, was sixty-six. Among the reasons assigned for the for-



mation of a second Presbyterian Society, are, "that it would, under present circumstances, conduce to the advancement of the Presbyterian interests, and to the promotion of real and genuine religion; and that in consequence of dissatisfaction that had arisen among many on account of certain measures adopted to promote revivals of religion, a new and separate organization would be desirable." The members expressed the hope "that all occasion of collision and crimination would thus be removed, and that the only strife should be which shall best exemplify the religion we profess, and most advance the kingdom of our Redeemer, and the salvation of our fellow-men."

On the same day in which the church was organized, Mr. Daniel C. Axtell, a graduate of Princeton College, and of the Auburn Theological Seminary, was ordained and installed as pastor of the church. In this station he continued till Jan. 19th, 1836, when the pastoral relation was dissolved. On the 29th of August, of the same year, Rev. Leonard E. Lathrop, then pastor of the Congregational church of Salisbury (Conn.), received a call to become the pastor of the church, which was accepted, and in December following he was installed pastor of this church, in which relation he has continued to the present time. This church has participated in the revivals which have been experienced in the place since its organization. The number of persons received into this church since its organization to the beginning of the year 1847, is five hundred and ten. Owing to a changing and unstable population, as is extensively the case throughout this whole region, the number of the church and congregation has been variable. The church at the period of its last report numbered two hundred and twenty-six members. Pecuniary embarrassments which have befallen the community since 1837, have considerably affected this congregation; yet notwithstanding these circumstances, they have raised annually about \$2000 during that time, including their own current expenses, and what has been raised for different objects of benevolence.

They have a spacious and beautiful house of worship, with a fine organ. A correspondent says, "This church, according to the original design, has aimed to exert a conservative influence in regard to the ultraisms of the day, and has been firm and tenacious in its adherence to order and sound doctrine. Its ministry has been decidedly evangelical, and one of the prominent ends attained by the existence of this church has been, the influence which it has exerted in general, in restoring and preserving habits of religious order and decorum in the community."

The population of the city of Auburn is more than six thousand souls, including about six hundred convicts in the State Prison. For these convicts stated preaching of the Gospel upon the Sabbath, with Sabbath schools and some other means of religious instruction, is provided. The churches, besides the two Presbyte-

rian churches, are, a Baptist, a Methodist, and an Episcopal church. The largest congregation is the First Presbyterian ; the others are respectable in numbers and ability. There is also a Universalist church and a Roman Catholic.

**Cayuga Village.**—The village of Cayuga is situated in the town of Aurelius at the east end of the Cayuga Bridge. The place began to be settled at an early date. For a number of years the few professors of religion of the Presbyterian order in the village and its vicinity, were connected with the original church of Aurelius. Some time, probably in the year 1818, or the beginning of the next year, the privilege of passing and repassing, free of toll, the Cayuga Bridge, in going to and returning from public worship, was obtained. This laid the foundation for the organization of a church, composed of members from both sides of the lake. Such a church was formed on the Presbyterian platform, and became attached to the Presbytery of Geneva, June 29th, 1819. Of what number of members the church at its organization was composed, the writer is not informed. It was small, and the church were unable by themselves to support a pastor. For this purpose the church united with the church of Seneca Falls, in settling a pastor, and, on the same day in which the church was taken under the care of the Presbytery of Geneva, Rev. William Bacon was installed pastor of the united churches. The pastoral relation was dissolved, Feb. 6th, 1821 ; but during the period of his ministry, the Presbytery, under date of February, 1820, speak of a revival in the congregation, as having commenced, and being in a state of progress, seven members having been added to the church. In March, 1821, the church was dismissed from its connexion with the Presbytery of Geneva, and in July of the same year was received under the care of the Presbytery of Cayuga. The church is now united with the church of Aurelius in the settlement of a pastor, and on the eighth day of August, 1821, Mr. Medad Pomeroy, a licentiate, was ordained and installed pastor of the united churches. He was dismissed from his pastoral relation to the church of Aurelius, Jan. 16, 1827, but is reported as pastor of the church of Cayuga till 1833. During his ministry several revivals of religion appear to have been experienced. In 1827, the church is reported as consisting of seventy-seven members, thirty-one having been added the previous year. In the report of 1829, nineteen members are reported as having been added, by profession, the preceding year ; in 1832, seventy-nine. These additions indicate revivals as having preceded. Rev. Henry Snyder was installed pastor of the church, April 30th, 1834, and dismissed, April 15th, 1835. Rev. Erastus H. Adams ministered as stated supply for a season ; how long is not known to the writer. In 1836, the number of members reported is two hundred and forty-five, which is seventy-six more than were

reported in 1834, indicating that a shower of spiritual blessings had descended in the interval. Oct. 30th, 1838, Mr. Thomas R. Townsend, a licentiate, was ordained and installed pastor of the church, and was dismissed, July 1st, 1840. In that year twenty members are reported as having been added to the church the preceding year, yet the whole number had been lessened by one hundred and nine, in the space of three years. In the year 1843, Rev. Medad Pomeroy is reported as stated supply to the church. In this capacity he is laboring at the present time. The number of members last reported is one hundred and fifty-nine. This was in 1843. This church has an appropriate house of worship, and has always, without aid from a Missionary Society, supported its own ministers.

*Aurelius.*—The present church of Aurelius is of recent formation. It is to be considered as an emanation from the church of Auburn, but the precise period of its organization is not known to the writer, nor the number of members who united in its organization. It was received under the care of the Presbytery of Cayuga, Jan. 18th, 1842. In 1843, it is reported as furnished with a stated supply. Again, in 1846, it is reported as consisting of ninety-eight members, and having a stated supply.

*Springport.*—The church which is now denominated the church of Springport is the continuation of the original church of Aurelius, which, in consequence of repeated subdivisions, has entirely changed its location and assumed a different name. It is known in the statistical tables of the minutes of the General Assembly as the church of Aurelius till 1834, and, from that period to the present time, as the church of Springport. Its present location is in the town of Springport, which was originally included in the town of Aurelius. At what time the church was first organized is not certainly known to the writer. It was, probably, as early as 1798 or 1799. The author has found no statement of the number of its members till 1831, when it contained sixty-seven members. The church was originally a Congregational church. It was one of the churches which united in forming the Middle Association, and on the dissolution of that body became an integral part of the Presbytery of Cayuga. It has already been stated, in the history of the first church of Auburn, that Rev. David Higgins was installed pastor of this church, Oct. 6th, 1802, and that the relation was dissolved Jan. 8th, 1811. During his ministry the church extended over the whole town of Aurelius, and the meetings for public worship on the Sabbath were held alternately in four different parts of the town. Mr. Higgins' installation was the first instance of such an occurrence on the Military Tract. By the division of the church in the organization of the church of Auburn, it was greatly



weakened, and its history is not known to the writer down to the year 1821. On the eighth day of August of that year, Rev. Medad Pomeroy was ordained and installed pastor of this church in connexion with the church of Cayuga village. His relation to the church of Aurelius was dissolved, Jan. 16th, 1827. The church for that year is reported, on the minutes of the General Assembly, as vacant. In subsequent years, down to 1843, with the exception of 1837, it is reported as statedly supplied, but by whom for most of the time does not appear. From May 1st, 1828, Rev. Lewis D. Howell was stated supply for one year, under the patronage of the American Home Missionary Society. In 1836, Rev. James H. Rice appears to have been its stated supply. Rev. Samuel W. Raymond, under the patronage of the A. H. M. Society, supplied one year from March 1st, 1840. On the twenty-third day of January, 1844, Mr. Elisha Barber, a licentiate, was ordained and installed pastor of the church. In 1846, the church numbered ninety-one members, thirteen having been received the preceding year on profession. The church has an appropriate house of worship located in the village of Union Springs, in the town of Springport. The church is sometimes called the church of Union Springs.]

*Fleming.*—This church was formed of members from the church of Auburn, probably in 1823, as it was received under the care of the Presbytery, July first of that year. Of how many members it was composed the writer is not informed; the number, however, was small. The church, as a distinct church, continued but about two years, when it was amalgamated with others, and became the second church of Scipio.

*Scipio Second Presbyterian Church.*—This church was organized in the year 1825, by Rev. M. L. R. Perrine, D.D., one of the professors of the Auburn Theological Seminary. It was composed of the members of the church of Fleming, with a few individuals from the first church of Scipio, in the whole amounting to thirty-five or forty members. Perhaps instead of calling it a new organization, it may more properly be considered as a remodelling of the church of Fleming, by adding to its number, and changing its name and locality. It would seem that this was the position in which it was viewed by the Presbytery. In their reports to the General Assembly, they report the church of Fleming till 1826, and after that period, Scipio second church. On no one report are both names to be found. No mention on their records is made of the reception of Scipio second church, from which it is evident that they considered it as the church of Fleming with a new name. Messrs. Elisha Cowles and Herman Norton, students of the Theological Seminary, and, as the writer supposes, licensed preachers, supplied this church with preaching in its infancy: Mr.

Cowles for six months, Mr. Norton nearly two years. Under the labors of those men, an extensive revival was enjoyed, and, soon after the organization of the church, from seventy to eighty members were added to it by profession. Mr. George R. Rudd was ordained and installed pastor of the church, Feb. 21st, 1827, and ministered to them till June 16th, 1829, when the pastoral relation was dissolved. The third day of February following, Rev. John Clark was installed pastor of the church, and received his dismissal June 20th, 1832. The church, it is said, flourished under the labors of these two pastors. In the report of 1831, eleven are reported to have been added by profession, and the next year, twenty-seven. Rev. Charles E. Avery was installed pastor of the church, March 6th, 1833, and continued to occupy the post till Nov. 15th, 1842. At the commencement of his labors a blessed outpouring of the Holy Spirit was vouchsafed, and the work of grace continued about fifteen months. As the result, about fifty united with the church. Rev. Joseph D. Barker commenced preaching as a stated supply to this congregation in the autumn of 1844, and his labors are still continued. The church in 1834 reported one hundred and eighty-three members; it now numbers about one hundred. It has always supported its own minister without missionary aid. It has a very good house of worship, fifty-five feet in length by thirty-five in width, which was erected in 1825. Not more than one half of the population in the immediate vicinity are in the habit of attending worship with this church. About an equal portion of Baptists, Methodists, and Quakers, also Universalists, are intermixed with the congregation.

*Scipio First Presbyterian Church.*—The town of Scipio included originally the present towns of Scipio, Venice, and Ledyard. The part which is now Scipio began to be settled about the year 1795 or '96. The first inhabitants were generally emigrants from the Eastern States, with some families of Germans from Pennsylvania. Public worship in a stated manner was established by the people from New England, in 1799. The German population had, at an early period, occasional preaching in the German language, by ministers of their own order from Pennsylvania, who had to travel from sixty to a hundred miles once or twice a year for this purpose. The other portion of the community enjoyed the occasional labors of missionaries from the Eastern States, and from the General Assembly of the Presbyterian Church. In particular, the labors of Rev. Seth Williston were blessed to the conversion of some souls, and a church was gathered and organized by him in 1800. This church was constituted according to the Congregational platform, and embraced the members of that denomination throughout the town. Of how many members it consisted the writer is not informed. It became connected with the Middle As-

sociation, as the author believes, at the period of the organization of that body, and on the dissolution of the body became united to the Cayuga Presbytery. In the early years of its existence this church was considered as one of the most able and promising churches in Western New York. As early as 1804 or '05, Rev. Hezekiah N. Woodruff was installed pastor of this church, the author believes by an ecclesiastical council. The incidents of his ministry are unknown to the author. He was dismissed June 22d, 1813. Subsequent to this event a second church was organized, which was received under the care of the Presbytery, Feb. 20th, 1816. This church, it is supposed, was composed mostly of members detached from the first church. In the year 1818, another part of the church was detached to form the church of Aurora. These detachments must have greatly weakened the original church. In addition to these circumstances, an Associate Reformed Church existed, the members of which were intermixed in location with the members of the two churches of Scipio. Over this church Rev. William Johnson was pastor. This church with its pastor was received on their request by the Presbytery of Cayuga, July 2d, 1822. This circumstance seems to have paved the way for a new arrangement, and on the thirtieth of July, 1823, it was announced to the Presbytery that the three churches of Scipio were by agreement consolidated into one church, under the pastoral care of Mr. Johnson. It would seem, however, that the whole united formed but a comparatively feeble church, for in 1831, the church is reported as consisting of only thirty-three members. This church was denominated the First Presbyterian Church of Scipio. The church supported Mr. Johnson as pastor till June 16th, 1829, at which period the pastoral relation was dissolved. They have never since had a settled pastor. From 1831 to 1834, inclusive, they are reported as having a stated supply, and in 1831, the church is reported as consisting of eighty-one members, having received the preceding year forty-eight by profession, a circumstance indicating that they had experienced a gracious visitation of the Holy Spirit. Rev. Seth Smalley labored with them two years, under the patronage of the American Home Missionary Society. In years subsequent to 1834, this church is reported as vacant, the number of members not reported, till on the list for 1846 the name of the church is not found. What has become of it is unknown to the writer.

*Aurora.*—The village of Aurora is situated on the east bank of the Cayuga lake, in the town of Ledyard, which was formerly a part of Scipio. Its settlement is of the same date with that of Scipio. The Presbyterians in this place formerly were connected with the church of Scipio. Rev. Mr. Woodruff, while pastor of the church of Scipio, resided in the village of Aurora, and public



worship was held alternately at the village and on the Ridge. In the year 1818, the church of Scipio was divided, and the church of Aurora was organized as a separate church, which was received under the care of the Presbytery of Cayuga, September 22d, 1818, and the next day Mr. James G. Oglevie, a licensed preacher, was ordained and installed pastor of the church. His continuance was only for a short period. He was dismissed, February 17th, 1820. Of what number of members the church was composed at its organization is not known to the writer. In the year 1825, the number is reported as sixty-seven. From the time of the dismissal of Mr. Oglevie till 1829, the church is reported as vacant, and the number of members reduced to fifty-four. In 1829 and 1830, this church is reported as having a stated supply. On one of those years it would seem that Rev. Erastus S. Nichols was officiating as supply. August 30th, 1831, Mr. Henry R. Hoisington was ordained and installed pastor of the church. It appears that at the commencement of his ministry a revival of religion was enjoyed. Thirty members are reported as added by profession, in the report for 1832, and sixteen the next year. Mr. Hoisington was dismissed, March 6th, 1833, for the purpose of going as a foreign missionary to Ceylon. On the 23d day of January ensuing, Rev. Chauncey Cook was installed pastor of the church, and continued in that station till January 13th, 1837, when the pastoral relation was dissolved. During Mr. Cook's ministry it appears that the converting influences of the Holy Spirit were enjoyed in a measure, increasing the number of its members to eighty-three—a larger number than had ever before been reported. On the 18th of July following the dismissal of Mr. Cook, Mr. James Richards, jun., a licentiate, was ordained and installed pastor of the church. He was dismissed April 20th, 1841, having received a call from the congregation of Pennyan. Rev. Charles N. Mattoon succeeded Mr. Richards as a stated supply, and is yet continued. Since Mr. Mattoon commenced his labors the church has been much enlarged. Nearly 100 members are reported as having been added. The whole number of members reported in 1846, was 156. This church has a house of worship which is large and commodious. The Episcopalians and Methodists have each a house of worship in the village.

*Moravia.*—The town of Moravia, in which the village of Moravia is situated, was formerly part of the town of Sempronius. The Presbyterian Church of Moravia was originally the church of Sempronius, and by that name is known in the statistical tables of the minutes of the General Assembly till 1846. It is supposed that it included the members of this denomination throughout the original town of Sempronius. At what time the church was organized is not known to the writer. It was at an early period. It was origi-

nally a Congregational Church, and was connected with the Middle Association. On the division of that body it fell under the care of the Cayuga Presbytery, where it still remains. Rev. Royal Phelps was its first pastor, and the only one who has been regularly installed by ecclesiastical sanction. At what period he was installed in that office, is not known to the writer. He was pastor previous to the dissolution of the Association, and the pastoral relation was dissolved by the Presbytery, February 20th, 1816. In 1825, the church is reported as consisting of eighty-three members, and as vacant. This is the first report of the number of members that is found. Whether the church had been favored with stated preaching any part of the time, during the interval between the dismissal of Mr. Phelps and the year 1826, is not known to the author. In the year last mentioned, Rev. George Taylor was engaged as a stated supply; and, though he was never installed, his ministry with the church was continued to the period of his death, which took place June 30th, 1842. In the support of Mr. Taylor the church was aided by the United Domestic Missionary Society, and on the dissolution of that Society it was taken under the patronage of the American Home Missionary Society, and aided in the support of Mr. Taylor for five years. In the report of the church for 1842, one hundred and four members are reported, thirty having been added the preceding year. This circumstance indicates that an outpouring of the Spirit had been experienced. What privileges, as it respects the preaching of the gospel, and the administration of its sacraments, have been enjoyed since the decease of Mr. Taylor, is not known to the writer. In 1842, the church is reported as consisting of ninety-eight members, and enjoying the ministry of a stated supply. They have a house of worship in the village of Moravia. The Episcopalians also have a house of worship in the village.

*Summer Hill.*—This town is the north-eastern quarter of what was formerly the town of Locke. Its settlement was commenced about the year 1790, by emigrants from New England, and the eastern part of New York. The professors of religion of the Presbyterian Order were connected with the church in Groton for several years, and as early as 1817, the meetings were held half of the time at Summer Hill. A separate church, composed of ten members, four males and six females, taken from the church of Groton, was organized, February 21, 1827, by a committee of the Presbytery of Cayuga, consisting of Rev. Seth Smith, Rev. Abner Benedict, Rev. George Taylor, and Messrs. John Stoyell and Dan Bradley. Previous to the first communion, fifteen others were received as members, of whom eleven were from the church of Locke. The church was received under the care of the Presbytery, June 19th, 1827. Rev. Charles Johnston commenced laboring as a

stated supply to this church a short time after its organization, and continued something more than four years; and, after an intermission of five years, he was their stated supply three years longer. Rev. Wm. Williams supplied half the time for one year, from the autumn of 1831. He was succeeded by Rev. Samuel Scott for two years, and he by Rev. Wm. Goodale for about the same period. Rev. W. W. Collins was stated supply two years and a half, from the autumn of 1842, and was succeeded by Rev. S. P. M. Hastings, who was installed pastor of the church in June, 1846. The church at its organization, and for a number of years afterwards, was denominated the East Congregational Church of Locke. In 1832, it numbered seventy-one members, and in 1847, one hundred and thirteen. The second year after the church was organized there was a precious revival of religion under the ministry of Mr. Johnstone. As the result of this nearly thirty, more than half of whom were heads of families, were added to the church, giving it substantial aid and strength. Under the ministry of Mr. Scott there was another general revival, which resulted in the addition to the church of more than twenty members. Other seasons of interest have been enjoyed, but not to amount to a general revival. The church has had difficulties to struggle with, but has been preserved from ultraism, and is now in a healthful state. At different times it has been aided by the American Home Missionary Society to the amount in the whole of about \$500.

Their first house of worship was erected in 1826, by great exertions on the part of the congregation, and involving them in a considerable debt, a part of which remained uncanceled, when in January, 1840, the church was consumed by fire. But the church looking to God for aid, immediately commenced rebuilding their beloved sanctuary, and erected a house sixty feet in length by forty in breadth, on the former foundation, and by the blessing of the Almighty, and the liberal aid of friends, it was completed and dedicated within the year. There is a small Baptist Church and also a small Methodist Society in the town, but the attendance and strength of the Congregational Church is equal to that of both the others. About one sixth of the population of the place are regular attendants on the church.

*Milan.*—The village of Milan is situated in the town of Locke. This town originally comprehended all the territory of the present towns of Locke, Summer Hill, and Groton. The settlement of the town commenced about the year 1795, by emigrants mostly from the New England States. A Congregational Church was organized in the west part of the town by Rev. Seth Williston in 1799. This church was small. The author of this work, then a licensed preacher of the gospel, visited it in the autumn of 1808, and preached one sermon. It then consisted of about twelve or thirteen members,



the most of whom belonged to two families of the names of Bennett and Brown. This church continued for a time in a feeble state, but in consequence of the organization of other churches in the town in more favorable locations, it ere long became extinct. The present church of Milan, originally denominated the First Congregational Church of Locke, and sometimes the West Church of Locke, was received under the care of the Presbytery of Cayuga, October 15th, 1816. The author supposes that it had then recently been organized. The number of members is not known. September 27th, 1819, Rev. Isaac Eddy was installed as pastor of the church, and continued in that station till April 19th, 1825, when the connexion was dissolved. At this period the church consisted of eighty-six members. The next year it is reported as furnished with a stated supply, and the two succeeding years as vacant. From 1829 to 1833 inclusive, it is reported as statedly supplied. In 1829, Rev. Cyrus Hudson, under the patronage of the American Home Missionary Society, ministered to this church in connexion with that of West Groton. He reported that a revival had been enjoyed in Milan, and that more than forty hopeful conversions had taken place with twenty-four additions to the church. Mr. Hudson's labors were continued into the next year. In 1831, Rev. George Taylor is reported as supplying this church in connexion with that of Sempronius. The next year, Rev. William Williams is reported as stated supply for this church, and that of Summer Hill. In 1833, Rev. Seth Smalley is reported as the stated supply. From that period the church is uniformly reported as vacant—an indication that it is not in a very prosperous condition. Its present number of members is not known to the writer. This church has an appropriate house of worship.

*Genoa First Church.*—The town of Genoa was formerly denominated Milton, and by that name included the present towns of Genoa and Lansing. The name of the town was changed from Milton to Genoa in 1808. The little village where the house of worship stands, is called Northville. John Clark and Ebenezer Hoskins are supposed to have been the first settlers in the town of Milton, and to have come in 1791. About the same time, or very soon afterwards, Perez, Jonathan, and Gilbert Brownell came into that part of the old town of Scipio, which is within the precincts of the Genoa congregation. In the spring of 1793, Perez and Gilbert removed into the present town of Genoa. Jabez and Heman Bradley came into the same neighborhood in Scipio in the spring of 1793, and removed into Milton in February, 1794. William Bradley came in the following May. Nathaniel Walker, John King, Asa Jackson, and Thomas Stoddard, came from the valley of Wyoming to Springport near the Cayuga lake, in the spring of

1719, and removed their families in 1790. The two first of these came to Genoa in February, 1793. Benjamin Close, John Moe, and Jonathan Mead, came in from Connecticut in 1793. In the spring of that year, there were twelve families in the town, and the next spring there were thirty-four families. Benjamin Close, who was afterwards a deacon in the church, commenced public worship in his own house immediately after bringing in his family, in the autumn of 1793. The church was organized August 13th, 1798, consisting of sixteen members, ten males and six females. The ministers present, and assisting on the occasion, were, Rev. Messrs. Reuben Parmele, Ezra Woodworth, and Jacob Cram. The members had all been connected with churches in the places from which they had emigrated. Eight of them were from Connecticut. The church was denominated the First Congregational Church in the town of Milton. Its present number of members (1845) is 145. In the year 1804, the church united with the Middle Association, and on the division of that body fell to the Presbytery of Cayuga, with which they have ever since remained. In 1820, they adopted the Presbyterian mode of government, and ruling-elders were elected and duly set apart to office. In 1831, the church expressed a desire to return to their former mode of government, but made no objections to any of the individuals composing the session. All the members of the session tendered their resignations, which were accepted. Since that period the internal affairs of the church have been conducted by the brethren, the church still retaining its dependence on the Presbytery.

Previous to the organization of the church, and during its infancy, some preaching by missionaries and others was enjoyed. Most of the missionaries who came into the region, visited the congregation, and tarried a short time. Rev. Ezra Woodworth came in June, 1798, and preached one third of the time for five or six months. Rev. Mr. Scott supplied some Sabbaths, and received a call to settle, in February, 1799, but the settlement did not take place. Rev. Dr. Seth Williston also received a call for settlement, in March, 1800, but declined it. Rev. Jabez Chadwick commenced preaching to the congregation, it is believed, in 1803, and continued about two years. Rev. William Clark was ordained and installed pastor of the church, June 18th, 1806, and the pastoral relation was dissolved Feb. 24th, 1808. Subsequently to this, Rev. Samuel Fuller preached to the congregation for a season, and received a call for settlement, which he ultimately declined. Rev. Seth Smith was settled Jan. 24th, 1810, and still remains the pastor of the church, having sustained that relation for a longer period than any other minister in Western New York has had connexion with a single church. About the year 1805, in consequence of a difference of opinion respecting a site for a house of worship, a number

of individuals united in building a house for meeting in what is now the town of Lansing, and a portion of the church received letters of dismission, to be organized into a distinct church in that place.

This church has been favored with repeated seasons of refreshing from the presence of the Lord, adding to its numbers and graces. Of these some notice has been already taken. Such a season was enjoyed in the fall of 1799, and the winter following. By means of this revival about twenty members were added to the church. Another revival was experienced in the year 1817, commencing in the summer, and extending into the fall and part of the winter. It was confined to one portion of the congregation. Thirty or more were added to the church as the result. In 1820, some measure of divine influence was enjoyed, and some were added to the church. God was pleased again to visit the church in much mercy in 1826. This visitation was prolonged nearly a year, and between forty and fifty were added to the church as its fruits. The year 1831 was also distinguished as a year of the right hand of the Most High. All classes and descriptions of persons seemed to be affected, and more than fifty were added to the church. Again, in the summer of 1832, there was another season of revival, as the result of which from twenty-five to thirty united with the church; and another season of refreshing in the winter of 1842-3, when fifteen or more were added to the church.

This church has always supported its own pastor without any foreign aid, and has ever been distinguished for its correct order, regular discipline, and adherence to sound doctrine. In 1802 the congregation erected a log meeting-house in which they continued to worship till the summer of 1805, when they had completed a new frame building, about sixty feet by forty-six in dimensions. It was not, however, a very commodious building, and has lately been taken down, and a new, neat, and commodious building has been erected, which was dedicated to the service of Almighty God, July 8th, 1847. As to the proportion of the community who attend worship with this church, if the boundaries of the congregation are considered as extended so as to embrace all who worship with them, but a small proportion of the inhabitants can be said to worship with the church. Some few families belong to the Society of Friends; some are Baptists; many are Methodists; and very many habitually neglect to worship with any church.

*Genoa Second Church, or Genoa East.*—This church was received under the care of the Presbytery of Cayuga, Aug. 20th, 1817. The author supposes that it was at that period of recent formation, and that it was organized by members taken from one or two neighboring churches. The original number of members is not known. Feb. 6th, 1822, Mr. Urbane Palmer, a licensed preacher of the gospel, was ordained and installed over the church. His



dismissal took place July 6th, 1824. The next year the church is reported as vacant, and consisting of forty-six members. Feb. 14th, 1826, Mr. John Smith was ordained and installed as pastor of the church; but his continuance was for a short period. He was dismissed on the fifth of October of the same year. In 1828, the church is reported as enjoying the labors of a stated supply. It then numbered one hundred and three members, having received on profession, the previous year, fifty-six. July 8th, 1829, Mr. Nathaniel E. Johnson was ordained and installed pastor of the church, and continued in that relation somewhat more than two years. He was dismissed Oct. 4th, 1831. The next year the church is reported as furnished with a stated supply, and as having received thirty-three members by profession, making the whole number of members one hundred and twenty-seven. Two years afterwards the church is reported as vacant, yet consisting of one hundred and thirty-two members, having received, by profession, the previous year, thirty. This is the greatest number of members ever reported. Rev. William Toby was installed as pastor, Dec. 29th, 1835, and was dismissed from his pastoral charge Nov. 22d, 1836, having sustained the office hardly one year. Rev. David Malin was ordained and installed over this church, April 25th, 1838, and was dismissed Oct. 6th, 1840, having been called to take the place of an agent for the American Board of Commissioners for Foreign Missions. He was succeeded in the pastorate by Rev. Whitman Peck, who was ordained and installed Oct. 23d, 1844, and still remains. The number of members reported in 1846 was seventy. The church have an appropriate house of worship. They have been aided by the American Home Missionary Society, in the support of several of their pastors.

*Genoa Third Church.*—This was a Congregational church, organized in the southern part of the town of Genoa, about the year 1805. It was attached to the Middle Association, and, on the division of that body, was assigned to the Presbytery of Cayuga. It was never flourishing. The society with which the church was connected broke down in attempting to build a house of worship. The materials for their house were sold at constable's sale, and the society was dissolved. Feb. 16th, 1813, a committee of the Presbytery reported that they had dissolved the church, and recommended its members to other churches as was convenient.

*Lansing.*—The town of Lansing was formerly the southern part of the town of Genoa (originally Milton). The church of Lansing was formed principally, if not wholly, of members from the First Church of Genoa, and was organized a Presbyterian church. This occurred in the year 1804, or near that time. The occasion of its organization was, a disagreement in the first church respecting a

site for a house of worship, and a preference, on the part of a number, of the Presbyterian mode of church government. This church, at first, was denominated the Presbyterian Church of Milton, and the Second Church of Milton. In the neighborhood it was spoken of as the Tetertown Church. On the change of the name of the town to Genoa, that name was substituted in the place of the former, and on the organization of the town of Lansing, its place of worship being within the limits of that town, it was after that period denominated "the Church of Lansing." It was taken under the care of the Presbytery of Geneva, Jan. 28th, 1806, and on the erection of the Presbytery of Cayuga, it was assigned to that body. Rev. Jabez Chadwick organized the church, and ministered to it, and on the twenty-sixth day of February, 1806, was installed its pastor. He continued in the pastorate till March 14th, 1810, when the relation was dissolved. Rev. John Bascom was installed pastor of this church, May 27th, 1818, and continued in this relation till his death, in 1828. He was highly esteemed as a good and faithful minister of Jesus Christ. The year of his death the church is reported as consisting of ninety-one members, twenty-one having been added the preceding year by profession. Rev. Jabez Chadwick, their first pastor, succeeded Mr. Bascom, in the capacity of a stated supply, and acted in that capacity till about the commencement of the year 1831. He had changed his views on the subject of baptism a second time, and had renounced the baptism of infants, though he denied the necessity of immersion in baptism, and the invalidity of the baptism of those who had been baptized in their infancy. In consequence of this change of views in Mr. Chadwick, the Presbytery were unwilling to give him countenance as a minister in good standing in the Presbyterian Church, and Mr. Chadwick sent them a communication, declaring "that he did deliberately, solemnly, and publicly secede or withdraw from the Presbytery, and declare himself independent of their jurisdiction and authority." In consequence of this state of affairs, the church of Lansing became divided. A part of the members left the church, as the writer is informed, without regular dismissals, and were formed by Mr. Chadwick into a new church, with a confession of faith tolerating his peculiar views. This transaction took place in 1830, or near the commencement of 1831. This division, as to number, probably about equally divided the church. In 1830, they reported ninety-one members; in 1832, forty-five. But the church, though weakened, were not disposed to give up the ordinances of God's house. Rev. Alexander M. Cowan officiated as stated supply during the years 1834, '5, and '6. But the church continued feeble, and after some further attempts to support the gospel, and finding themselves unable, they formed a union with the Free Congregational Church of Genoa, "leaving," as a correspondent observes, "one of the largest and best finished houses

of worship in the county wholly unoccupied and useless, except as a monument of the glaring absurdity of erecting large and expensive churches in country places, where the population is either too sparse, or so distributed among the various denominations as to render large houses of worship unnecessary."

*Genoa First Free Congregational Church.*—This is the church mentioned above, as organized by Mr. Chadwick, in 1830 or '31. It was composed chiefly, if not wholly, of members from the church of Lansing, and has its location at a place denominated "*The Five Corners.*" There was undoubtedly an irregularity in its organization. The period was at a time of irregularities, when a recklessness in religious, as well as in other affairs, was not unfrequent. Mr. Chadwick ministered to them for a season. Messrs. Myrick, Warren, and others of that stamp, ministered to them. Many of the members became Perfectionists, and some of them were cut off from the church, and after a while, others of them withdrew, and thus the church was left, few in number, but evangelical and orthodox in their views. In this state of affairs, it became desirable that a union should take place between them and the Lansing church. To effect this their confession of faith was remodelled, and arrangements entered into satisfactory to all, and the union was consummated by dissolution of the church of Lansing, and the reception of its members into the other church. This union was consummated in 1842, or, perhaps, 1843. The church was received under the care of the Presbytery of Cayuga, in November, 1843. Rev. William S. Franklin was installed pastor of this church in January, 1844. The church, in 1846, reported ninety-three members.

*East Groton.*—The town of Groton was formerly the southern half of the Military town of Locke. Its settlement commenced about the year 1795, by Messrs. Bouker, Hardin, and Rose. The early settlers were nearly all from Massachusetts and Connecticut. Many of them were from the town of Lee, and yet remember Dr. Alvan Hyde, their former pastor, with great veneration. Public worship was first set up in 1802. During the same year, "*The First Congregational Society*" was organized according to law. A church was organized, by a committee of the Middle Association, June 19th, 1805, consisting of eleven members, of whom six were males and five females. The Committee consisted of Rev. Messrs. Darrow and Chadwick, Deacon Peter Hitchcock, and Benjamin Close. The church was originally denominated the East Congregational church of Locke, and is known on the minutes of the Presbytery as the church of Locke. The church was in the first place connected with the Middle Association, and on the division of that body, was assigned to the Presbytery of Cayuga, with



which it continued in connexion till February, 1831, when it withdrew on account of the strong Congregational predilections of its members. Since that period it has remained independent of any ecclesiastical connexion. There have been connected with the church about one hundred and fifty different members. The present number of communicants (1846) is about two hundred and thirty.

As supplies for short periods previous to the settlement of a pastor, may be named Rev. Messrs. Alvan Sanderson, Jabez Chadwick, Azariah Clark, and Seth Smith. July 12th, 1809, Rev. Joshua Lane was ordained and installed pastor of the church, by the Middle Association. He continued in the pastoral office till March 2d, 1813, when he was dismissed from his charge. He was succeeded in the pastorate by Rev. Joshua Dean, who was ordained and installed pastor, Nov. 30th, 1814. He was greatly beloved by his people, and continued their pastor till his death, which occurred Nov. 30th, 1824. He was succeeded by Rev. Oren Catlin, as stated supply for about two years, and was followed by Rev. Marcus Harrison, who, after having labored about two years, was installed pastor, July 9th, 1828. He was dismissed June 16th, 1830. After Mr. Harrison's dismissal, Rev. Messrs. Edwin Bronson, James B. McCreary, and Samuel Shaffer, supplied, each for a short season. Rev. Edwards A. Beach was installed pastor, April 8th, 1835, by a council convened for the purpose, and continued about five years. Rev. Ezra Scovill was installed pastor, by a council, July 7th, 1841, and continued about two years and a half. Rev. Andrew J. Fennel commenced laboring as stated supply in August, 1843, and at the commencement of 1846, his labors were still continued.

This church has from time to time been blessed with refreshings from the presence of the Lord. In the winter of 1805-'6, there was something of a revival. In 1816 and '17 there was the most remarkable revival ever witnessed in the place. As the results of it, about one hundred members were added to the church on their profession of faith. In 1826 and '27 there was something of a revival, and about thirty were added to the church. In 1831 and '32 the Spirit was poured out, and a number added to the church. In 1838 fifty-six were added at one time to the church, by profession. The Society have a very good house of worship, sixty feet in length by fifty in breadth, which was dedicated in January, 1821. On the same territory from which the congregation on the Sabbath comes, there are six other churches, viz. three Methodist, two Baptist, and one Episcopal. There is also a Universalist Society, but neither of the denominations possesses more pecuniary strength than the Congregational.

*Kingston.*—This church is not in Western New York, but in

Canada West. The author believes that it was organized about the year 1825, and was composed of emigrants from the United States. It was denominated the Union Presbyterian Church of Kingston, and was received under the care of the Presbytery of Cayuga, July 5th, 1825. On the first day of September of the same year, Rev. Horatio Foot was ordained and installed pastor of the church, by the Presbytery, meeting in Kingston for the purpose. Mr. Foot was dismissed from his charge, Feb. 7th, 1828, and the church was dismissed to put itself under the care of the Presbytery of Watertown, as more convenient to its location, Jan. 19th, 1830. While it was connected with the Presbytery of Cayuga its number of members was never reported. After it was connected with the Presbytery of Watertown its name is found on the annual reports of that Presbytery to the General Assembly till 1833, after which it is seen no more. Its number of members that year was forty-two. What has become of this church is not known to the writer.

## CHAPTER XXV.

Presbytery of Geneva :—Wolcott Second Church, Wolcott, Huron, Sodus, Wayne, Williamson, Pulteneyville, Ontario, Walworth, Marion, Rose, Savannah, Clyde, Lyons, Newark, Port Gibson, East Palmyra, Palmyra, Farmington, Vienna, Phelps, Junius, Tyre, Seneca Falls, Waterloo, Canoga, Fayette, Geneva, Castleton, Hopewell, Chapinville, Rushville, Gorham, Romulus, Ovid, West Dresden, Bellona, Pennyan, Branchport, Pontiac, Canandaigua.

In our progress westward, we now come to the mother of all the Presbyteries west of the Cayuga lake, and the oldest of all the Presbyteries in Western New York,

## THE PRESBYTERY OF GENEVA.

Beginning at the north-eastern extremity of the territory embraced by this Presbytery, we meet with

*Wolcott Second Church.*—The time of the organization of this church is not known to the writer. It is found on the report of the Presbytery to the General Assembly for 1825. The writer supposes that this was soon after its organization. It was then denominated Wolcott Third Church. It is often spoken of as the church of Red Creek, its location being in a small village known by that name. In 1826, it consisted of twenty-five members; in 1832 it reported forty-nine, sixteen having been received the year previous. In 1843, it reported eighty-four members. Till 1836, it was uniformly reported as vacant. Since that period Rev. Messrs. James T. Hough, William Clarke, Henry Boynton, and Alanson Scofield, have successively officiated as stated supplies for different terms of time. Mr. Scofield is supplying at the present time. The church has been aided in the support of its ministers by the American Home Missionary Society. While Mr. Boynton was officiating, a blessed revival was enjoyed, as the result of which the church more than doubled the number of its members. It has an appropriate house of worship. Its members are greatly intermixed with those of other denominations.

*Wolcott.*—The history of this church is involved with that of Huron, which was the original church of Wolcott, till its organization as a separate church. The author's correspondent says this was in 1827; but the records of the Presbytery of Geneva state, that it was received under the care of that Presbytery, September



1st, 1818. It was organized as a Presbyterian Church by a committee of the Presbytery, and consisted of twelve members taken from the original church of Wolcott. For a number of years it was known as the Second Presbyterian Church of Wolcott, but after the original church took the name of Port Bay, this church was denominated the First Presbyterian Church of Wolcott. In 1825, this church reported twenty-nine members; in 1834, fifty-one; and in 1846, one hundred and forty-three. For a period of about eight years, Rev. Messrs. Chittenden, Powell, Chapin, Bogue, Clark, and Hopkins, officiated some part of the time as stated supplies. Rev. Nathaniel Merrill was installed as pastor of this church and that of Huron, in 1835, and sustained the relation till about the time of his death in 1839. Rev. Thomas Wright commenced preaching here, October, 1839, and was ordained and installed pastor of the church in August of the same year; he still retains the station. This church has been favored with several seasons of refreshing from the presence of the Lord. One in 1833, when Mr. Hopkins was stated supply; another in 1838, while Mr. Merrill was pastor; and another in 1841, since the installation of Mr. Wright. They have erected an appropriate house of worship, fifty-six feet in length and forty-six in breadth. They have received aid from the American Home Missionary Society, to the amount of about \$200. There are intermingled with this church respectable churches of the Baptist and Methodist denominations, with appropriate houses of worship. There is also a small Society of Universalists.

*Huron.*—This town is a part of the original town of Wolcott, which in 1810 was set off from the north end of Junius, and included the present towns of Huron, Wolcott, Butler, and Rose. The town of Huron when first organized as a separate town, was named Port Bay. Afterwards it was changed to Huron. The settlement of the town commenced in 1807, by families from New Marlborough in Massachusetts, and New Hartford in Connecticut. In this wilderness they were soon visited with sickness to such an extent that those who were well were hardly sufficient to take care of the sick, but after a period the sickness abated, and health was restored. Having enjoyed the privileges of the gospel from their earliest years, they soon established religious order, and the observance of the Sabbath as a day of social worship. Missionaries occasionally visited them, but no church was organized till 1813. On the eighteenth day of July of that year, Rev. Henry Axtell, and Rev. Charles Mosher, organized a church consisting of twenty-three members, twenty of whom had previously been members of churches. The church was denominated "the First Presbyterian Church of Wolcott," after the division of the town "Port Bay," and subsequently "Huron." This church at its organization included the

professors of religion of the Presbyterian denomination throughout the original town of Wolcott, and it may be considered as the mother of the present churches of Wolcott first, and second, and Rose. It was received under the care of the Presbytery of Geneva, Sept. 22d, 1813. In 1825 it numbered sixty-three members; in 1845 one hundred and thirty-one. Rev. Daniel S. Butrick, then a licentiate, but for many years past a missionary to the Cherokees, under the patronage of the American Board of Commissioners for Foreign Missions, labored here as a stated supply for about two years. Rev. William Clark was installed pastor of the church, Jan. 31st, 1816, and continued in that station till Sept. 3d, 1823, when he was dismissed. The labors of these men, and of some who followed them, for short periods were extended over the whole town. After the division of the church, Rev. Nathan Gillett supplied for a period of two years and a half. Rev. Publius V. Bogue was his successor, and after him Rev. Eli F. Adams; Rev. Jesse Townsend succeeded him for a season. Rev. Nathaniel Merrill was the next. He was installed pastor of this church in connexion with that of Wolcott First Church, as has already been stated, in 1835, and continued to officiate about one year and a half, till near the period of his death. After him Rev. Jacob Burbank officiated as stated supply for a season. Rev. Henry S. Redfield was ordained and installed pastor, Sept. 5th, 1839, and dismissed Sept. 3d, 1840. Rev. Edmund F. Waldo was ordained and installed as pastor of the church, Feb. 17th, 1842. He continued in this relation till May 27th, 1845, when he was dismissed. Since that period the church has had supplies of preaching, but no regular pastor.

This church has been favored with several seasons of revival. During the period of Mr. Gillett's labors an interesting work of grace was manifested, and twenty-six members were added to the church. The labors of Mr. Adams were much blessed to the building up of the church. Under the ministry of Mr. Burbank, twenty new members were added to the church, and sixty-eight during the ministry of Mr. Waldo. In the support of several of its ministers the church has been aided by the American Home Missionary Society. They have a house of worship, which is forty-six feet in length by thirty-eight in breadth. The territory occupied by this church is not large. Other denominations but little prevail, and the greater part of the community are attendants upon the Presbyterian church.

*Sodus.*—The settlement of the town of Sodus commenced at an early period. At what period public worship was instituted, is not known to the writer. A church of the Congregational order, consisting of fifteen members, was organized, Oct. 23d, 1812, by Rev. Messrs. David Tullar and Solomon Allen. Of the members, seven were males, and eight females; twelve had been previously members of churches, and three were received on profession. The

next year the church adopted the Presbyterian form of organization, and was received under the care of the Presbytery of Geneva, April 21st, 1813. In 1825, the church reported fifty-nine members; in 1829, one hundred and twenty-nine, and, in 1846, it consisted of one hundred and seventy-six members. What amount of ministerial aid the church enjoyed previous to 1827, is not known to the writer. In January of that year, Rev. Jesse Townsend commenced laboring with them as a stated supply, and continued four years. His ministry was attended by the power of the Holy Spirit, and an enlargement of the church. During the year 1828, more than forty members were added to the church by profession. Rev. Joseph Merrill officiated as stated supply for a season, and others have been employed at different times. In 1833, Rev. Conway P. Wing was ordained and installed pastor of the church, but was dismissed the following year. Rev. Charles Merwin was ordained and installed pastor, Feb. 17, 1842. He was dismissed Sept. 4th, 1844. Rev. Hosea Kittridge commenced laboring as a stated supply in May, 1844, and still remains in that capacity. This church has never since its organization been long at a time without the stated preaching of the gospel. In 1831-2 this church enjoyed a season of divine influence, which resulted in the addition of more than forty members to the church. They have received aid from the American Home Missionary Society, in the support of Messrs. Townsend, Wing, and Kittredge. They have an appropriate house of worship, forty-eight feet in length, and thirty-eight in width. The Methodists and Episcopalians have each a house of worship in the village. There are also in the town many Close Communion Baptists, Free Will Baptists, German Lutherans, and German Methodists. The Episcopal Methodists are the most numerous denomination.

*Wayne.*—This church has its place of worship in the town of Sodus. Its members reside, some in the town of Sodus, and some in the town of Arcadia. It may be considered as occupying number 13 in the first range of townships in Phelps and Gorham's Purchase. This township began to be settled about the year 1806, but till 1845 no church of the Presbyterian denomination existed. The members of that denomination in the township were connected with the church of Sodus, or that of Arcadia. On the eighteenth day of March, 1845, a Presbyterian church, consisting of eighteen members, was constituted by a committee of the Presbytery of Geneva. Eleven of the members were taken from the church of Sodus, and five from the church of Newark, in the town of Arcadia, so that the church may be said to have been formed from those two churches. At the time of the organization of the church, and for a few weeks previous, Rev. James H. Hotchkiss preached in the settlement, and assisted in the organization of the church.



Soon afterwards he was engaged for two thirds of the time for one year, and fulfilled his engagement. Since Mr. Hotchkin left, Rev. George L. Haskins, residing in Marion, has supplied a part of the time, and some additions have been made to the church. But it remains small and feeble. Its house of worship is a large school-house, not occupied by other denominations. The members of the church live intermixed with members of the Reformed Dutch, German Lutheran, German Methodist, Methodist Episcopal, Baptist, and Free Will Baptist churches. The Methodists are by far the most numerous denomination.

*Williamson.*—Respecting the settlement of this town, the writer has no definite information, nor does he know at what period the church was organized. It was received under the care of the Presbytery of Geneva, February 3d, 1818. In 1825, it reported forty-one members belonging to the church. In 1832, it reported 112, having received on profession the year previous, sixty-nine. This is the last report found on record. Rev. Samuel White was ordained and installed pastor, February 24th, 1818, and was dismissed February 7th, 1828. Since the dismissal of Mr. White they have never enjoyed the labors of a regularly settled pastor, and for a large portion of the time have been reported as a vacant church. As stated supplies, Rev. Messrs. Jacob Burbank, Daniel Washburn, John F. Bliss, James M. Masters, H. B. Taylor, and Lyman Manly, have labored at different periods. In the support of several of these the church has been aided by the American Home Missionary Society. They have a house of worship which was built about the year 1828. The name of this church is not found in the reports of the Presbytery since 1837. The writer supposes that it has left its connexion with the Presbytery, and joined some Congregational body, or stands in an independent state.

*Pulteneyville.*—This village is situated on the shore of Lake Ontario, in the town of Williamson. Its settlement began at a pretty early period. In 1832-33, a church was here organized consisting of fifty-one members, of whom forty-eight were taken, as the writer supposes, from the church of Williamson. It was taken the same year under the care of the Presbytery of Geneva. Its name is found from year to year on the reports of the Presbytery, and it is uniformly reported as vacant. No report of the number of members is given. Though the church has been reported vacant it has not always been so; Rev. Messrs. John F. Bliss, Jacob Burbank, and Alfred C. Lathrop, have officiated as stated supplies under the patronage of the American Home Missionary Society. But the church has never been prosperous, and as a separate church has become extinct, and is merged in the church of Williamson.

*Ontario.*—The settlement of this town was probably coeval with that of the adjoining towns. A church of the Congregational order was organized, which was received under the care of the Presbytery of Geneva, March 25th, 1817. It is supposed that it consisted of a small number of members, as in 1825 it consisted of seventeen only. Since that period its number has not been reported to the Presbytery. Its name is found on the annual reports of the Presbytery for the last time in 1831. The church has never been large, but its number of members is not known to the writer. It has never had a regularly installed pastor. As stated supplies, Rev. Messrs. John F. Bliss, Alfred Eddy, Jacob Burbank, and Lyman Manly, under the patronage of the American Home Missionary Society, have at different periods officiated. During the year in which Mr. Eddy officiated, in 1838–9, the Spirit of God was poured out, and the church more than doubled the number of its members. For several years past, Rev. Lyman Manly has regularly supplied the congregation. They have a small but very neat house of worship, built of stone, and coated with pebbles from the lake shore. It was erected in 1841. Whether the church is independent, or connected with some Congregational judicatory, is not known to the writer.

*Walworth.*—The settlement of this town commenced about the year 1800, by emigrants mostly from Connecticut. For a number of years stated public worship was not enjoyed. A passing missionary occasionally preached a sermon or spent a Sabbath. About 1812, a Baptist clergyman by the name of Irons established stated preaching for a season. In the summer of 1817, Rev. Eleazer Fairbanks assisted in organizing a Congregational Church at the place now called "Walworth Corners." It consisted of about twenty members. The church, however, did not flourish. By deaths and removals its ranks were thinned, and the church became nearly extinct. In the month of November, 1832, a Presbyterian Church consisting of six members, was organized by Rev. Samuel W. Whelpley, Rev. Joseph K. Ware, and Rev. Daniel Johnson. This church was styled "The First Presbyterian Church of Walworth." Soon after this, the church was taken under the care of the Presbytery of Geneva. No accessions were made to the church till June, 1834; but the church lay in almost a dormant state. About the time of this last named period, Rev. Joseph K. Ware became their stated supply and continued in this capacity for a period of three years. The church became fully organized by the election and designation to office as ruling elders of the church of John Stevens and Samuel Curtis. During the period of Mr. Ware's ministry forty members were added to the church, and they still worshipped in a school-house at Walworth Corners. In the month of October, 1837, Rev. Royal West took the spiritual oversight of the church as stated supply, and continued his ministry

among them for four years. Mr. West's ministry was attended with spiritual blessings. During the year 1839, twenty-five members were added to the church; in 1840, thirty-one, and in 1841, nine, making the church in October, 1841, to consist of seventy-six members. In November of that year, Rev. Francis E. Lord, then a licentiate preacher, commenced preaching to the congregation, and was ordained and installed pastor of the church, Sept. 28th, 1842. He was dismissed from his pastoral charge, August 12th, 1845, and was succeeded in November of that year by Rev. J. W. Fox as stated supply. During Mr. Lord's ministry nineteen members were added to the church by profession, and nine by letter. The church in 1845 numbered seventy-two members. In the support of Messrs. Ware, West, and Lord, the church was aided by the American Home Missionary Society. They now contribute to the treasury of that Society, and support their own minister. They have an appropriate house of worship, which was completed, and, on the thirtieth day of June, 1840, dedicated to the honor and worship of the triune God.

*Marion.*—This town, formerly a part of Williamson, began to be settled about the year 1800, by families from Connecticut and Pennsylvania. A church of the Congregational order, consisting of five men and three women, was organized, Nov. 1st, 1808, by Rev. Messrs. Oliver Ayer and James H. Hotchkin. With the organization of the church stated public worship commenced. The church at its organization, and for some time afterwards, was known as the Congregational church of Williamson. It became connected with the Ontario Association, June 13th, 1809, and continued in that connexion till the dissolution of the Association. In 1831 or 1832, the church made application to be received under the care of the Presbytery of Geneva, but the question of their reception was postponed on the ground that the church had adopted a new Confession of Faith, which, in the estimation of the Presbytery, was materially defective. The application was never prosecuted any further. Whether the church stands independent, or is connected with some Congregational body, is not known to the writer. The church has been furnished, from time to time, with ministerial aid. Rev. Howell R. Powell ministered for some time; Rev. Jacob Burbank four years, from the commencement of 1826; Rev. James Boyle two years; Rev. Messrs. Bronson, Merritt, Lee, and Mann; Rev. George L. Haskins in 1845 and 1846. An interesting revival of religion was enjoyed in 1826 and '7, under the labors of Mr. Burbank; also in 1839, under the ministry of Mr. Merritt, and in 1843, under the ministry of Mr. West. In 1830 and '31, under the ministry of Mr. Boyle, a high religious state of feeling was produced, a season of great excitement, and one hundred individuals said to be converted. It is believed, however,



that many of these conversions proved in the issue to be spurious, though, no doubt, some of them were genuine. These revivals added considerable numbers to the church, which in 1846 consisted of one hundred and fourteen members. They have been aided by the American Home Missionary Society several times in the support of their ministers. They have an appropriate house of worship, fifty feet in length and thirty-six in breadth, erected in 1831. The congregation are intermixed with Baptists and Christians, each of which has a house of worship, and the three denominations are nearly equal in numbers and pecuniary ability.

*Rose.*—The town of Rose, it has already been stated, was formerly a part of the original town of Wolcott, and its early religious history is involved in that of Huron. The present town of Rose began to be settled about the year 1800, by emigrants from Connecticut and Massachusetts. A Presbyterian church, composed of eight members from the original church of Wolcott, was organized, Feb. 17th, 1825, by Rev. Messrs. Francis Pomeroy and Benjamin B. Stockton. The church was taken under the care of the Presbytery of Geneva, probably in 1826, as in the spring of 1827, it is named in the report of the Presbytery, and then consisted of twenty-eight members. In 1832, it reported forty members, seventeen having been added by profession the preceding year. In 1846, seventy-six members were reported. The church has never had a regularly installed pastor. As stated supplies the following-named ministers have officiated:—Rev. Jonathan Hovey, one third part of the time from February, 1825, till his death, which occurred the following August—(he was aged seventy-two years); Rev. Nathan Gillett, one third of the time for two years from March, 1827; Rev. William Clark, a part of the time for near six years from June, 1829; Rev. Jesse Townsend, ten months in 1835 and '36; Rev. Daniel Waldo, for two years from April, 1837; and Rev. Beaufort Ladd, from April, 1840, to the present time. Several periods of revival have been enjoyed, but not extensive. In the support of Mr. Ladd, the church have been aided by the American Home Missionary Society in six years to the amount of \$428, and in the same period they have contributed to the treasury of that Society \$128.

In 1846, some of the members of the church being dissatisfied with the government of ruling elders, the church adopted the Congregational form of government, still retaining their connexion with the Presbytery. The church has an appropriate house of worship, forty feet in length and thirty-two in width, which was erected in 1833. For several years past the subject of abolition has to some extent agitated this church, and a number of the members have disorderly withdrawn from its fellowship, and organized themselves into an independent church, because the church

would not adopt all their measures. The other religious denominations intermixed with the church are, the Baptist, Episcopal Methodist, Protestant Methodist, and True Wesleyan Methodist. The Methodists are the most numerous denomination, and possess the most wealth.

*Savannah.*—Of the settlement of this town the writer has no information. Respecting the church, its name is found in the reports of the Presbytery of Geneva for the years 1836, 1837, and 1840. Nothing is reported respecting it, except it was vacant in each instance. September 2d, 1841, the church gave notice of their withdrawal from the Presbytery. The reasons for this step are not known to the writer.

*Clyde.*—This is a very respectable village situated on the Clyde river and Erie canal in the town of Galen. The place in the early period of the settlement was known by the appellation of "*The Block House.*" It derived the name from a block house erected on the spot, during the war of the Revolution, by some Tories and smugglers, for the purpose of bringing goods and provisions from Canada, to trade with the Indians. This house was burned near the close of the war, and the place where it stood became overgrown with underbrush and trees. The first dwelling that was erected after the war of the Revolution, was a miserable shantee, erected by Jonathan Melvin, junr., on the northern bank of the river, about a mile west of the lock on the canal. This was in 1808.

The next year Mr. Melvin built a good substantial log-house on the south side of the river, on the site of the present village of Clyde. This was the first house erected in the village. Sodus Bay, at this period, was becoming a place of some notoriety, and large expectations were formed respecting its future importance in a commercial point of view. A considerable settlement was already formed at the Bay. A road from Seneca fort to Sodus Bay became an object of high importance to the community, and especially to the settlers in the town of Junius, which then included the present towns of Seneca Falls, Waterloo, Junius, Tyre, Savannah, Galen, Rose, Butler, Wolcott, and Huron. Accordingly, by the exertions of Willhelmus Mynderse, Jesse Southwick, and Jonathan Melvin, a road was constructed, and a bridge built across the river at the village of Clyde. This was effected in the year 1809, and it greatly facilitated the settlement of the village and its vicinity. The settlers were partly of Dutch origin, and partly emigrants from New England.

Occasional preaching by travelling missionaries and others was enjoyed from an early period, but no regular stated public worship until about the period of the organization of the church, which took place July 8th, 1814. The church in Presbyterian order was orga-

nized by Rev. Francis Pomeroy and Rev. Hippocrates Rowe, and it consisted of eight members, five of whom were males. It was taken under the care of the Presbytery of Geneva, August 9th, 1815, and was known as the church of Galen, on the reports of the Presbytery till 1840. It is now known as the church of Clyde. Though the church was small in the beginning, it has been a growing, prosperous church. In 1825, it reported fifty-four members; the next year one hundred and eight, having received sixty-one during the previous year; in 1832, two hundred and thirty-eight, seventy-five having been admitted by profession the year previous. Since that time the number has been less; but in January, 1846, it was one hundred and eighty-five. In 1819, Rev. Charles Mosher commenced preaching to the congregation. He was installed pastor July 13th, 1820, and dismissed December 12th, 1822. He was succeeded by Rev. Jabez Spicer, as stated supply, who continued two years. Rev. B. Foster Pratt commenced preaching in October 1825, was installed pastor in December following, and continued about four years. He was followed by Rev. Conrad Ten Eyck, who labored as stated supply two years, from October, 1830. About this time Rev. James Boyle preached and held meeting, more or less, for about three months. Rev. Maltby Gelston commenced labor in March, 1833, was installed pastor in the same year, and dismissed in February, 1836. Rev. Josiah Fisher commenced preaching in February, 1836, was installed in September of the same year, and dismissed in April, 1840. Rev. John Gray and Rev. James Byrney officiated as stated supplies for short periods. Rev. Samuel J. M. Beebe commenced preaching in January, 1842, and was ordained and installed pastor of the church on the 9th day of November of the same year, and still retains his station.

A precious season of revival was enjoyed in 1825, adding to the church more than sixty members. In 1831-2, about one hundred members were added to the church by profession, mostly as the result of the meetings conducted by Mr. Boyle. This, however, it is thought, was more an increase of members than of strength to the church. Also, under the labors of the present pastor, in 1842-3, a precious season of divine influence has been enjoyed, as the result of which thirty-three were added to the church on their profession of faith in Christ.

In the support of Mr. Spicer and Mr. Pratt, the church was aided by the American Home Missionary Society. They have a commodious house of worship, sixty feet in length, and forty-five in width, erected in 1829. The other denominations in the village and its vicinity are, Episcopal Methodists, Protestant Methodists, New School Baptists, Old School Baptists, Episcopalians, and Germans. There are also some Quakers, some Campbellites, and some Universalists. The Episcopal Methodists and the New



School Baptists have flourishing churches, numbering more than one hundred members each. These, with the Episcopalians, have neat and commodious houses of worship.

*Lyons.*—The present town of Lyons was incorporated in 1811. Previous to this period it was a part of the town of Sodus. The permanent settlement of what is now the town of Lyons commenced about 1794, by immigrants from New Jersey and the south-eastern part of New York. The descendants of these and immigrants from New England and Germany constitute the present population of the town. The earliest public religious worship in the town was held by the Episcopal Methodists, and was commenced as early as 1797. Public worship was first set up by Presbyterians, in what is now the village of Lyons, in 1798. The first Presbyterian preaching was only occasional, and at irregular intervals, by itinerant missionaries. The Presbyterian church, consisting of twenty members, eleven males and nine females, was organized by Rev. John Lindsley, missionary, in 1809. It was called the "First Presbyterian Church of Sodus in the village of Lyons." It is now called the "First Presbyterian Church of Lyons," and is the only Presbyterian church in the town. It was composed of individuals who had been members of churches in the places from which they had emigrated. The church has remained unaltered in its ecclesiastical polity to the present time. It has increased in number continually till, in 1846, there were belonging to it three hundred and seventy members, about forty of whom were absent.

Rev. John Stuart was the first Presbyterian minister who preached regularly in this place. He was the stated supply for about two years, commencing early in 1810. Rev. Francis Pomeroy was the first pastor. He was installed June 29th, 1814, and continued in the pastoral office till Feb. 1st, 1825, when he was regularly dismissed. He was succeeded by Rev. Lucas Hubbell, who was installed Sept. 21st, 1825, and continued in the pastorate till Oct. 1st, 1839, when the relation was regularly dissolved. Rev. Ira Ingraham, the present pastor, was installed March 10th, 1840. There have been several seasons of special religious interest, in which the church has received numerous accessions. Such seasons were enjoyed in 1821-2 under the pastoral labors of Mr. Pomeroy, in 1831 and 1834 during the ministry of Mr. Hubbell, and in 1842-3 under the labors of Mr. Ingraham.

This church has always supported its own pastor without foreign aid. It has a good house of worship, sixty-eight feet in length by forty-eight in width, constructed of brick, and erected in 1825. It is thought that one fourth of those who attend worship anywhere in the town, meet with this church. There are five other regular congregations which meet for worship in the village of Lyons,

viz.—Methodist Episcopal, Protestant Episcopal, German Lutheran, Baptist, and German Methodist. The order in which they are here named, is probably the order of their comparative numerical strength. Each of these denominations, the German Methodists excepted, has an appropriate house of worship.

*Newark.*—The village of Newark is situated on the Erie canal, in the town of Arcadia. Its rise is in consequence of the construction of the canal. The name of the Presbyterian Church is found on the reports of the Presbytery of Geneva for the first time in 1826. It was then reported as containing eighty-two members, and as vacant. In 1832, the number was two hundred and forty-four, one hundred and seventy-two having been added by profession the preceding year. In 1843, the whole number of members was one hundred and forty-two, and, in 1846, two hundred and fourteen. Rev. Alfred E. Campbell was the first pastor, and officiated two or three years. He received a commission to labor with this church, from the American Home Missionary Society, dated November, 1826, which was renewed the next year. He was succeeded by Rev. Peter Kanouse, who continued about two years. In the years 1831 and 1832, the church is reported as statedly supplied. Rev. James Boyle preached here a part of the time during that period. In 1833 and 1834, Rev. Joseph K. Ware officiated as stated supply. He was followed by Rev. George W. Elliot as pastor, who continued but a short time, and was succeeded by Rev. David Cushing, who continued two or three years, and was dismissed, Oct. 6th, 1843. During the ministry of Mr. Campbell, a measure of the converting influences of the Holy Spirit was experienced, and considerable accessions made to the church. In 1831–2, under the preaching of Mr. Boyle, a very great excitement prevailed, and a great number of individuals were added to the church. No doubt many of these were truly converted, but it is noticeable that in one year from the period of their reception the number of members in the church was diminished more than forty, and the diminution continued from year to year till from two hundred and forty-four members, the number was reduced to one hundred and forty-two. During the ministry of Mr. Shumway, the Spirit has been poured out in his converting influences, and a goodly number have been added to the Lord and to the church.

This church has received aid from the Home Missionary Society in the support of Mr. Campbell, but in no other instance. They have a commodious house of worship erected in 1828. The Methodist, the Baptist, and the Universalist denominations have each a house of worship in the village.

*Port Gibson.*—This is a small village on the Erie canal in the town of Manchester, and like most of the villages on the canal, of

comparatively recent origin. The Presbyterian church was organized in 1832, consisting at the time of making its first report of forty-four members, of whom forty-one were received by letter and three by profession. The church soon after its organization was received under the care of the Presbytery of Geneva. The village has not progressed in population like many other villages on the canal, and the Presbyterian church has not greatly progressed. In 1843, it reported fifty-eight members. Rev. Daniel Johnson, under the patronage of the American Home Missionary Society, ministered here one year from June, 1832, and Rev. Jesse Townsend, under the same patronage, for a season in 1836. In 1847, it is reported as having a stated supply, but it has generally been reported as vacant, and is in a feeble state.

*East Palmyra.*—The town of Palmyra including, as it formerly did, the town of Macedon, comprising Nos. 12 in the second and third Ranges in Phelps and Gorham's purchase, was purchased of Messrs. Phelps and Gorham, by Genl. John Swift and John Jenkins, July 3d, 1789. In 1791, a company on Long Island formed for the purpose of making a purchase in the wilderness, and hearing of the "Genesee Country," so called, sent out as their agents Elias Reeves and Abraham Foster, who came to Palmyra and made a purchase of 5,500 acres of land in the north-eastern corner of the town. In the spring of 1792, the company moved on to their purchase. In that company were five persons who were members of the Presbyterian Church in Southampton on Long Island, and two of them, Stephen Reeves and David H. Foster, sustained the office of ruling-elder in the church. They arrived on the second day of May at their new residence, and the next Lord's day commenced public worship. From that period public worship has been regularly maintained every Sabbath to the present time. The meetings at first were held in a private dwelling; but in the autumn of 1793, they were moved to a school-house which had been erected that summer. Under the means of grace which had been enjoyed a few individuals had been hopefully converted unto God, and it was thought expedient that a church should be organized. This was effected in the year 1793, by the assistance of Rev. Ira Condict, a missionary under an appointment of the General Assembly. The church adopted the Congregational form of church government, and some years afterwards was connected with the Ontario Association. This was the first instance of the organization of a Congregational Church which remained permanent in the Genesee country, and the first in Western New York, if we except the church of Windsor. It is doubtful which of these churches has the priority. They were both constituted in 1793, but the precise date of the organization of the church of Palmyra is not known. The records for the first twenty years of its existence are mostly lost. Neither



can it now be ascertained what was the number of members at the time of organization. In 1807, the church adopted the Presbyterian form of church government, and became connected with the Presbytery of Geneva.

After the organization of the church, it was occasionally visited and assisted by itinerating missionaries. In 1795 a Mr. Johnson was employed for a season to preach to the people. In 1800 Rev. Eleazar Fairbanks had charge of the congregation, and continued his services with them two or three years. After him a Mr. Lane, an Englishman, who had received a license to preach in the Wesleyan connexion in England, but who had no connexion with any ecclesiastical body in this country, was employed to preach for a season. In 1807 Rev. Benjamin Bell was employed to preach to the congregation, and continued for some time. He was ministering here in the latter part of the year 1808. In 1811 or '12, Rev. Hippocrates Rowe was engaged as a supply, and was ordained and installed pastor of the church, July 8th, 1813. He was dismissed May 2d, 1816. Up to this period the preacher or pastor had preached alternately in the east and west parts of the town, and the parish was considered as including in its limits the whole town, embracing what is now the town of Macedon. Mr. Rowe was succeeded by Mr. Stephen M. Wheelock, a licentiate preacher, who officiated as stated supply.

Feb. 13th, 1817, in accordance with the request of the church, the Presbytery divided it into two separate churches, the eastern one to be called the Presbyterian church of East Palmyra. As the original church was organized within the limits of this, and as it retained the church records, so far as any existed, it is proper that it be considered as the original church of Palmyra continued. Of what number of members the church was composed at the time of the division is not known to the writer. In 1825 the number reported was one hundred and six, but the next year it was diminished to eighty. In 1833 the number reported was only thirty-three. In 1846 it had increased to ninety-two. If those reports were correctly stated the author knows not how to account for the great diminution of members at times, unless on the supposition that other churches in the neighborhood were formed from this. For a short period after the division of the church Mr. Daniel S. Butrick, then a licentiate, now, and for many years past, a faithful missionary among the Cherokee Indians, supplied the pulpit of this church. On the seventeenth day of August, 1817, Rev. Benjamin Baily was installed pastor, and sustained that relation till Sept. 5th, 1821, when he was dismissed. The next pastor was Rev. Francis Pomeroy. At what time he commenced his ministry is not known to the writer. He was pastor in 1825, and was reported as such for the last time in 1831. From 1832 to 1837, inclusive, the church was reported as vacant. In 1839 Rev. Benjamin B. Smith officiated as

stated supply, under the patronage of the American Home Missionary Society. For several years past Rev. Eliphalet A. Platt has officiated as stated supply, and under his ministry the church seems to be rising from her state of depression to a more prosperous condition. They have a house of worship which was erected in 1807. At a meeting of the Ontario Association, held in a school-house within the bounds of this congregation, June 9th, 1802, Rev. Daniel W. Eastman, a licentiate from Upper Canada, was ordained to the work of the gospel ministry. The ministers officiating in the ordination were Rev. Joseph Grover, Rev. Reuben Parmele, and Rev. Eleazar Fairbanks. The writer, then a licensed preacher, was present on the occasion. This was the second ordination that had ever taken place in the Genesee country in the Congregational denomination, and years before any had taken place in the Presbyterian denomination. Mr. Eastman was a native of New Jersey, and had received a license to preach from the Morris County Associated Presbytery. There was no ecclesiastical body in Upper Canada to which he could apply for ordination. His location was in the vicinity of the Falls of Niagara. A few years since he was, and, for aught the writer knows, still is, laboring in his Master's service in that field.

*Palmyra.*—We have already, in the preceding article, noticed the purchase of the town of Palmyra, in 1789, by General John Swift and John Jenkins. The settlement of the western part of the town commenced the same summer by Gen. Swift. He was originally from the State of Connecticut, but immediately from Wyoming, in Pennsylvania. The next year several families moved in from Massachusetts and Rhode Island. The commencement of religious worship, the organization of a church, and its history down to the time of its division by the Presbytery, Feb. 26th, 1817, have been already narrated in the preceding article. The portion of the church constituting the western division, were assisted in completing their organization by Rev. Francis Pomeroy, and were denominated the "Western Presbyterian Church of Palmyra." On the reports of the Presbytery since 1825, it has been designated the church of "Palmyra." The church, at the period of its organization as a separate church, consisted of fifty-six members. In April, 1847, it enumerated three hundred and twenty members, of whom about fifty were non-resident. After the division, Mr. Stephen M. Wheelock, a licentiate preacher, supplied the congregation for a season. The first pastor was Rev. Jesse Townsend, who was installed August 29th, 1817. He continued about three years. In January, 1822, Rev. Daniel C. Hopkins became their stated supply, and continued two years. Feb. 18th, 1824, Rev. Benjamin B. Stockton was installed pastor of the church, and continued nearly four years. In October, 1827, Rev. Stephen Porter

was employed as a stated supply, and remained nearly one year. In November, 1828, Rev. Alfred E. Campbell was called to be their pastor, and continued with them two years and eight months. In Sept. 1831, Rev. Samuel W. Whelpley was called to the pastorate, and continued in the station three years and three months. He was succeeded in December, 1834, by Rev. George R. H. Shumway, who was soon after ordained and installed as pastor, and continued his labors till Oct. 14th, 1841, when he was dismissed. Rev. Nathaniel W. Fisher succeeded, and was installed pastor, July 7th, 1842. He has within a short period been dismissed.

Several seasons of refreshing have been enjoyed by this church. In the year 1799, known for many years afterwards as the year of the "Great Revival," the extensive work of grace which prevailed under the labors of Messrs. Williston, Bushnell, and others, commenced in this church. In 1817, under the labors of Mr. Wheelock, the congregation was visited by one of the most powerful revivals ever known in the town. Another copious shower of grace passed over this region in 1824, under the labors of Mr. Stockton, and a large number were gathered into the church, some of whom are now pillars in Christ's house. A precious revival, also, was enjoyed under the ministry of Mr. Campbell, in 1829. During the pastorate of Mr. Shumway there were two seasons of refreshing: one in the first year of his ministry, when about thirty were gathered into the church; the other towards the close of his labors in 1831, as the result of which about one hundred were added to the church. During the winter and spring of 1843, the Spirit of God again watered this vine, in connexion with the labors of the late pastor, and about sixty persons were added to the communion of the church.

This church has always supported its own minister without foreign aid. The first house of worship erected by this congregation was in 1811. It was fifty feet in length, and forty in width, with a steeple. After standing several years, it was accidentally burnt to the ground. In 1832, the magnificent brick edifice in which the congregation now worship, was erected, at an expense of fourteen thousand dollars. It is eighty-two feet in length, and fifty-two in breadth, with a steeple and bell. About one thousand souls are connected with this congregation. The Baptists, Methodists, and Episcopalians, have each a house of worship in the village. The Presbyterian congregation is by far the largest, and the Episcopalian the smallest in the village.

*Farmington.*—This town formerly included Manchester. It was settled at an early period, mostly by Quakers. A church of the Presbyterian denomination was formed in the town as early as 1817, which was received under the care of the Presbytery of Geneva, Aug. 13th, of that year. In 1825 it was reported as con-



sisting of eighteen members. Its name is uniformly found on the annual reports of the Presbytery to 1831. After that period it is not to be found. In every instance, with one exception, it is reported as vacant. Whether it has become extinct, is merged in some other church, or has changed its ecclesiastical connexion, is not known to the author.

*Vienna.*—The village of Vienna is in the town of Phelps, and the history of the church is embraced in that of the church of Phelps till the period of its separate organization. It was organized May 10th, 1831, by an act of the Presbytery, consisting of sixty members taken from the church of Phelps. Soon after the organization, forty members more were added. Rev. Levi Griswold was employed as stated supply, and officiated as such about two years, when he left, on account of ill health. During his ministry, God graciously poured out his Spirit upon the congregation, and, as the result, eighty-eight persons were added to the church, on profession of their faith. Rev. Samuel A. Allen was ordained and installed pastor of the church in the year 1832. His ministry closed with this church in less than two years. He was succeeded by Rev. William L. Strong, who was installed pastor of the church, June 3d, 1835. He was dismissed from his pastoral charge in September, 1839. Rev. Lucas Hubbell was his successor. He was installed in the pastoral office, April 15th, 1840, and continued to sustain the relation, and faithfully to perform its duties till his death, which occurred in a very sudden manner, in 1846. Mr. Hubbell was succeeded by Rev. Daniel Temple, formerly a missionary of the American Board of Commissioners for Foreign Missions, who was installed pastor of the church, June 24th, 1847. During the ministry of Mr. Hubbell, about fifty members were received on their profession of faith. The whole number of members in June, 1846, was one hundred and fifty-one, of whom thirty-eight were non-residents. This church has ever supported its own minister without foreign aid. The congregation have an appropriate house of worship, erected several years since.

In the spring of 1840, after the dismissal of Mr. Strong, twenty members of this church, on the plea of difference in doctrinal belief, seceded from their brethren without asking for letters of dismission, were constituted a church by the Old School Presbytery of Caledonia, and were taken under the care of that body. On the division of that Presbytery at a subsequent period, this church was assigned to the Presbytery of Steuben. In May, 1846, this church consisted of forty members, and had for its pastor Rev. Edwin H. Reinhart. It has an appropriate house of worship. The Methodist denomination have also a house of worship in the village.

*Phelps* —The settlement of the town of Phelps commenced at a

very early period, by emigrants principally from Massachusetts and Vermont, but some from States further south. At a very early period a religious society, organized according to the provisions of the law of the State, was formed, and, in June, 1803, this society, in connexion with one at Lyons, gave a call to Rev. John Lindsley to be their pastor. Mr. Lindsley declined the call. The next year, on the second day of December, Rev. Jedidiah Chapman organized a Presbyterian church, consisting of fourteen members, who engaged to set up public worship on the Sabbath. In what part of the town this organization took place is not known to the writer. It never flourished, and the church soon became extinct. In 1806, Rev. Howell R. Powell, a clergyman from Wales, was employed by the inhabitants of the place to preach to them. A blessing seemed to attend his preaching, and a church consisting of seventeen members was organized by him, August 7th, 1806. This church was formed on the Congregational plan, and all of its members, with one exception, were received on their profession of faith in Christ. The church became connected with the Ontario Association, June 13th, 1809. In 1813, the church adopted the Presbyterian form of church government, and was taken under the care of the Presbytery of Geneva, April 21st of that year. In three years from its organization it numbered forty-four members; in 1825, one hundred and eighty-seven; and near this number it remained till 1833, at which period it reported eighty, the diminution having been caused by the organization of the church of Vienna. In 1846 it reported sixty-seven members. Mr. Powell continued with the church as stated supply a number of years, and was succeeded by Rev. Ambrose Porter, who continued till 1816. The first pastor regularly inducted was Rev. Charles Mosher, who was installed Sept. 12th, 1816, and dismissed Sept. 20th, 1819. In December of that year, Rev. Samuel W. Brace was ordained and installed pastor of the church, and continued until Feb. 8th, 1824. He was followed by Rev. Henry P. Strong, who was installed Nov. 10th, 1824, and sustained the relation of pastor till May 10th, 1831. Rev. William R. S. Betts commenced laboring in this congregation in November, 1831, was installed in February following, and continued till April, 1834. His successor was Rev. Ezra Scoville, who was installed Feb. 26th, 1838. He was dismissed, Sept. 7th, 1840, and followed by Rev. Ebenezer Everett, who was installed Feb. 15th, 1842, and dismissed Sept. 6th, 1843. Since Mr. Everett's dismissal the church has been supplied by Rev. John R. Moser. Under the ministry of Mr. Brace, in 1820, '21, a powerful work of the Holy Spirit was witnessed, as the result of which sixty-two individuals united with the church. Several other seasons of refreshing have been enjoyed, under the ministry of Messrs. Strong, Betts, and Scoville.

This church was assisted by the American Home Missionary Society in the support of Mr. Crabb. They have a house of wor-

ship, sixty feet by fifty in size, with a steeple, which was erected in 1804, previous to the organization of any church. It has undergone one or two alterations, and is now a very convenient edifice for the worship of God.

It is thought that about one fourth part of the population of this part of the town attend worship with the Presbyterian Church. There are about twenty individuals who are members of the Baptist church, and about sixteen who belong to the Methodist Church. A very large proportion of the community attend no public worship.

*Junius.*—The town of Junius, as has been stated in a preceding article, originally comprehended a large portion of the present counties of Seneca and Wayne. It is now of small extent. The settlement was begun somewhat prior to the year 1805 by three brothers of the name of Southwick. These were followed by Heman Swift, J. Hopkins, John Dryer, Luther Redfield, Nathaniel French, and others, "a mixture," says a correspondent, "I should judge of religious and irreligious men, though generally moral." The church was organized in the Congregational form, in the autumn of 1811, by Rev. Howell R. Powell, and consisted of twenty-two members. In the spring of 1814, with the assistance of Rev. Henry Axtell, it was re-organized on the Presbyterian plan, and was received under the care of the Presbytery of Geneva, April 20th, 1814. It was denominated the "Second Presbyterian Church of Junius," that at Seneca Falls being the first. In 1825, the church reported seventy-four members; in 1834, one hundred, having admitted by profession the year previous, twenty-two. In 1846, the whole number was seventy-three.

In the early period of the history of this church, Rev. William Stone supplied the pulpit two years; Rev. Francis Pomeroy one fourth of the time for about five years; and Rev. John C. Morgan one year in 1825 and 1826. Rev. Joseph Merrill took charge of the church and congregation in the autumn of 1827, and was installed as pastor February 20th, 1828. The pastoral relation was dissolved in the spring of 1837. For two years afterwards the pulpit was supplied in part by Rev. Miles P. Squier, and partly by a licentiate of the name of Gibbs. Mr. Merrill was again employed in the spring of 1839, and continued to officiate as stated supply till the spring of 1843. Rev. George W. Gridley commenced preaching to the congregation at the close of Mr. Merrill's labors, and was ordained and installed pastor, February 29th, 1844. His labors were terminated by death ——— 1847. A season of revival was enjoyed under the ministry of Mr. Pomeroy; also under the ministry of Mr. Merrill in 1831, and again in the winter of 1842-3; again in the winter of 1837-8, in connexion with the labors of Drs. Lansing and Hopkins of Auburn. The church were aided two



years in the support of Mr. Merrill by the American Home Missionary Society. They have a comfortable house of worship, fifty feet in length and thirty-five in breadth, erected in 1824. A considerable proportion of the inhabitants of the town are not in the habit of attending worship very regularly, though the greater part meet occasionally at least with some denomination of professing Christians. The Presbyterian Church is intermixed with Methodists, Baptists, and some Quakers. In one part of the town infidelity has a considerable foothold. The Presbyterian denomination is probably as numerous as any other single denomination in the town.

*Tyre.*—This town was originally a part of the town of Junius, and its settlement commenced as early as 1805, by three brothers of the name of Crane. Of its religious history the writer knows nothing, except that a church did exist, which, in 1837, consisted of thirty-one members. It was reported by the Presbytery of Geneva as under their care in 1836 and 1837. Since that period the writer finds no notice of it. Rev. Merritt S. Platt was commissioned by the American Home Missionary Society to labor with this church one year from Nov. 25th, 1835. Whether the church has seceded from the Presbytery or become extinct is not known to the writer.

*Seneca Falls.*—This town was originally a part of the town of Junius, the part first settled and where the business of the town was transacted. The settlement was commenced at the falls which now give name to the town and village, at a very early period, by Col. Willhelmus Mynderse, and others from New Jersey. At a very early day Col. Mynderse erected a flouring establishment, and the place, from the color of the buildings, was known by the appellation of the "Red Mills." At what period the Presbyterian Church was organized is not definitely known to the writer. It is apparent that it was under the care of the Presbytery of Oneida, and transferred to the Geneva Presbytery on the organization of that body in 1805. It was originally denominated the "First Presbyterian Church of Junius." In 1825, it consisted of eighty-four members. In 1832, it numbered two hundred and forty-three, and in 1846, one hundred and ninety-six. It was probably organized by Rev. Jedidiah Chapman, and for some years received a share of his services as a missionary. Rev. John Stuart was ordained and installed as pastor to the church, August 24th, 1808. He was deposed from the office of the ministry, September 22d, 1813. Whether he continued as pastor to the period of his deposition is not recollected by the writer. He was followed by Rev. Shipley Wells as stated supply for a year or two. June 30th, 1819, Rev. William Bacon was installed pastor of this church and that of Cayuga village. He was dismissed February 6th, 1821. Rev. Azariah G. Orton com-

menced labor with this church, as the writer believes, in 1823, and though he was not installed, continued to labor as a stated supply till 1834 or 1835. Rev. Wm. Gray succeeded him, and was installed as pastor of the church, and dismissed, October 2d, 1838. Rev. Herman L. Vail was installed pastor, October 28th, 1840, and dismissed April 16th, 1843. He was succeeded by Rev. Horace P. Bogue, as stated supply, who still officiates in that capacity. During the ministry of Mr. Bacon in 1819-20, a pleasing revival was experienced, and about thirty members were added to the church. In the year 1828, twenty were reported as added to the church the preceding year on profession. In 1831, forty-seven, and in 1832, thirty-two are similarly reported. These years under the ministry of Mr. Orton, seem to have been peculiarly years of the right hand of the Most High. In the year 1840, twenty-two are reported as having united with the church by profession, indicating that the preceding year had been one of revival.

This church has never required foreign aid to support its minister. It has a house of worship built many years since. About the year 1832 or 1833, a number of the members of this church were dismissed or withdrew, and formed a Congregational Church; but what has been its destiny is not known to the writer. The Presbyterian Church has for many years been a strong, able church, though somewhat disturbed by the conflicting sentiments of the day. Besides the Presbyterians, the Episcopalians, the Methodists, and the Baptists, have each a house of worship. The Roman Catholics have also a *mass-house* for their meetings.

*Waterloo.*—This town was originally a part of the town of Junius. At an early period a settlement was commenced by John Green, afterwards called the Trip Settlement, at the place now known as Lundy's Corners. A small settlement also was made on the south side of the Seneca river named Scawas, which now constitutes a part of the village of Waterloo. The early religious history of this place is identified with that of Seneca Falls. A separate Presbyterian Church was organized in Waterloo in 1817: the writer believes that it was composed principally of those who had been members of the church of Seneca Falls. It was received under the care of the Presbytery of Geneva, August 13th, 1817. In 1825, it numbered 110 members; in 1832, 270; in 1840, 310; and in 1846, 227. Rev. Aaron D. Lane was ordained and installed pastor of the church, March 21st, 1821. He continued in this station till 1834 or 1835, and after a short interval, was succeeded in the pastoral office by Rev. Samuel H. Gridley, the present pastor of the church. This church has been much favored with the dews of heaven since its organization. An addition of thirty-eight members was reported for the year 1825, but whether the result of a revival, or of the increase of the population of the village, is not

known to the writer. In 1829, twenty-seven were reported as having been added by profession the preceding year, and in 1832, 117 were so reported. These were the fruits of revivals enjoyed in the congregation. This church has always supported its own minister without foreign aid. They have an appropriate, and very respectable house of worship, which was erected in the early period of the history of the church. There are also in the village appropriate houses of worship for the Episcopalians, the Methodists, and the Baptists.

*Canoga.*—The village of Canoga is situated in the eastern part of the town of Fayette, near the Cayuga lake. A small Presbyterian church was organized here about the year 1825, and taken under the care of the Presbytery of Geneva. In 1828, it reported thirty-five members; in 1832, forty-eight; in 1840, ninety-five; and in 1846, 101. Rev. Richard Williams acted as stated supply one or two years, about the period of 1831 and 1832. With this exception, the church has uniformly been reported as vacant till after 1837. In 1840, Rev. Charles N. Mattoon is reported as pastor. He was dismissed May 6th, 1841. In the following year, Mr. Chauncey W. Cherry, a licentiate preacher, commenced laboring here, and, on the 12th day of July, 1842, was ordained and installed as pastor, in which relation he still remains. During the first year of his ministry with the church, he was under the patronage of the Home Missionary Society. God blessed his labors; a revival was enjoyed, bringing into the fold of Christ between forty and fifty hopeful converts, which strengthened the church to such a degree that they were able to support their pastor without foreign aid. They have an appropriate house of worship. This church was known a number of years as Fayette Second Church.

*Fayette.*—This town was originally called Washington, but in 1808 the name was changed to Fayette. Its settlement commenced in 1789. A large proportion of the inhabitants are Germans, emigrants from Pennsylvania. These generally have their own religious organizations, and to a great degree constitute a community by themselves. The other early inhabitants were mostly from Pennsylvania, New Jersey, and the southern counties of New York. A Presbyterian church was organized and taken under the care of the Presbytery of Geneva, probably in 1824. It is reported for the first time in 1825. It was then reported as vacant. No report of the number of members was made till 1826. It then numbered sixty-one members, thirty-seven having been received within the year. In 1828 it reported eighty members. From that period the number diminished, and in 1846 the whole number was only fifty-two. In 1825, or the beginning of the next year, Rev. Isaac Flagler was constituted pastor of the church, and remained such about



three years. During his ministry the church was considerably increased in the number of its members, nearly sixty being added. How large a proportion of these were received on profession is, not known. From the period of Mr. Flagler's dismissal till 1834 the church is uniformly reported vacant, although several ministers preached in the congregation for short periods. Near the commencement of the year 1834, Rev. Adams W. Platt was engaged as stated supply, and continued about two years and a half. After him Rev. Oren Catlin supplied for a season. Rev. Alanson Scofield commenced preaching to the congregation towards the latter part of the year 1837, and was ordained and installed pastor of the church, March 7th, 1838. He was dismissed Sept. 3d, 1845. In the support of Messrs. Flagler, Platt, and Scofield, the church has been aided by the American Home Missionary Society. They have an appropriate house of worship, which was erected some years since. In the annual reports of the Presbytery, this church is sometimes denominated Fayette, sometimes Fayette first church, and sometimes West Fayette.

*Geneva.*—Of the early settlement of the village of Geneva, we have spoken in another place. The mass of the first inhabitants of this village were not distinguished for a regard for religion and its institutions, but the contrary. Many vices predominated to a very great extent, yet in 1798, on the sixteenth day of July, a religious Society under the general law of the State was formed by the adult male inhabitants of the village and the vicinity. This was the first religious society formed in the place, and was designed to be connected with a church of the Presbyterian order. The trustees elected for the Society were Oliver Whitmore, Elijah Wilder, Septimus Evans, Ezra Patterson, Samuel Latta, William Smith, Jun., and Polydore B. Wisner, none of whom are now living. At this period the population of the village, probably, did not exceed thirty families. In 1800, Rev. Jedidiah Chapman, under an appointment from the General Assembly of the Presbyterian Church, located his family in the village of Geneva, and was employed by the inhabitants to labor with them one half of the time, while the remaining half was employed in missionary service in the destitute places around. The same year Mr. Chapman organized a Presbyterian church in the village. As the original records are lost, it is not known of what number of members the church was composed. It is supposed, however, that the number was less than twenty, and several of these lived at a considerable distance from the village. Oliver Whitmore, Elijah Wilder, and Seth Stanley, were constituted ruling elders. This church was taken under the care of the Presbytery of Oneida, and on the division of that body was assigned to the Presbytery of Geneva. In 1806 the church was reported as vacant and unable to support a pastor. In 1825 the church num-

bered two hundred and seventy-two members, and the next year four hundred and seven. In 1831 the number was five hundred and sixty-seven; in 1843, six hundred and fifty-two; and in 1846, six hundred and five.

After the organization of the church about twelve years elapsed before a regular pastor was called. For a large proportion of this period Mr. Chapman occupied the pulpit one half of the time, and employed in missionary labor the other part. On the 12th of July, 1812, Mr. Chapman was installed pastor of this church, and at the same time Rev. Henry Axtell was ordained and installed co-pastor with him. Mr. Chapman died May 22d, 1813, after a life of much usefulness, and greatly beloved and respected. He was at the time of his death in the 73d year of his age. Dr. Axtell continued pastor of the congregation until his death, which occurred Feb. 11th, 1829, when he was forty-five years of age. During the sixteen years of his ministry, there were two special seasons of revival; the first in 1819, when nearly one hundred were added to the church; the other in 1825, when a still larger number took the vows of God upon them. Rev. Eliakim Phelps, D.D., the successor of Dr. Axtell, was installed pastor of the church, Feb. 11th, 1830, and was dismissed, Sept. 15th, 1835. During his ministry there was one powerful revival of religion, as the result of which more than one hundred members were added to the church, and the whole number added during his ministry was three hundred and twenty-seven, of whom two hundred were by examination. Rev. Philip C. Hay, D.D., was installed pastor, Feb. 3d, 1836, and was dismissed, April 9th, 1846. During his ministry up to February, 1846, the additions to the church were five hundred and thirty-eight, of which two hundred and seventy-six were received on their profession of faith. Rev. William Hogarth was installed pastor of this church, Dec. 3d, 1846, and is the present pastor.

This congregation erected a house of worship previous to the settlement of the first pastors, which, at that period, was considered large and elegant. It has since been removed, and replaced by their present spacious, commodious, and elegant edifice. This church may be considered as the parent of several others. The Presbyterian Church of Castleton was derived from it. The Reformed Dutch Church of Geneva was to a considerable extent constituted of members of this church, and at a later period a Congregational Church has been organized from it. The Episcopalians have a magnificent house of worship in this village. The Reformed Dutch and the Methodist denominations have houses which are large and elegant. The Associate Reformed, the Baptist, and the African Baptist churches, have houses which are appropriate and commodious. Besides these the Universalists have a house for meeting, and the Roman Catholics have a mass-house.

*Castleton.*—This village is situated in the town of Seneca, and derives its name from an Indian fortification located on the ground in former time, from which the place, by the early white inhabitants, was denominated the Old Castle, now Castleton. It was settled contemporaneously with the other parts of the town of Seneca. Its religious history is involved in that of Geneva until 1828. Several of the original members of the Church of Geneva, and two of its three elders, resided in this place. In 1828, a Presbyterian Church consisting of nineteen members was organized here. The most of these were taken from the church of Geneva. The church, soon after its organization, was taken under the care of the Presbytery of Geneva. In 1829, it reported thirty members; in 1832, one hundred and forty-six; and in 1843, one hundred and seven. Rev. Stephen Porter, under the patronage of the American Home Missionary Society, commenced laboring here in the month of August, 1828, previous to the organization of the church. His labors as stated supply were continued for five years. In 1831-2, a blessed work of the Spirit was wrought, as the result of which about one hundred members were added to the church by profession. Rev. Oren Catlin succeeded Mr. Porter, and was installed as pastor of the church, and continued two or three years, after which Mr. Porter was again employed as stated supply one or two years. He was succeeded by Rev. George C. Hyde, and he by Rev. Benjamin Russell, who yet remains. The Church were aided by the American Home Missionary Society in the support of Mr. Porter five years; since that period they have supported their own minister without foreign aid. They have an appropriate house of worship, which was erected in 1829 or 1830.

*Hopewell.*—The present towns of Hopewell and Gorham were, in 1801, organized as a town by the name of Easton. In 1806, the name was changed to Lincoln, and in 1807 to Gorham. In 1824 or '25 the town was divided, and the northern section named Hopewell. The settlement of this town commenced at a very early period, and a Presbyterian church was organized at an early date, probably by Rev. Jedidiah Chapman, soon after his establishment at Geneva. In his journal under date of August 7th, 1803, he speaks of administering the sacrament of the Lord's Supper to the church in this place. The church must have been connected with the Presbytery of Oneida, as on the organization of the Presbytery of Geneva, it appears, without any act of reception, to have belonged to that body. At the time of the organization the number of members was small. In 1825, it had increased to one hundred; in 1828, it reported one hundred and eight; and the next year, only forty-four. This change was in consequence of a division of the church by the organization of a separate one in Gorham. In 1832, the church reported sixty-four members added.



within a year by profession, making the whole number one hundred and four. Two years afterwards the whole number was one hundred and thirty-four, forty-three more having been added by profession. Since that period the number has diminished, so that, in 1846, it was only ninety-two. For some years after the organization of the church it did not enjoy stated preaching. The labor of Mr. Chapman, or some other missionary, for an occasional Sabbath, was nearly the amount of ministerial help experienced. Still the writer believes that stated public worship on the Sabbath was maintained. In 1804, Rev. Samuel Leacock came into the town, and was engaged as a stated supply for one year, but previous to the expiration of the year his labors were terminated by his decease. Rev. Eliphalet B. Coleman, then a licentiate, officiated as stated supply for a season, in 1807. Rev. Joseph Merrill commenced ministering to this church in connexion with that of Rushville the latter part of the year 1808, and in June of the next year was installed as pastor of the two churches. Mr. Merrill officiated as pastor of both churches till May 1st, 1821, when he was dismissed from his charge of the church in Middlesex, and devoted his whole labors to the church in Hopewell, till 1827, when he was dismissed from his pastoral charge. Soon after Mr. Merrill's dismissal the church was divided, and thereby the church of Hopewell was considerably weakened. Rev. Isaac Flagler was employed as a stated supply in the latter part of the year 1828, and in this relation he continued about three years. After his departure for a period the church was supplied irregularly for some time, and then enjoyed for a season the labors of Rev. Samuel Howe, as pastor. In 1837 and 1840, it is reported as vacant, and in 1843, as supplied by Rev. John W. Wood. In August, 1844, Rev. Isaac Flagler commenced ministering to the church, and was installed as pastor, April 16th, 1845. In this relation he still continues.

During the period of Mr. Merrill's ministry there was a gradual increase in the number of the members of the church from year to year, and at one time at least a considerable revival. The years 1831 and '32 were years in which the greatest accessions were made to the church. These were the result of the labors of evangelists connected with protracted meetings, and about one hundred were added to the church.

This church has been assisted by the American Home Missionary Society in the support of Mr. Flagler, both when he officiated some years since as a stated supply, and since his installation as pastor of the church. They have an appropriate house of worship.

*Chapinsville.*—This is a small village on the outlet of the Canandaigua lake, in the town of Hopewell, near its north-west corner. At an early period of the history of the Genesee country, the

Messrs. Chapin of Canandaigua erected mills on this spot, it being the nearest place to Canandaigua where a sufficient water-power existed. Hence the place was formerly known by the appellation of Chapins' Mills. Latterly it has been called Chapinsville. In consequence of the water-power there existing, a considerable village has grown up. A small church of the Congregational order, as the writer believes, was formed here a number of years since. It would seem that it has been connected with the Presbytery of Geneva, as its name is found in their reports to the General Assembly for 1836 and 1837. Why it is not found in later reports, is not known to the writer. In 1837 it consisted of forty-eight members. What ministerial aid was enjoyed by the church previous to 1833, the writer knows not. In February of that year, Rev. Isaac Flagler was employed as a stated laborer among them, and continued four years. He was succeeded by Rev. Isaac Crabb, who continued two or three years. In 1841, Rev. G. W. Lane labored with them for a season, and in November was succeeded by Rev. J. B. Wilson, who continued two years. In the support of these ministers the church was aided by the American Home Missionary Society. In their reports to the Society, some of them at times speak of hopeful conversions, but of no extensive revival. The history of the church since 1842 is wholly unknown to the writer. They have an appropriate house of worship, erected a number of years since.

*Rushville.*—This village is situated partly in the town of Gorham, and partly in the town of Middlesex. The latter town, including also the town of Potter, was originally named Augusta. The name was changed to Middlesex in 1808. It was settled at an early period by emigrants mostly from Massachusetts, but some from Rhode Island and Connecticut. Deacons Loomis and French, still living, were among the early settlers. Public worship on the Sabbath was set up very soon after the settlement commenced, in a log school-house, where the people assembled and worshipped God, by prayer and singing, reading the word of God and printed sermons. They were occasionally visited by a missionary. A church, of the Congregational order, consisting of fifteen members, was organized by Rev. Jediah Chapman, Nov. 28th, 1802, and was denominated the "First Congregational Church of Augusta and Gorham." The church became connected with the Ontario Association, June 14th, 1803, and continued in this connexion till the dissolution of the Association in 1813. It was received under the care of the Presbytery of Geneva, on what was denominated the accommodating plan, April 19th, 1814. In this connexion it still continues. This church has been a highly favored church. In 1825, it numbered one hundred and sixty-two members; in 1834, two hundred and fifteen; and,

in 1846, two hundred and fifty-two. The members of the church and congregation reside, some in the town of Gorham, some in the town of Middlesex, and some in the town of Potter. All the original members had previously been members of churches in the places from which they emigrated. Soon after the organization of the church, Rev. Ahijah Warren commenced laboring with them as a stated supply, and continued nearly one year. After him, Rev. Reuben Parmele labored for a season. Rev. Joseph Merrill was installed, by an ecclesiastical council, pastor of this church and that of Hopewell, July 9th, 1809, and continued in the pastorate of both churches till 1821. At that period each church felt itself able to support a minister for the whole of the time. Each wished to retain Mr. Merrill, and, though each was equally dear to him, yet some circumstances determined him to continue with the church of Hopewell. Accordingly, on the first day of May, 1821, his pastoral relation to the church of Rushville was dissolved, and the next day Rev. David Page was ordained and installed pastor in his stead. Mr. Page continued about four years, and was dismissed on his own request. Rev. Joseph Brackett soon after became the pastor of the church, and continued as such till his death, which occurred Sept. 24th, 1832. Rev. Henry P. Strong succeeded him as pastor, and continued with them a little more than two years, when death removed him from his pastoral charge. Rev. Maltby Gelston was his successor. He was installed in the month of May, 1836, and still continues in the pastoral office.

The church has been blessed under all its pastors, with revivals of religion to some extent. There was one revival of great power and extent in Mr. Merrill's day, as the fruits of which one hundred or more united with the church, and nearly all remained steadfast in their profession. Under Mr. Page's ministry there was a season of religious interest, in which numbers were brought into the church, but time has shown that many of these supposed conversions were spurious. Under Mr. Brackett there was a revival of considerable interest, and frequent seasons when some few were gathered into the church. Under Mr. Strong's ministry, there was a season of revival and ingathering into the kingdom. Under the labors of Mr. Gelston, there has been, at different times, some interest on the subject of the soul's salvation, and a few gathered into the church. There has also been one general revival, as the fruits of which more than forty were added to the church.

This church has a house of worship, a brick edifice, sixty-four feet in length, and forty-four in width, erected in 1817. The Methodist denomination have a house of worship, and constitute a body of considerable strength. It is thought that two-thirds of the population attend on a preached gospel, of whom the largest part in the village attend with the Presbyterian church.



*Gorham.*—This church has its present location in the village of Bethel, which is situated on Flint Creek, in the town of Gorham, near its eastern line. The Presbyterian church was organized Feb. 26th, 1828, by Rev. Messrs. Henry Axtell, Henry P. Strong, and Ansel D. Eddy. It was composed of twenty-four members, taken from the church of Hopewell for the purpose, of whom eight were males and sixteen females. The church, soon after its organization, was taken under the care of the Presbytery of Geneva. In 1832, it consisted of one hundred and two members; in 1836, it numbered one hundred and twenty-eight; and in 1846, sixty-eight. From the period of its organization till 1830, the church was temporarily supplied by different individuals. Rev. Chester Hinman supplied one year under the patronage of the American Home Missionary Society. From the beginning of 1830 to the close of 1839, Rev. Flavel S. Gaylord was pastor. From July, 1841, Rev. Hosea Kirtledge supplied about one year. He was succeeded by Rev. Alva Lilly, for two years, who was followed by Rev. Charles Merwin, who was installed pastor of the church, April 16th, 1845, and dismissed from his charge, May 6th, 1846. Rev. Robert Finley succeeded Mr. Merwin as a stated supply for one year, and was followed by Rev. William Rowlatt, for a short season. The church has been aided in the support of most of its ministers, by the American Home Missionary Society. In 1831, under the ministry of Mr. Gaylord, a revival was enjoyed, as the fruits of which about forty individuals were added to the church. A house of worship was built some years since, about four miles distant from the village of Bethel, in a north-westerly direction. In 1843, a new edifice was erected in the village, to which the meetings were removed. This removal was dissatisfactory to a part of the church and congregation, who withdrew, and were organized as a separate church and congregation, on the Reformed Dutch platform, and erected for themselves a house of worship at a place called Reed's Corners, in the north-western part of the town of Gorham. This circumstance considerably diminished the number of members in the church, and detracted from its ability to support the stated ministry of the gospel. But a small proportion of the population attend worship with the Presbyterian church. Its members live intermixed with those of the Baptist, Methodist, Episcopalian, Reformed Dutch, and Associate Reformed churches. The Baptists and Methodists have appropriate houses of worship in the village.

*Romulus.*—This town was settled at an early period by emigrants, mostly from New Jersey and Pennsylvania, numbers of whom were of German and Low Dutch origin. At what period the Presbyterian church was organized is not known to the writer. Rev. Jedidiah Chapman in his missionary journal, under date of August 20th, 1803, speaks of preaching in this place, and assisting

the Session in examining candidates for admission to the church. It is probable that the church was organized a short season previous to this date by Mr. Chapman. Of what number of members it was composed at any period prior to 1825, the writer is ignorant. At that date it numbered two hundred and thirty-eight members. In 1832 it was increased to three hundred and thirty-six, and in 1843 had fallen to two hundred and sixty-nine. This church was received under the care of the Presbytery of Geneva, at the first meeting of that body, Sept. 17th, 1805. Rev. Charles Mosher was ordained and installed pastor of the church, August 19th, 1807. He continued in this relation somewhat more than seven years, and was dismissed, Oct. 17th, 1814. Rev. Moses Young succeeded him in the pastoral office, and was ordained and installed, March 8th, 1815. In the faithful and successful performance of the duties of his office Mr. Young continued till death closed his labors in 1824 or '5. Rev. Morris Barton was the next pastor of the church. He was ordained and installed in a short period after the death of Mr. Young, and continued until Feb. 4th, 1846, a period of about twenty years. Rev. Edward Lord was ordained and installed as his successor in the pastoral office in October, 1847. This church has repeatedly been visited with the showers of the Holy Spirit. In 1816 and in 1823, under the ministry of Mr. Young, blessed seasons of revival were enjoyed. In the latter instance, between eighty and ninety were added to the church. Under the ministry of Mr. Barton several such seasons were experienced. For several successive years in the early period of his ministry, there were frequent accessions to the church from the world. In 1832, eighty-nine were reported as added to the church on their profession of faith, and in 1837, fifty-eight were thus added.

This church has ever supported its own ministers without foreign aid. A house of worship was erected many years ago, which some years since was abandoned, and a new and commodious one erected in a more eligible location.

*Ovid.*—The town of Ovid formerly included the present town of that name, together with Lodi and Covert. The settlement of it commenced about the year 1790 or '91, by immigrants from New Jersey, and parts of Pennsylvania adjacent to New Jersey. Many of them were of Dutch origin. After a season they became somewhat intermixed with immigrants from the Eastern States and Eastern New York. How soon the public worship of God was established, and at what period a Presbyterian church was organized, are circumstances not known to the writer. In the year 1800, Rev. John Lindsley was appointed by the General Assembly a missionary for four months, with special directions to visit the town of Ovid. It is not improbable that a church was organized

by him on this mission, which subsequently became connected with the Presbytery of Oneida, and afterwards was transferred to the Presbytery of Geneva. Mr. Lindsley became pastor of this church, but at what period is not known to the writer. He was dismissed Nov. 5th, 1805. The church, on its request, was dismissed from its connexion with the Presbytery of Geneva, to join the Classis of the Reformed Dutch Church. This was the original Presbyterian church of Ovid. The author believes that its general place of meeting and centre of operation was at or near the place of worship in the present town of Covert, of the church which styles itself the "True Reformed Dutch Church," and that the original church has succession in this church.

The present "First Presbyterian Church of Ovid," is of later origin. At a meeting of the Presbytery of Oneida, held at Geneva, June 28th, 1803, an application was made to the Presbytery for a commission to form a new church in the north-western part of the town of Ovid, a Society organized according to the civil law being then already constituted. The Presbytery appointed Rev. Jedidiah Chapman to go to Ovid and organize the church. Accordingly on the tenth day of July, 1803, Mr. Chapman organized a Presbyterian church consisting of twenty members, most of whom, if not all, were taken from the original church of Ovid. This church was taken under the care of the Presbytery of Oneida, and at the division of that Presbytery was assigned to the Presbytery of Geneva. In 1810 the number of members had increased from twenty to seventy-three. In 1825 it numbered one hundred and seventy-one; in 1832, two hundred and twenty; in 1843, two hundred and eighty-three; and in 1846, two hundred and seventy-nine. The church at its organization was denominated the Seneca Church, and by that appellation it was known for a number of years. In 1817 it adopted the style of the "First Presbyterian Church of Ovid." What ministerial assistance this church enjoyed previous to 1811, is not known to the writer. On the seventeenth day of April, of that year, Rev. William Clark was installed pastor of this church, in connexion with that of Hector, with the understanding that three quarters of his time was to be devoted to Ovid, and one quarter to Hector. Mr. Clark was dismissed from Ovid August 9th, 1815, and soon after from Hector. Rev. Stephen Porter was installed pastor of the two churches Sept. 10th, 1816, to divide his labors between them in the same proportion as Mr. Clark had done. He was dismissed from his charge of the church of Hector Sept. 6th, 1820, and from that period till Sept. 5th, 1822, his whole time was devoted to the church of Ovid. At the last mentioned date, the relation between him and the church was dissolved. After an interval of about one year, Rev. Thomas Lounsbury, D.D., was ordained and installed pastor of this church, and has sustained the relation to the present time,



during a period of more than twenty-four years, a very unusual circumstance in the history of Western New York.

During the ministry of Messrs. Clark and Porter, it is not known to the writer that any extensive work of grace was wrought. There were seasons of more than special interest, in which souls were converted and additions made to the church. The number of members at the period of Mr. Porter's dismissal, was 141. Under the ministry of Dr. Lounsbury the church has enjoyed several very precious seasons of revival, as in 1824, '27, '30, '31, '32, '36, and '42. During these seasons of visitation, from ten to more than fifty were added to the church. This church has always supported its own pastor without foreign aid.

While Mr. Porter was pastor, the congregation built a house of worship, which at the time was considered superior to any in the region, but which of late years has become considerably dilapidated, and not being in a proper location, the congregation have the year past (1847) erected a new, spacious, and elegant one in a very commanding location.

There are now within the proper limits of this congregation, four Christian churches: the First Presbyterian Church of Ovid,—the Methodist Episcopal Church of Ovid,—the Methodist Episcopal Church of Sheldrake,—and the Baptist Church of Scott's Corners. Intermingled with the dwellers in Ovid proper, are many members of the Reformed Dutch Churches of Lodi and Farmerville, and of the old, or as they call themselves, the True Dutch Church, which is located about equi-distant between Lodi and Farmerville.

*West Dresden.*—This village is situated on the western bank of the Seneca lake, at the mouth of the outlet of the Crooked lake, in the town of Benton. A Presbyterian Church consisting of eight members taken from the church of Benton, was organized here in 1830, and taken under the care of the Presbytery of Geneva. In 1843, it consisted of fifty-eight members. Since that period it has declined. Several ministers have labored here under the patronage of the American Home Missionary Society, the church never having been able to support a minister without aid. Rev. William Todd, at the time of the organization of the church, and for a year or two afterwards, labored as a stated supply, and left the place to go on a foreign mission. Under his labors, some measure of divine influence was enjoyed, and an accession made to the church. Rev. Linus W. Billington, Rev. William B. Worden, and Rev. George T. Everest, have severally been stated supplies. Under Mr. Everest's ministry, a measure of revival was felt, and a small number were added to the church. But adverse influences have operated, and the church has been for several years without any stated preaching, and is reduced to a very low state. They have a house of worship which was erected in 1834.

*Bellona*.—This village is situated in the north-eastern part of the town of Benton. This town, including the present town of Milo, was set off from Jerusalem in 1803, and constituted a town by the name of Vernon. In 1808, the name was changed to Snell, and in 1810 again changed to Benton. Since that period it has been divided and the town of Milo detached from it. The settlement of the town commenced about the year 1789. Missionaries sometimes visited this place and preached a sermon, or perhaps spent a Sabbath, but no stated public worship of the Presbyterian denomination was established before the year 1802. About this period Mr. Stephen Whitaker made efforts to establish prayer meetings and public worship on the Sabbath, persuading the people to meet and read sermons. He succeeded in forming a nucleus around which a religious influence clustered, and increased until Nov. 7th, 1809, when a Presbyterian Church, consisting of sixteen members, was formed by Rev. John Lindsley, a missionary. Stephen Whitaker, John Hall, and Solomon Couch, were chosen, and ordained ruling elders. The church was taken under the care of the Presbytery of Geneva, Sept. 19th, 1811. In 1825, it numbered fifty-five members; in 1832, one hundred and twenty-five; in 1843, one hundred and seventy-nine; and in 1846, one hundred and sixty-eight. Until 1820 the church had no pastor or stated supply. They had only the occasional assistance of missionaries and others for a Sabbath, or, at most, for a short season. But on the nineteenth day of September, 1820, Rev. Richard Williams was installed pastor of the church, and continued his labors, half of the time in a log dwelling-house near the spot where the church was afterwards erected, and the other half of the time in a dilapidated school-house in the village of Pennyman, until Feb. 19th, 1825, when he was dismissed from his pastoral charge. After Mr. Williams' dismissal, Rev. Alfred E. Campbell supplied about one year and a half. Rev. William Todd (since missionary to India) supplied one year, and was then installed pastor of the church. He was dismissed from his pastoral charge in February, 1830. Rev. Stalham Clary succeeded him as stated supply, commencing his labors about the first of May, 1830, and continuing them till his decease, Nov. 25th, 1831. The next spring, Rev. M. Carpenter commenced laboring as a stated supply, and continued one year. Rev. Mr. Ingersol succeeded, and continued six months. He was followed by Rev. William Johnson, who continued until the summer of 1837. Rev. William Backus succeeded, and continued until the autumn of 1839. Rev. Alfred Eddy commenced labor in the congregation Dec. 1st, 1839, was installed pastor Feb. 17th, 1841, and still sustains that relation.

In 1825, the church experienced a refreshing from the presence of the Lord, and a goodly number was added to the church. In the spring of 1831, the Lord again poured out his Spirit in copious measure, and about thirty were added to the church by profession.

Again, in the autumn of 1837, God visited this church, and twenty-three were added to its number. The spring of 1840 was also memorable for the marks of the divine goodness, and forty-two united with the church. Seasons of more than ordinary seriousness have since transpired, by which forty or fifty have been led to a public profession of the Lord Jesus Christ.

This church has always supported its own ministers without foreign aid. In 1824 the congregation erected a house of worship, four miles south of Bellona, in the eastern part of the town, and worshipped there until 1838, when they purchased the edifice in the village of Bellona, belonging to the Reformed Dutch Church, which continues as their place of worship. From this church two others have emanated—the church of Pennyan, and the church of West Dresden. The Methodist denomination have a commodious house of worship in the village of Bellona.

*Pennyan.*—This village is situated in the town of Milo, formerly a part of the town of Benton, on the outlet of the Crooked Lake. The settlement of the place was commenced at a quite early period, but did not make much progress for a number of years. The name, Pennyan, is derived from the circumstance that the first settlers were composed of about an equal number of Pennsylvanians and Yankees. The village for many years bore the character of a very irreligious place, though it is now one of the most respectable villages in Western New York. For many years no stated public worship was maintained in the village, and very little occasional preaching, except by a wicked Universalist, who exercised a considerable influence in the community. At as late a period as June 20th, 1819, the author of this work preached in a dilapidated school-house in the village of Pennyan, and administered the sacrament of the Lord's Supper to the church of Benton. At that time there were two females resident in the village, who were members of the Presbyterian church; but no male members within one mile. The author was informed that there was one male professor of the Baptist denomination, but none of any other evangelical denomination, who resided in the village. The Sabbath was to a very great extent a day for business, pastime, and tavern-haunting. In view of the immorality prevailing, and with a wish to counteract its influence, an individual not a professor of religion, about the period of 1818 or 1819, set up meetings on the Sabbath day, by reading a sermon to the assembly, and uniting other devotional exercise whenever any male professor of religion was present. About the same time a Sabbath school was instituted by a pious lady, and some desire for a better order of things was manifested in the community. In the summer of 1820, Rev. Richard Williams was employed to preach in the congregation of Benton, and was installed pastor, Sept. 19th of that year. The meetings on the Sabbath were held



alternately in the town of Benton, and at the village of Pennyan in the school-house before mentioned. At this period the number of professors of the Presbyterian order in the village of Pennyan and its immediate vicinity was small. They were connected with the church of Benton. From this period, however, the number was increased, and, on the fifth day of February, 1823, thirty-eight members of the church of Benton were by an Act of the Presbytery set off as a separate church, to meet in the village of Pennyan for a full organization on the third Tuesday of that month. On the day appointed, a full organization was effected, and the church was enrolled as a church under the care of the Presbytery of Geneva, Sept. 2d, 1823. In 1815, it numbered forty-eight members; in 1831, ninety-eight; in 1832, two hundred and two; in 1840, two hundred and twenty-nine; and in 1846, two hundred and nineteen.

For a season after the organization of the church Mr. Williams continued to officiate as stated supply. Some others for short periods occupied the place till 1828. About this period Rev. Chauncey Eddy was employed to supply the pulpit, and was in due time installed as pastor of the church, a relation which he sustained till some time in the year 1831, when he was dismissed from his pastoral charge. He was succeeded in the pastorate by Rev. Stephen Crosby, who continued about four years. The church was then for a short season vacant. Rev. Ovid Miner was next installed pastor of the church, but was dismissed, Feb. 17th, 1841. On the eighth day of June, of the same year, Rev. James Richards was installed pastor of the church, and continued in that station till the latter part of the year 1847, when the relation was dissolved. He was succeeded by Rev. William W. Robinson, who was ordained and installed pastor of the church in the spring of 1848. Several noticeable seasons of revival have been enjoyed by this church. In 1827, thirty-four members were reported as having been added to the church on profession, the preceding year; in 1832, one hundred and fourteen; and, in 1843, forty-eight are reported as having been so added. These were periods of blessed outpourings of the Spirit on the congregation and village.

The church has a house of worship which was erected during the period of Mr. Williams' ministry, and has since been remodelled and enlarged. It is now an elegant and commodious place of worship, and will conveniently accommodate a congregation of seven or eight hundred worshippers. This church has always supported its own pastors without foreign aid.

The dismissal of Mr. Miner was the result of a dissatisfaction with his views and measures. Mr. Miner harmonized with the Oberlin School in his doctrinal views and measures, and very fully identified himself with the ultra-abolitionists. This gave dissatisfaction to the majority of the church, and caused his dismissal.

A considerable minority of the church sympathized with Mr. Miner, seceded from their brethren, and were formed into an independent Congregational church. They employed Mr. Miner as their minister, and erected a large and elegant house of worship. Mr. Miner continued to minister to them for some years. He has now left them, and Mr. Hawley has been ordained, and installed pastor of the church. Since the division both congregations have greatly increased in numbers, and there has been, particularly in the Presbyterian church, since the ordination of Mr. Robinson, a blessed effusion of the Holy Spirit.

Besides the Presbyterian and Congregational churches, the Baptists, the Episcopal Methodists, and the Episcopalians, have organized churches and commodious houses of worship. The Wesleyan Methodists also have an organized Society, and a building in which they meet for worship. Most of the Societies are large, and the great body of the people in the village and its vicinity attend some place of worship on the Lord's day.

*Branchport.*—This village is situated in the town of Jerusalem, at the head of the west branch of the Crooked Lake. It is of comparatively recent origin. The town of Jerusalem was, at a very early period, settled by the followers of the late Jemima Wilkinson, respecting whom it may, perhaps, be a matter of doubt, whether she was a gross impostor or a mad enthusiast. For a season she had a considerable number of followers, but the connexion is now entirely broken up and dissolved. For a considerable period hers was almost the only form of religious worship practised in the town of Jerusalem. The great mass of the population disregarded the Sabbath, and were irreligious in their habits of living. About the year 1829 or '30, Mr. James Rowlette, a young gentleman from Ireland, of respectable education and hopeful piety, came into the town and set up public worship on the Lord's day. His exertions were attended with a measure of success. In 1831, Mr. Rowlette was licensed to preach the gospel by the Presbytery of Bath, and the next year ordained an evangelist. He continued his labors with the people of Jerusalem, and a Presbyterian church was organized in the little village of Branchport in 1831 or 1832, as the result of his ministrations. Over this church Mr. Rowlette was installed as its pastor and continued till 1836, when the pastoral relation was dissolved. As stated supplies, Rev. Robert L. Porter, Rev. Lewis Hamilton, Rev. John C. Morgan, and Rev. Samuel Porter, severally officiated for short periods. Mr. R. L. Porter's ministrations continued but five months. Sickness arrested him in his hopeful career, and death terminated his labors on earth, at the very commencement of his course of ministerial usefulness. He was a young man of ardent and intelligent piety, and high hopes were entertained that he would become a burning and a shining

light in the candlestick of the Lord. Rev. Horace Fraser was ordained and installed pastor of the church, July 12th, 1842. The relation was dissolved Sept. 3d, 1845. He was succeeded for a season by Rev. L. M. McGlashan, but the church is now (1848) vacant.

This church has always been small and weak, and has never been able to support a minister without aid from the American Home Missionary Society. In 1836, it reported fifty members in communion, and in 1843, fifty-four. Its number, at the present time, is not, probably, increased. It has a good house of worship erected several years since. The Baptist Church has also a house of worship in the village.

*Pontiac.*—This church has its location in the State of Michigan. The town of Pontiac was settled, in a considerable degree, by emigrants from Western New York, particularly from the town of Ovid and its vicinity. A number of them were members of Presbyterian churches in New York. A Presbyterian church was soon organized after their arrival in Michigan, and as no Presbytery was as yet organized in the State of Michigan, the church put themselves under the care of the Presbytery of Geneva. This occurred, probably, in 1824. In 1825, the church is reported as consisting of twenty-nine members. In 1827, it consisted of fifty-four. About this period it was dismissed from the Presbytery of Geneva to unite with a Presbytery in the State of Michigan. In 1846, it was connected with the Presbytery of Detroit, consisted of one hundred and sixty-six members, and had Rev. Nathaniel West for its pastor.

*Canandaigua.*—Of the settlement of this place, the organization of a Congregational church, the ordination and installation of Rev. Timothy Field as its pastor, and his dismissal June 12th, 1805, we have spoken in a former chapter. The church was, for a season, connected with the Ontario Association, but, in 1810, gave notice of its secession, and declared itself independent of all human jurisdiction, and, as an independent Congregational church, it has continued to the present time. In 1829, it numbered two hundred and sixty members; in 1833, three hundred and ten; and in 1846, two hundred and nineteen. For some time after the dismissal of Mr. Field, the church had no regularly settled pastor, but was furnished with stated supplies. Of these, Rev. Messrs. Channing and Torrey were the most conspicuous. They were gentlemen of extensive erudition and respectable talents, but had embraced the sentiments of the New England Unitarians. Mr. Torrey, it is said, previously to his leaving Canandaigua, had entirely changed his views respecting the person, character, and mediatorial work of the Lord Jesus Christ, embraced the orthodox sentiment, and professed a hope of salvation only through the atonement of Christ.



This change in the views of Mr. Torrey, probably, prevented the establishment of Unitarianism in Western New York. Soon after the departure of Mr. Torrey, Rev. Evan Johns was installed pastor of the church. He was succeeded by Rev. Ansel D. Eddy (now Dr. Eddy of Newark, N. J.) in 1823 or '24, who continued in the pastorate about ten years, and was succeeded by Rev. Matthew L. R. P. Thompson. Mr. Thompson officiated in the pastoral office several years, and was succeeded by Rev. Mr. Daggett, the present pastor. Messrs. Johns, Eddy, and Thompson, were members of the Presbytery of Geneva. During the ministry of Dr. Eddy several very extensive revivals of religion were enjoyed, as the result of which large accessions were made to the church, and the standard of morals in the community considerably elevated.

This church, in a pecuniary point of view, has always been strong, and has never needed foreign assistance in supporting the ministry, but has been able to do much to assist those that were needy. In the infancy of the church and for a number of years, public worship was held in the old court-house, but for many years past the church has had a large, elegant, and commodious house, in which the worship of God has been maintained. The Methodists, the Episcopalians, and the Baptists, have respectable congregations in the village of Canandaigua, and each denomination has an appropriate house of worship.

## CHAPTER XXVI:

Presbytery of Ithaca:—Peruville, West Groton, Ludlowville, Trumansburgh, Hector, Burdett, Mecklenburgh, Enfield, Ithaca, Varna, Dryden, Caroline, Derby, Newfield.

## PRESBYTERY OF ITHACA.

*Peruville.*—This is a village in the town of Groton. The church was received under the care of the Presbytery of Cayuga, Jan. 26th, 1820. On the minutes of the Presbytery, and in the reports to the General Assembly, it is named Peru, until it was transferred to the Presbytery of Ithaca, on the organization of that body in October, 1839. The author believes that when taken under the care of the Presbytery it had been recently constituted. It has always been small, and comparatively feeble. In 1827 it numbered but thirteen members. In 1832 it had increased only to eighteen. The next year it reported twenty-eight members, ten having been received on profession. In 1843 it reported sixty-one members, the largest number ever reported. It is constantly reported as vacant till 1830. Rev. John Alexander was at that time stated supply, but death terminated his ministry in about nine months from the time of his commencing labor with the church. In 1833, Rev. Marcus Harrison statedly supplied this church, in connexion with Groton West. Rev. Daniel C. Hopkins supplied the two churches one year, from May, 1835, and Rev. Samuel Scott, from June, 1836, to December, 1837. Rev. Moses Jewell was installed pastor of the church, April 10th, 1839, and was dismissed Sept. 7th, 1841. In the support of all these ministers, the church has been aided from the funds of the American Home Missionary Society. What ministerial aid the church have enjoyed since Mr. Jewell's dismissal is not known to the writer. They have an appropriate house of worship.

*West Groton.*—This part of the town of Groton was settled in 1797. James Henshaw, Seth Curtis, Ichabod Brown, and John Guthrie, were the first settlers. Public worship was first set up in 1800. The church, composed of five members only, was constituted in 1816 by Rev. Seth Smith and Rev. Joshua Dean, and received under the care of the Presbytery of Cayuga, Jan. 28th, 1817. It was transferred to the Presbytery of Ithaca, on the organization of that body. In 1825, the number of members reported was twenty-five; in 1832, forty-four, seventeen having been added by profession the previous year; and in 1837, fifty-seven, twenty-two

having been added by profession the previous year. This was the largest number ever reported. They have never had a stated pastor, but have the most part of the time enjoyed the labors of a stated supply, in connexion with some neighboring church, generally aided by the Home Missionary Society. Rev. Messrs. Cyrus Hudson, Marcus Harrison, Daniel C. Hopkins, Samuel Scott, Spencer S. Clark, and Peleg R. Kinne, have severally in succession labored here as stated supplies, the last of whom still continues his labors. The church has been blessed with several interesting seasons of refreshing from the presence of the Lord, though no very great number has been added to the church at any one time. The church has an appropriate house of worship, forty by fifty feet in dimensions, with a congregation on the Sabbath day, varying from one hundred to one hundred and fifty persons. They live intermixed with Baptists, Methodists, and Christians, all of whom have societies of considerable strength and influence.

*Ludlowville.*—This village is situated on Salmon Creek, in the town of Lansing, formerly a part of the town of Milton. The settlement commenced in March, 1791, by the Ludlow family, which was the third family of white settlers in the military township of Milton. The Ludlows, in connexion with the Wheelers and Tracies of Poplar Ridge (Scipio), in coming to their place of location, brought their effects in a hand-sled on the ice from the head of the Cayuga lake to Salmon Creek. The Ludlows consisted of three families, viz. Silas and Henry Ludlow, brothers, and Thomas Ludlow son of Henry, with the members of their respective families. Henry Ludlow bought a military lot of 600 acres. They put up shanties and built a tub-mill the first season, in which their grain was merely ground without bolting. The next year they obtained a small bolting-cloth, and on a reel hung on two barrels, the customers who chose it bolted their flour. The next season they built a saw-mill, and thus boards were obtained for the doors, floors, and roofs of their buildings. No public worship was held till about two years from the commencement of the settlement. A church was organized in this place about the year 1805, which has already been noticed as the Third Church of Genoa, and which was dissolved in 1812 or '13. The present existing church of Ludlowville was organized as a strictly Presbyterian Church, by Rev. Dr Wisner and Rev. Samuel Parker, in December, 1817, and was taken under the care of the Presbytery of Cayuga, January 27th, 1818. On the erection of the Presbytery of Ithaca it was assigned that body. The church, at its organization, consisted of eighteen members, some of whom were from the church of Lansing, but nearly half of them had never before been members of any church. At the first communion season five more were added to the church. In 1818, seventeen members were added by profession; in 1819,



twenty-six; in 1820, nine; and in 1821, fifteen. All these years might with propriety be denominated years of revival. In 1831, ninety-six, and almost all by profession, were added to the church, and the next year, twenty-two more mostly by profession. These were peculiarly years of the right hand of the Most High. In 1835, between thirty and forty were received to the church. Also in 1843, an interesting work of grace was manifested, as the result of which thirty-eight individuals were added to the church, and as many or more gave in their names to the Methodist class. Previous to this the church had become much reduced by deaths and removals. It now numbers about one hundred members.

Rev. Wm. M. Adams was the first pastor of the church. He was ordained and installed, April 21st, 1819. The church prospered under his ministry, which continued till June 19th, 1827, when the relation was dissolved. Rev. Asa K. Buell commenced ministering to the church as a stated supply, in 1827, and continued three years. After his departure the church for a season was supplied by licentiates from Auburn Seminary, and then by Rev. Marcus Harrison. February 16th, 1832, Rev. Abner P. Clark was installed pastor. He was dismissed August 19th, 1833. Mr. Harrison returned in November, 1833, and supplied till June following, when he was succeeded by Rev. Homer Adams, who continued one year. Mr. Harrison then supplied again for six or seven months. August 30th, 1836, Rev. Frederick H. Brown was ordained and installed pastor of the church, and continued about three years. He was dismissed, April 15th, 1839. Rev. George H. Hastings was ordained and installed pastor April 2d, 1840, and was dismissed September 7th, 1841. The present pastor, Rev. Levi Griswold, commenced ministering to the church in May, 1842, and was installed September 27th of the same year.

Many of the members of the church have from time to time removed to the Western States. One church in Michigan has thirty of its members and three of its elders. The church have always supported their own minister without foreign aid. They have a respectable house of worship, fifty feet by forty, erected in 1823; also a good session house in the same yard erected in 1844. There is a Methodist house of worship in the village, but the congregation is not equal in number and strength to the Presbyterian. The Methodist denomination have a large church and Society four miles southeast from the village, and another in Lansingville. There is also a Baptist church about five miles east of the village. The Methodists are the most numerous denomination in the town of Lansing.

*Trumansburgh.*—This village is situated in the town of Ulysses, the settlement of which commenced at an early period. A church of the Presbyterian order was organized in this place by Rev. Jedidiah Chapman, about the commencement of 1803. It consist-

ed, at its organization, of eight members, and was designated in the reports of the Presbytery down to the period of 1837, as the church of Ulysses, or Ulysses first church. The church, soon after its organization, was received under the care of the Presbytery of Oneida, and on the division of that Presbytery, in 1805, was assigned to the Presbytery of Geneva. In October, 1839, on the erection of the Presbytery of Ithaca, it was assigned to that Presbytery. As the church was organized by Mr. Chapman, so it seems to have been fostered by him in his capacity of missionary for a season. In his journal for 1803 and 1804, he speaks of his visits to this church, and of a blessed outpouring of the Holy Spirit, so that the church, in about one year from its organization, had increased to the number of near fifty members, almost exclusively by profession. Nov. 5th, 1805, Rev. Gerrit Mandeville was installed as pastor of this church, in connexion with the second church of Ulysses. He was dismissed from his pastoral charge of the first church, Oct. 31st, 1810. From this period till 1820, the history of the church is unknown to the writer. July 19th, 1820, Rev. Manassah M. York was installed pastor of the church. The writer believes that he was dismissed in 1824. In the report to the General Assembly for 1825, the church is reported as vacant. In 1826, or the beginning of the succeeding year, Rev. John H. Carle was installed pastor of the church, and continued in the pastorate till 1833. In 1834, the church is reported as furnished with a stated supply, and the next year, Rev. Hiram L. Miller is reported as pastor, and the following year, Rev. John H. Carle as stated supply. Oct. 3d, 1839, Rev. Hutchins Taylor was installed as pastor of the church. He was dismissed October 23d, 1844, and succeeded by Rev. David H. Hamilton, who was ordained and installed pastor, Sept. 3d, 1845.

This church has been repeatedly visited with the reviving and converting influences of the Holy Spirit. We have already noticed the precious season enjoyed the first year of the existence of the church. During the ministry of Mr. York, some measure of divine influence was experienced, and additions made to the church, so that in 1825, the church numbered one hundred and thirty-five communicants. During the ministry of Mr. Carle, repeated visitations of the Divine Spirit were granted. Of additions of members by profession, thirty-two were reported in 1827; twenty-two the succeeding year; ninety-two in 1831, and thirty-five the succeeding year. In 1832, the whole number of members was two hundred and twenty. Under the ministry of Mr. Taylor, the church was again visited in a measure, and enlarged by the addition of hopeful converts from the word. In 1843, the church reported two hundred and seventy-three members.

The church have a commodious house of worship, and have always supported their own minister without foreign aid. The



Baptist and Methodist denominations have houses of worship in the village, and large and respectable congregations.

*Hector.*—The town of Hector still includes an original military township of one hundred square miles, and on the territory three Presbyterian churches are located. That which is denominated the Church of Hector, is located in the north-western section of the town, and is sometimes spoken of as "*Peach Orchard*," a name derived from the circumstance that, when the place was first visited by white men, an Indian peach orchard here existed. The settlement of the town commenced at a very early period. Among the earliest were Mr. George Fawcett, Captain Richard Ely, Hon. Grover Smith, and his brother Reuben Smith. A daughter of Mr. Fawcett's was the first white child born in the town of Hector. She was carried on horseback soon after her birth into the region of Northumberland in the State of Pennsylvania, to receive the ordinance of baptism. She is now a worthy member of the church of Hector. A son of Capt. Ely, named Hector, was the first white male child born in the town. The name of Smith has been a very common name in the town of Hector. In taking the census, some twenty or thirty years since, it was ascertained that more than three hundred persons in the town bore that name. The Presbyterian church was organized about the year 1810, and was received under the care of the Presbytery of Geneva, Oct. 30th of that year. On the constitution of the Presbytery of Ithaca, it came under the care of that body. Rev. William Clark was installed pastor of the church in connexion with that of Ovid, April 17th, 1811. The author believes that his labors for one fourth part of the time were to be appropriated to Hector. He was dismissed, Feb. 14th, 1816. He was succeeded by Rev. Stephen Porter, who was installed, Sept. 10th, 1816, over the two churches, his services to be divided between them in the same proportion. He was dismissed, Sept. 6th, 1820. From this period for several years the church was sometimes vacant, and sometimes supplied. Rev. Richard Andrews supplied about three years, after which the church was vacant for a considerable period. Rev. Leverett Hull supplied for a season in 1826 or '27. Under his peculiar style of preaching, a high religious excitement prevailed, and, no doubt, a goodly number were converted to God. The church reported in 1826, nineteen members added by profession the preceding year, and the next year, twenty-seven. In 1827, Rev. Erastus N. Nichols was constituted pastor of the church, but remained but one year. After Mr. Nichols' departure the church was supplied for a short period by Rev. Mr. Campbell, a Presbyterian minister from Ireland. Rev. James H. Hotchkin commenced ministering to this church in January, 1830, and was installed as pastor, April 20th of the same year. He continued about three years in the pastorate, and was



dismissed, Feb. 5th, 1832. During Mr. Hotchkin's ministry a season of refreshing was enjoyed of which mention has been made in a former part of this work. As the result of it about twenty-five persons were admitted to the church on a profession of faith in Christ. Rev. Ebenezer Everett succeeded Mr. Hotchkin as a stated supply, and continued three years. He was followed by Rev. Adams W. Platt, who, after ministering as stated supply two or three years, was installed as pastor, Dec. 8th, 1839, and still continues in that capacity. During most of the year 1839, an interesting state of things existed in the church, the converting influences of the Holy Spirit were felt, and as the result, the church was enlarged by the addition of thirty-three new members. In 1840, the church reported one hundred and five members, the largest number ever reported. In the support of Messrs. Nichols, Hotchkin, and Platt, they have been aided by the funds of the American Home Missionary Society. They have an appropriate house of worship, much larger than is needed by the congregation. The Baptist Church, which is respectable in numbers and strength, have a house of worship in the near vicinity of the Presbyterian house. The Methodists also have a house of worship within the bounds of the congregation, and constitute, perhaps, the most numerous denomination in that quarter of the town.

*Burdette.*—This village is situated in the south-western part of the town of Hector. This part of the town was first settled about the year 1801, by William Martin, Joseph Carson, and Mowbry Owen. Joseph Gillespie held the title to the land from the State for services rendered in the Revolutionary war, and moved on to his land in 1799. In religious concerns, the inhabitants who belonged to the Presbyterian denomination were connected with the congregation of Hector, and shared in the same ministry. A separate church, composed principally of members from the church of Hector, was organized, February 14th, 1826, by Rev. Isaac Flagler, Rev. Thomas Lounsbury, and Mr. Peter Le Conte elder, acting as a committee of the Presbytery of Geneva. The church at its organization consisted of eighteen members, and was attached to the Presbytery of Geneva, from which it was removed on the organization of the Presbytery of Ithaca. Rev. Jabez Chadwick labored here as a stated supply from the time of the organization of the church till September, 1828. Rev. Robert Campbell preached here for a season in 1829 and 1830. Rev. William P. Jackson officiated as stated supply during the year 1833. But for a considerable period the church was in a very low state. Stated public worship was intermitted. They were aided to some extent by the ministers who officiated in Hector. But the church seemed verging to dissolution. In 1836, they reported but twenty-five members. But God appeared for them in their low estate. Rev. Joseph K. Ware

commenced preaching as stated supply in January, 1838, and continued till April, 1842. Under his ministry the church experienced some reviving. In 1840, sixteen are reported as having been added the previous year by profession, and the church then numbered fifty-eight members. Rev. J. Parsons Hovey succeeded Mr. Ware as stated supply in July, 1842, and was installed as pastor in July, 1843, in which station he still continues.\* During the autumn of 1842 and winter following, the church experienced a season of refreshing from on high, and about forty professed to indulge a hope in Christ. The church at the last report numbered eighty-nine members. In the support of Messrs. Jackson and Ware they received aid from the American Home Missionary Society. They now support their pastor without foreign aid. They have a convenient and pleasant house of worship, which was erected nearly twenty years since, and was enlarged and finished in 1844. It is in length sixty-eight feet, and in breadth thirty-eight. Nearly two-thirds of the families in the village attend the Presbyterian Church. There is an Old School Baptist congregation which meets in the village for worship, varying in number from fifteen to thirty persons. These are hostile to all the benevolent operations of the day. There is a Methodist Church, but small and weak, and a Baptist Church at Bennettsville, two miles east of Burdette, nearly as large as the Presbyterian Church. They have a house of worship.

*Mecklenburgh.*—This village is situated in the town of Hector, near the eastern line of the town. It was first settled by Calvin Treman, in 1800. Public worship was set up by the Baptists at an early period. The Methodists soon after established a meeting. The Presbyterian church, consisting of thirty members, was organized, in 1833, by Rev. Henry Ford, who at that time was laboring here and at Enfield under a commission from the American Home Missionary Society. The members who composed the church at its organization were mostly taken from the church of Trumansburgh; some from Burdette, and other places. The church was first connected with the Presbytery of Geneva, but on the erection of the Presbytery of Ithaca, was assigned to that Presbytery. Mr. Ford continued to minister to the church for a season, after its organization. Others followed him for short periods, but no steady ministration of gospel ordinances till 1839. At that period Rev. Isaac Crabbe commenced ministering to the church, and under the patronage of the American Home Missionary Society, continued until 1843. In that year, the present pastor, Rev. Solomon R. Scofield, commenced his ministrations, and was ordained and installed pastor of the church, Oct. 23d, 1844. The church has from time to time shared in the effusions of the Holy Spirit, as a consequence of which, additions have been made

\* Dismissed since this was written.

to it, though not in great numbers at any one time. In 1840, eighteen are reported as having been added the preceding year by profession. Considerable additions were made in 1842, '44, '45, and '46. In the last of these years the church numbered eighty-nine members. They have an appropriate house of worship, erected in 1842, which is fifty-six feet in length, and forty in breadth. The Baptist and Methodist denominations have likewise appropriate houses of worship in the village. At all these places of worship, congregations, respectable for numbers, convene.

*Enfield.*—This town was formed from the south-western part of the town of Ulysses, and its settlement probably commenced nearly at the same time with the other parts of the original town. But, though other denominations had a standing in the town from an early period, the Presbyterians had no organization till comparatively a late period. About the year 1831 or '32, Rev. William Page, then officiating as a stated supply at Ithaca, visited the place occasionally, and preached to the people, and was instrumental in organizing a church, principally from members of the church of Ithaca. The number of its members is not known to the author. The church was taken under the care of the Presbytery of Cayuga, Feb. 14th, 1832. Its relation has several times been changed: first to the Presbytery of Geneva; next, to Tioga; and, lastly, to Ithaca, on the organization of that Presbytery. The largest number of members reported is sixty-five. This was in the year 1840. At the time of the last report on record, the number was forty-one. Rev. Henry Ford, under the patronage of the American Home Missionary Society, labored here and in Mecklenburgh one year from November, 1833. Rev. Royal West, under the same patronage, labored here one or two years, and Rev. Daniel Washburn nearly one year. In November, 1837, Rev. Warren Day commenced ministering to this congregation, and was installed pastor, Feb. 28th, 1838. He continued till Feb. 6th, 1844, when he was dismissed. In his support the church were aided by the American Home Missionary Society. Rev. Moses Jewell labored, under the same patronage, one year from April, 1844. The present condition of this church is not known to the writer. Seasons of partial revival have been enjoyed, but they have not been extensive. The church has an appropriate house of worship, which was completed in 1835 or '36.

*Ithaca.*—This town originally constituted the south-eastern part of the military township of Ulysses. Its settlement commenced in 1789. The first settlers were from New England, but at an early period Dutch settlers from New Jersey came in. The commencement of the village may have been about the year 1800. The Presbyterian church was organized, Jan. 24th, 1804, by Rev.



Jedidiah Chapman, a missionary of the General Assembly. The writer supposes that it was organized with twelve members, as Mr. Chapman in his journal speaks of receiving the names of twelve persons, who proposed to unite in church fellowship. The church was denominated "The South Presbyterian Church in Ulysses." It was, however, designated on the reports and minutes of the Presbytery, by the name of "Ulysses Second Church," till it took the name of Ithaca. Soon after its organization, it was received under the care of the Presbytery of Oneida, and, on the organization of the Presbytery of Geneva, in 1805, was assigned to that body. In August, 1816, the church, on account of convenience of location, was dismissed from its connexion with the Presbytery of Geneva, and in February of the next year was taken under the care of the Presbytery of Cayuga, and on the erection of the Presbytery of Ithaca, was assigned to that body. On the fifth day of November, 1805, Rev. Gerrit Mandeville was installed pastor of this, and the first church of Ulysses, by the Presbytery of Geneva. He was dismissed from his pastoral relation to the church of Ithaca, August 15th, 1816. During Mr. Mandeville's relation to the church, no special revival of religion took place. Ithaca was but an inconsiderable place; wickedness greatly prevailed, and frequently, it is said, not more than fifteen persons, and rarely more than thirty or forty, were found upon the Sabbath attending public worship. The church had made very little increase in numbers, and for a considerable period previous to Mr. Mandeville's dismissal, no preaching was enjoyed, he having removed from the place.

In the month of February, 1816, Rev. Wm. Wisner (now Dr. Wisner) commenced preaching in the place, being engaged as a stated supply for one year. The church had no suitable place for worship. Mr. Wisner first preached in a small, dilapidated school-house, then in the summer in a barn, from which, after a season, the meetings were removed to the loft of a stable attached to the building, since called the Temperance House. On examining the records of the church, the names of twenty individuals residing in the village or its vicinity, were found and recognised as members of the church. Of these, eight were males and twelve females. Of the males, three were in a very short time excommunicated for heresy or gross immorality, and two of the females were suspended from the communion of the church. Soon after the commencement of Dr. Wisner's ministry, some special seriousness was manifested in the congregation, and a number of hopeful conversions occurred. At the first season of the administration of the Lord's Supper, in the spring of 1816, seventeen members were added to the church by profession, and in August, eleven more were received. These were indeed days of rejoicing to the pious in Ithaca. Still wickedness abounded. Sabbath breaking, gambling, uncleanness, and other vices, prevailed. On the fifth day of February, Dr. Wisner

was installed pastor of the church. In the autumn of 1817, two leading gamblers and horse-racers were hopefully converted, and with about forty more individuals, were united to the church on a profession of faith in Christ. In the spring of 1818, the meetings were removed from the stable-loft to the new church which the congregation had erected, and which in due form was dedicated to the service of Almighty God. In 1825, this edifice was found to be too small for the accommodation of the congregation, and was enlarged by the addition of twenty-six feet to the north end. The congregation had become strong in comparison with what it once was. The church numbered two hundred and sixty-three members. The village had greatly multiplied its inhabitants, and the morals of the place were greatly improved.

But the blessings of the Holy Spirit which had been enjoyed, though great and glorious, were small in comparison with those which were to follow. A manifestation of more than ordinary seriousness appeared in the congregation as early as the month of June, 1826, and continued through the summer. In the beginning of November about sixty-five were indulging a hope, and thirty-eight had united with the church. In the latter part of this month, a new impulse was given to the work. Meetings were held daily for a considerable period. From the last week in September to the last week in January following, it was reckoned that about 300 hopeful conversions had occurred in the Presbyterian congregation, and 220 were added to the church.

In April, 1830, thirty-one members were dismissed on their request to form the present Reformed Dutch Church in the village. In the autumn of this year the spirit of God was again poured out upon the south hill, from whence it spread with great rapidity throughout the boundaries of the congregation. As the fruits of this revival, during the month of January, 1831, 224 members were added to the church, making the church to consist of more than 800 members, united in sentiment and in heart to one another. On the 14th day of April, 1831, Dr. Wisner was, at his own request, dismissed from his pastoral relation to the church, and removed his family from the place.

Dr. Wisner was succeeded by Rev. William Page as stated supply for about one year. His labors were to some extent blessed to the conversion of sinners, and increase of the church. He was succeeded by Rev. Alfred E. Campbell, who was installed pastor of the church, August 8th, 1832. His labors as pastor were continued to October 16th, 1834, when he was dismissed from his charge. He was succeeded by Rev. John W. McCullough, who was installed pastor of the church and congregation, November 12th, 1834. He was dismissed, April 10th, 1838, having embraced the sentiments of the Protestant Episcopal Church. Soon afterwards he received orders in the Episcopal Church from the Bishop of Pennsylvania.

A short time previous to the dismissal of Mr. McCullough, Dr. Wisner, the first pastor, returned with his family, and took up his residence in the village. He was requested again to supply the pulpit, and his health being sufficiently restored, on the call of the church and congregation, he was again installed their pastor, July 10th, 1838. Since Dr. Wisner's resumption of pastoral labors with this church, there have been two special seasons of revival, viz. in the latter part of the years 1838 and 1839. In these seasons of divine influence, it is reckoned that as many as 160 souls were born of God. During the period of Dr. Wisner's ministry, and including the ministry of Messrs. Page, Campbell, and McCullough, down to the year 1842, there had been received into the church 1,349 members, of whom 460 had removed or been dismissed to other churches; forty-nine had been cut off by discipline; and 175 had gone to their final rest. The contributions of the church and congregation to promote the benevolent operations of the day, have amounted annually for several years to about \$1500. There are in the village, besides the Presbyterian and Reformed Dutch, an Episcopal, a Methodist, a Baptist, and an African Church.

*Varna.*—This is a village situated in the town of Dryden near its western line. It began to be settled at a pretty early period by emigrants from different places, particularly from New Jersey. The village in former times has been noted for intemperance, gambling, horse-racing, and Sabbath desecrations. Religious meetings were few and thinly attended. The Methodists have had circuit preaching in the village for more than twenty years. The Presbyterians have had only occasional preaching, until the summer of 1842. Since that period they have had it statedly every Lord's Day. Rev. George Spalding was commissioned by the American Home Missionary Society, in August, 1842, to labor in this place, and has continued under the patronage of the Society to the present time. The church was organized by a committee of the Presbytery of Ithaca, September 22d, 1842, consisting of twenty-seven members, a part of whom were received on letters of dismission from the church of Ithaca, and the remainder on a profession of faith in Christ. The church was received under the care of the Presbytery, September 27th, 1842. Mr. Spalding officiated as stated supply about two years, and was then installed as pastor of the church, September 5th, 1844. Early in the Spring of 1843, this infant church was blessed with a precious and extensive revival of religion, in which a considerable number of heads of families were hopefully converted. More than sixty individuals professed a hope in Christ, but did not all unite with the Presbyterian Church. Since that time several seasons of refreshing, in which the people of God have been quickened, and some sinners converted, have been enjoyed, but no general out-pouring of the Spirit has



taken place. The church has increased in the number of its members to more than one hundred, and, as it respects the state of morals, a great and pleasing change has taken place. The church has a neat and commodious house of worship, sixty feet in length and forty in breadth, which was erected in 1843. They have received one hundred dollars annually from the American Home Missionary Society, in aid for the support of their pastor, which has been generously donated by Mr. Timothy S. Williams, of Ithaca. The congregation live intermixed with Methodists and Baptists of different kinds; but the Presbyterian congregation is thought to be the largest in number. As many as three-fourths of the population, it is estimated, are ordinarily attendants on public worship in some one of the churches.

*Dryden.*—The settlement of this town commenced about the year 1800. At what period the church was organized, or by whom, is not known to the writer. It was connected with the Middle Association, and, on the division of that body in 1810, was assigned to the Presbytery of Cayuga. In 1829, in the division of that Presbytery, it was assigned to the Presbytery of Tioga, and on the erection of the Presbytery of Ithaca became attached to that body. The writer has no information respecting its number of members till 1827. It then consisted of eighty-nine members, thirty-seven having been received the year preceding. From this period there was a small annual increase to 1832. That year the church reported one hundred and eighty-six members, seventy-one having been received on profession the year previous. In 1836, the number reported was two hundred and thirty-one, thirty-five having been received the preceding year by profession. In 1843, the whole number reported was two hundred and forty-seven, sixty having been received on profession in three years next preceding. From the time of the organization of the church till 1821, the writer is not informed respecting its enjoyment of ministerial aid. In July of that year Rev. Reuben Hurd was installed pastor of the church. He was dismissed July 1st, 1823. After an interval of a little more than two years, Rev. Samuel Robertson was, November 16th, 1825, installed pastor of the churches of Dryden and Virgil. In what proportion his ministrations were divided between the two churches, is not known to the writer. He continued in charge of the two churches four or five years, when his relation to the church of Virgil was discontinued. He remained pastor of the church of Dryden till July 5th, 1834, when the connexion was dissolved. He was succeeded by Rev. Luther Clark, who was installed as pastor, June 9th, 1835, and held this relation until it was dissolved by his death in the spring of 1845. In 1846, the church was reported as having a stated supply. The church seems to have been, through the good providence of God, a prosperous church, and to have

enjoyed precious seasons of divine visitation by the Holy Spirit, in his converting influences. They were assisted in the support of Mr. Robertson one or two years by the American Home Missionary Society. With this exception they have always supported their own minister without foreign aid. They have an appropriate house of worship, and there is another in the village belonging to the Methodist denomination.

*Caroline.*—The history of this town is altogether unknown to the writer. The church was received under the care of the Presbytery of Cayuga, Jan. 25th, 1820. It had, at that time, been recently organized. It was transferred to the Presbytery of Tioga, and from that to the Presbytery of Ithaca, on the organization of those bodies. In 1825, it consisted of twenty-nine members. In 1832, it reported forty-five, but in 1847, only thirty-six. It has never had a pastor, and for a considerable part of the time has been reported as vacant. As stated supplies, we find the names of Rev. Messrs. Zenas Riggs, Henry Ford, Moses Jewell, Samuel Scott, Peleg R. Kinne, and Joel Jewell. Most of these ministered to another church at the same time, and all of them, except Mr. Riggs, received a part of their salary from the funds of the American Home Missionary Society. The last of those above named received his commission, Nov. 1st, 1846, and is supposed to be now laboring on that field, including also the church of Newark.

*Danby.*—The general settlement of this town was of a somewhat later date than that of some other places in the vicinity. A portion of the settlers were from Connecticut. These instituted public worship upon the Sabbath, and a Congregational Church was organized as early, perhaps, as 1812. Rev. Samuel Parker was installed as pastor, as the writer believes, by an ecclesiastical council some time previous to 1815. The church was received under the care of the Presbytery of Cayuga, Feb. 21st, 1815. It was transferred to the Presbytery of Tioga, and from that to Ithaca, in the same manner as the two churches last mentioned. It numbered in 1825, seventy-three members; in 1830, 175; and in 1840, 155. Mr. Parker continued as pastor till July 27th, 1826. The church then remained without a pastor about five years. In the interval, we find the names of Rev. Solomon Stephens and Rev. Marshal L. Farnsworth as stated supplies. Rev. Solomon Stephens was installed as pastor, June 21st, 1831. He continued till Jan. 1st, 1833, when he was dismissed. He was succeeded by Rev. William Clark, whose installation took place June 10th, 1835. He continued in the pastorate nearly five years, and was dismissed May 14th, 1840. Mr. Clark was succeeded by Rev. Stephen Voorheis as stated supply, whose labors are still continued. This church has been repeatedly visited by the gracious influences



of the Holy Spirit. This was the case during the ministry of Mr. Parker. In 1826, the work was most powerful, and the hopeful subjects of it amounted to near 200. Again in 1839, a blessed season of divine influences was enjoyed, and about sixty were added to the church. Other seasons, which the writer is unable to particularize, have been enjoyed. This church has always supported its own minister without foreign aid. It has an appropriate house of worship, and there is another in the village belonging to the Methodist denomination.

*Newfield.*—This town was formerly a part of the town of Cayuta, and was first settled in 1807 or 1808, by families from the town of Lansing, originally from Connecticut and New Jersey. Deacon Ebenezer Patchin, from Connecticut, was one of the first settlers, and from the commencement of his residence in the place opened his habitation on the Sabbath for religious worship, and with little aid from others maintained stated public worship till a church was organized, a period of ten years. The organization of the church was accomplished, October 24th, 1817, by Rev. John Bascom, who was laboring as a missionary in the vicinity, and appropriating one fourth of the time to this people. The gathering of a church was the result of a revival connected with the labors of Mr. Bascom. The number of members at the organization of the church was eleven. The author supposes that this is the church which was received under the care of the Presbytery of Cayuga, Jan. 28th, 1818, and denominated the church of Cayuta. It has passed through the same changes, as to its Presbyterial connexion, as the three next preceding churches which have been mentioned. The church, in 1825, consisted of twenty-six members. The highest number ever on the list at one time, is one hundred and seventy. The number at the last report was one hundred and forty-four. Mr. Bascom closed his labors soon after the organization of the church, and was succeeded by Rev. Stephen Crosby, under a missionary appointment, who appropriated a portion of his time to this church for a season, and under whose ministry about thirty were added to the church. Rev. Samuel Parker, under the direction of the Massachusetts Missionary Society, labored here a small portion of the time for several years. During most of the years 1829 and '30, Rev. Ebenezer I. Leavenworth labored here as a stated supply under the patronage of the American Home Missionary Society. Rev. Joseph R. Johnson was stated supply in 1833 and 1834. After him Rev. Alvah Lilly commenced labor, and was installed pastor on the 11th day of June, 1835. His dismissal took place, September 11th, 1839. He was succeeded by Rev. Octavius Fitch, who supplied from the winter of 1839 till April, 1842. He was immediately succeeded by Rev. Zenas Riggs, whose labors are still continued. In the support of Mr. Lilly the church were aided by



the American Home Missionary Society, as also in the support of Mr. Riggs since April, 1846.

The first season of revival which was connected with the formation of the church has been noticed. Another connected with a protracted meeting, and resulting in the addition of about forty members to the church, was enjoyed in 1831. A third, in 1840, added about twenty-five members to the church. The church has been greatly agitated by conflicting views respecting those subjects and measures by which so many churches have within a few years past been rent asunder; but these difficulties have in a good measure subsided, and the circumstances of the church are more favorable. They have an excellent house of worship, fifty feet by forty in dimensions, which was erected in 1829, and dedicated in 1831. The great mass of the population are not yet gathered in assemblies for religious worship. The Methodists and Baptists have each a house of worship with stated preaching on the Sabbath; the former about equal to the Presbyterians in numerical and pecuniary strength; the latter fewer and less able.

## CHAPTER XXVII.

Presbytery of Cortland:—De Ruyter, Lincklaen, Truxton, Preble, Preble Corners, Scott, Homer, Cortlandville, M' Grawville, Solon, Pitcher, Cincinnatus and Solon, Freetown, Virgil, Virgil Second Church, Harford, Marathon, Lisle.

As next in local order, we proceed with the history of the churches of the

## PRESBYTERY OF CORTLAND.

Commencing at the north-eastern section we begin with the church of

*De Ruyter*.—This church was organized as a Congregational Church by Dr. Williston, in 1804 or 1805, and was received as a constituent member of the Union Association, September 8th, 1811. After the dissolution of that body it became connected with the Presbytery of Onondaga, and, on the division of the Presbytery in 1825, was assigned to the Presbytery of Cortland. It has always been a small and feeble church. In 1825, it numbered twenty-four members; in 1837, fifty, but in 1846, reported but thirty. A large proportion of the time since its connexion with the Presbytery, it has been reported as vacant. From May, 1826, Rev. Mathew Harrison supplied one half of the time for two years, under the patronage of the American Home Missionary Society. Under the same patronage, and in a similar manner, Rev. Nathaniel Latham supplied from May, 1833, at least one year. Rev. Robert Brown also supplied one year from November, 1835, under the patronage of the Society. What ministerial aid the church enjoyed previous to Mr. Harrison's appointment as a missionary, is unknown to the writer. Rev. Joseph R. Johnson, in 1840, is reported as pastor of the church. He received a commission from the American Home Missionary Society to labor here, October 1st, 1839, and resigned his commission, October 1st, 1842. The author supposes that Mr. Johnson was dismissed from his pastoral charge of the church, about the time that he resigned his missionary commission, and that his pastorate continued about three years. Rev. Ezekiel D. Taylor was commissioned to labor here by the Missionary Society, Jan. 1st, 1845, and his commission was renewed the succeeding year. In his report to the Society he expresses his fear that the church would become extinct. The church has a house of worship in

the village. The Baptist denomination have also a house of worship.

*Linklaen.*—The town of Linklaen was formerly a part of German, and the Presbyterian Church in the town was originally denominated German Second Church. Of its history the writer has little knowledge. It is noted on the statistical tables of the General Assembly's minutes for 1818, as connected with the Presbytery of Onondaga, from which it was transferred to the Presbytery of Cortland on the organization of that Presbytery. In 1825, the church is reported as consisting of forty-five members, and the highest number reported at any time is fifty. The church seems never to have been in a flourishing state. It has at times enjoyed the labors of a stated supply for a share of the time with the aid of the American Home Missionary Society, but for the most part of the time it has been reported as vacant. On the minutes of the General Assembly for 1846, its name is not found. There is a Congregational Church in the town of Linklaen; but respecting its history and character the author is not informed.

*Truxton.*—The town of Truxton comprises the south half of the military town of Fabius. Its settlement commenced in 1791, a single family of the name of Benedict breaking ground here. From that year to 1800, accessions were made by families, mostly from New England, bearing the names of Whitney, Steward, Trowbridge, McKnight, Jeffrey, Stiles, and Miller. Public worship was first commenced in 1801, by Rev. Hugh Wallis, by whom the inhabitants were supplied to some extent with ministerial services previous to the organization of a church. In 1811, a Congregational Church, consisting of twenty-one members, was organized by Rev. Wm. J. Wilcox, assisted by Rev. John Davenport, and Rev. Joseph Avery, a missionary from Massachusetts. At the time of the organization of the church or soon after, Rev. Mr. Jewell commenced laboring with the church as a stated supply, and continued for some time. He was succeeded by Rev. Oliver Hitchcock in 1813, and he, by Rev. Mathew Harrison in 1814. How long Mr. Harrison continued with the church is not known to the author.

In 1819, Rev. Ezra Woodworth supplied, and was succeeded the next year by Rev. Caleb Clark, then a licentiate preacher. On the fifth day of June, 1833, Mr. Clark was ordained and installed pastor of the church, which station he held till April 15th, 1830, when he was dismissed. Since this period, Rev. Charles E. Avery, Rev. John N. Lewis, and Rev. Huntington Lyman, have severally been employed as stated supplies. These were succeeded by Rev. William T. Doubleday, the present stated supply, who has now (1848) ministered to that congregation between two and three



years. In 1813, the church became connected with the Presbytery of Onondaga, and was transferred to the Presbytery of Cortland on the erection of that body. The church enjoyed a precious season of revival in 1820, as the result of which sixty-seven were added to its number. The year 1831 was also a season of refreshing. In 1825, the church consisted of one hundred and six members; in 1837, it reported one hundred and eighty-eight, and in 1846, one hundred and four. It has always supported its ministers without foreign aid. It has a good house of worship, sixty-two by forty-four feet in its dimensions, which was erected in 1820. The average attendance on public worship is about one hundred and seventy-five persons. The members of the congregation live intermixed with Baptists, Methodists, and Universalists. The Baptists are the most numerous denomination, and their church was organized several years before the Congregational church.

*Preble.*—The town of Preble was originally the south half of the military town of Tully. It has since been divided, and the eastern town denominated Scott. The first settlements in the town were made in 1798, by Messrs. James and Robert Cravath, John Gill, and Elijah Mason. Public worship was first set up in 1804, and on the twenty-seventh day of August of that year, a church, consisting of eleven members, was organized by Rev. Messrs. Theodore Hinsdale and Joel Hays, missionaries of the Hampshire Missionary Society, of Connecticut. The church was denominated the Congregational Church of Tully; but has since taken the name of the First Presbyterian Church of Preble. It was originally connected with the Middle Association, and on the dissolution of that body was assigned to the Presbytery of Onondaga, and subsequently to the Presbytery of Cortland. Its first pastor was Rev. Matthew Harrison, who commenced his labors with them in 1812, and was dismissed, Feb. 26th, 1822. He was succeeded by Rev. Enoch Bouton, who officiated as stated supply two years. After him, Rev. L. Weld supplied the desk one half of the time for two years. Rev. Abner P. Clark was the next in order of time. He was installed in 1827, and continued as pastor of the church six years. He was succeeded in the pastorate by Rev. Gardiner K. Clark, who was installed in 1833, and also continued six years. Rev. Mr. Jones then supplied a few months, and after him Rev. B. F. Foltse two years. Rev. Elliot H. Payson commenced laboring with the congregation in August, 1840, and was installed pastor in 1842, and dismissed in 1844. In March, 1845, Rev. William W. Collins was engaged as a stated supply, and continues his labors. The church, under the ministry of Messrs. Harrison, A. P. Clark, and G. K. Clark, enjoyed precious revivals, with other seasons of refreshing. In 1825, its number of members was seventy-seven; in 1828, one hundred and nineteen,

forty-five having been added the preceding year; in 1840, two hundred and ten were reported; and in 1846, one hundred and thirty. The church has a house of worship, in dimensions sixty-four feet by forty-four. The number of attendants on worship upon the Sabbath varies from one hundred and fifty to two hundred. They have been aided in the support of Rev. A. P. Clark and Rev. G. K. Clark a number of years.

In 1841, a large number of the members of the church separated from their brethren, and in process of time organized themselves into a church, which they denominate "The First Free Church in Preble." It numbers about sixty members, and a congregation upon the Sabbath which may average about one hundred and sixty. They have no immediate connexion with any ecclesiastical judicatory, but harmonize in sentiments and practice with that class of people called *Unionists*. The Methodists have a church numbering about seventy members, with an attendance on their worship about equal to that of the Presbyterians.

*Preble Corners.*—Of this church the writer knows nothing, except that it was received under the care of the Presbytery of Cortland, Sept. 10th, 1828, was reported as having the labors of a stated supply, in 1829, and as vacant from that period to April 22d, 1834, when it was dissolved by the Presbytery.

*Scott.*—The settlement of this town commenced about the year 1800. In 1802 there were seven families in the place. The church was organized as a Presbyterian church, May 25th, 1818, by a committee of the Presbytery of Onondaga. With this Presbytery it was connected until the organization of the Presbytery of Cortland, when it was assigned to that Presbytery. In 1825, it adopted the Congregational mode of government, still retaining its connexion with the Presbytery. At the period of the organization of the church, Rev. Reuben Hurd was preaching to the congregation a part of the time. His labors were continued for a season. After him Rev. Mr. Dunning labored for a season, and was followed by Rev. Matthew Harrison, who, for a season, preached to this congregation one fourth part of the time. He was followed by several others in succession, who continued for short periods. Rev. Llewellyn R. Powell commenced preaching here in August, 1833, and was installed pastor of the church, August 25th, 1835. He continued till the spring or summer of 1838. After Mr. Powell's dismissal, Rev. Mr. Redfield preached to the congregation one or two years, half of the time, and after him, Rev. Mr. Foltse for a season. Rev. David Slie, a *Unionist*, was employed one year, and closed in the spring of 1843. In May, 1843, Rev. Hiram Harris, then a licentiate preacher, commenced preaching to this congregation, and was ordained and installed as its pastor by the Presbytery.

of Cortland, Oct. 18th of the same year. Mr. Harris preached at Borodino one half of the time, during the year 1845.

The church has always been small in number and weak in means. In 1825, it numbered twenty-four members; in 1836, sixty-eight, and in 1846, seventy. It was for a season considerably agitated and distracted by *Unionism*, but since the settlement of its present pastor, peace and harmony have been in a good measure restored. The church has received the aid of the American Home Missionary Society, in the support of Messrs. Powell, Redfield, and Harris. They have a house of worship near the centre of the village, which is fifty feet long, and thirty-six in width. It was erected, but not finished, in 1838. In 1845, it was undergoing a thorough repair, so as to render it comfortable and pleasant. The church live intermixed with other denominations. The Close Communion Baptist church is the oldest religious organization in the town. They numbered about one hundred members, and have a house of worship about two miles east of the village. The Seventh Day Baptists reckon about one hundred and twenty-five members, and have a neat and comfortable house of worship, with a bell and burying-ground, in the northern part of the village. The Methodists have a small society, with a little, neat, and pleasant house of worship, which is almost new.

*Homer.*—The settlement of the town of Homer commenced in 1791, by Amos Todd and Spencer Beebe, one of whom was a pious man of the Baptist denomination. The next spring, John Miller, Esq., his two sons and two or three others, emigrated from Binghamton to Homer. Esq. Miller was a pious man, and immediately set up public worship upon the Sabbath. He was a valuable man, though somewhat singular, and one to whom the town is in a measure indebted for its present high character and religious institutions. In 1794 or '95 several families came in from Brimfield, Mass., and Farmington, Conn., some of whom were devotedly pious families. They were soon visited by missionaries, among whom may be named Rev. Messrs. Lindsley, Logan, Bushnell, and Williston. The first sermon ever preached in the town was by Elder Peter P. Roots of the Baptist denomination. The second was by Rev. Asa Hillyer, D.D., of New Jersey, who came to the place to see some land, and finding the settlers collected to raise a house, at their request he preached to them the gospel of Christ, standing under a beech tree. In 1798, under the preaching and other labors of Dr. Williston, a revival was enjoyed, and about sixteen individuals were hopefully converted to God. This prepared the way for the formation of a church. But difficulties interposed. The religious views and Presbyterial preferences of Esq. Miller came in conflict with the strong Calvinistic and Congregational preferences of Dr. Williston and the New England settlers, who were



much the most numerous part. Under these circumstances the professors of religion could not agree upon a confession of faith and mode of discipline to be adopted in the organization of a church. Thus a delay was caused, which was terminated in the following manner: A pious mother in Israel said to her husband one morning,—“I have lain awake all night long in prayer for light as to our duty respecting the formation of a church. God has answered my prayer, and this is my plan: Do you go to all who are willing to unite in forming a Congregational Calvinistic Church, and procure their names, and let all who will join us as they please.” This advice was followed, and on the 12th day of October, 1801, a church was formed, consisting of fourteen members, by Rev. Hugh Wallis of Solon. All the original members are now deceased. The church at the organization of the Middle Association became connected with that body. On its division it was assigned to the Presbytery of Onondaga, and on the division of that body, it fell under the care of the Presbytery of Cortland, but still, as to its internal discipline, retains its Congregational character.

The first stated supply was a Mr. Jones, who continued but a short time. He was succeeded by Rev. Nathan B. Darrow, who was ordained and installed pastor of the church Feb. 2d, 1803. This was the first instance of ordination by the denomination on the Military Tract, and the third of installation. The ordination was performed by an ecclesiastical council, composed of ministers and delegates from the churches of Aurelius, Geneva, Owasco, Lisle, Pompey, Clinton, and Cazenovia. In this council we find brethren of the Congregational, Presbyterian, and Reformed Dutch denominations harmoniously uniting in one of the most important acts which concern the due organization of the church. Mr. Darrow continued, as the author believes, about six years, when he was dismissed and removed to the State of Ohio. He was succeeded by Rev. Elnathan Walker, who was ordained and installed Oct. 25th, 1809. Mr. Walker continued in the pastorate till his decease, June 4th, 1820. Rev. John Keep was his successor, and was installed Nov. 7th, 1821. He was dismissed Oct. 3d, 1833. The next pastor of the church was Rev. Dennis Platt, who was installed March 12th, 1834. He continued till August 15th, 1842, when the pastoral relation was dissolved, and on the sixteenth day of February, 1843, Rev. Thomas K. Fessenden was installed pastor of the church, and still continues in that relation. The revival of 1798 has already been noticed. Another was enjoyed in 1806 and '07, and during the ministry of Mr. Darrow ninety-five members were added to the church. Powerful revivals were experienced in 1812, 1816, and 1820, during the ministry of Mr. Walker. The last resulted from a meeting called by the opponents of Mr. Walker to prefer charges against him. The council called embraced, among others, Rev. Messrs. Wisner, Axtel, Lansing, Smith, and Truair,

who, coming on to the ground, found they could not reach the case in the way desired by the opposition. They then commenced a labor of love with all present, which was attended by a special divine blessing. The leading opponent of Mr. Walker pressed through the crowd, and kneeling before Mr. Walker, exclaimed, "Forgive me: I have often prayed *about* you, but not *for* you." The effect was overwhelming on the congregation, some of whom went home deeply convicted. It was during the revival consequent upon this occasion that Mr. Walker departed this life. During his ministry four hundred and seventy-three members were added to the church. There were revivals in 1826, 1830, '31, '32, and '33, but, perhaps, not all of them of so happy a character as some which had preceded. Five hundred and forty-two members were added to the church under the ministry of Mr. Keep. There was a revival in 1838 under Mr. Platt's ministry, as the result of which two hundred and eighty-four persons were added to the church. There was also a revival in 1843, which brought sixty-two additional members into the church. Up to July, 1846, thirteen hundred and ninety-four persons had been members of the church, of whom four hundred and sixty remained members at that period. The church have a house of worship built in 1805, and repaired and greatly improved in 1822. It is seventy-two feet in length, and of proportional breadth, and will comfortably seat nine hundred hearers. It stands on a beautiful square of six acres given to the society for public uses. On the same plat stand the Methodist and the Episcopal houses of worship, the Academy, and the Congregational Conference House. The congregation meeting upon the Sabbath may average about five hundred persons. There is a Baptist church in the town, which is respectable in number and strength. The Methodist society is small, and the Episcopal still smaller. The Universalists have a small community which holds meetings a part of the time. There is also a small society of Methodists in the eastern part of the town. The town of Homer has long been considered as containing one of the most substantial and church-going, order-loving communities in the region. The Congregational church have ever supported their own pastor without foreign aid, and for a number of years past have contributed from eight hundred to a thousand dollars annually in aid of the benevolent objects of the day.

*Cortlandville.*—The town of Cortlandville was formerly the southern part of the town of Homer. The village of Cortland, which now numbers more than two hundred houses, in 1813 contained not more than ten or twelve. The Presbyterian Church was constituted principally of members of the church of Homer. It was organized probably in 1824 or '25, and was received under the care of the Presbytery of Cayuga, July 6th, 1825, from which

it was transferred to the Presbytery of Cortland by act of the Synod, October 14th, 1834. The number of original members was probably small, as in 1827 the whole number of members reported as belonging to the church was one hundred and thirty-one, of whom one hundred and ten had been received during the year preceding. The church seems to have been gradually increasing in numbers till in 1846 it was able to report two hundred and forty as its number of members. What amount of ministerial aid it enjoyed previous to 1828, is not known to the author. In that year, July 30th, Rev. Luke Lyons was installed as pastor of the church. In this station he continued till June 23d, 1831, when he was dismissed from his pastoral charge. He was succeeded by Rev. Nathaniel E. Johnson, who officiated as stated supply about three years. After him Rev. Joseph I. Foot was pastor one or two years, and was succeeded by Rev. Peter Lockwood as stated supply for a year or two. In 1843, Rev. Hercules H. Dunham was reported as pastor, in which station he still continues. In the year 1832, fifty-six members are reported as having been added to the church by profession, the preceding year, an indication that the church had been blessed with an effusion of the Holy Spirit. This church has always supported its own minister without foreign aid. It has a commodious house of worship in the village. The Baptists, Methodists, and Universalists have also houses of worship in the place.

*McGrawville.*—This is a small village in the town of Cortlandville. A Presbyterian church was organized, probably in 1834, and was received under the care of the Presbytery of Cortland, October 15th, of that year. In 1838 it contained sixty members, and in 1846, numbered one hundred and eleven. As stated supplies under the patronage of the American Home Missionary Society, the following ministers in succession have officiated: Rev. Messrs. Seth Smalley, Joseph R. Johnson, Peleg R. Kinne, and Ezra B. Fancher, the last of whom commenced his labors in the early part of the year 1840, and still continues. Under his ministry in 1845, God was pleased in much mercy to pour out his Spirit, and a goodly number were hopefully converted unto God. As the result of this revival, the church has acquired strength so as to be able to support the ministry without foreign aid. The church has a house of worship which was dedicated in 1834. The Baptists and Methodists have each a house of worship in the village.

*Solon.*—This church was taken under the care of the Presbytery of Cortland, September 11th, 1827, and was reported as consisting of fifteen members. Its number of members never increased. It was furnished with preaching a part of the time for a year or two, and was dissolved, September 18th, 1831.



*Pitcher.*—The town of Pitcher originally constituted the central part of the town of German. A church was at a pretty early period organized in this part of the town, on the principles of the Congregational discipline. This church was designated as the church of German, afterwards German First Church, and since 1827 it has been denominated the church of Pitcher. It was originally connected with the Middle Association, afterwards with the Presbytery of Onondaga, and subsequently with the Presbytery of Cortland. In 1825, it numbered ninety members, and in 1840, one hundred and sixty-two. This is the highest number ever reported. Rev. Reuben Hurd was installed pastor of this church, July 27th, 1813. He held the situation a little longer than two years, being dismissed September 28th, 1815. From the period of Mr. Hurd's dismission to 1825, its history is unknown to the writer. In 1825 and 1827, it was reported as vacant. From the latter period till 1846, it is uniformly reported as having a stated supply. What ministers have acted in this capacity is not known to the writer, except that Rev. Wm. J. Bradford supplied under the patronage of the American Home Missionary Society one year, from June, 1829, and Rev. Isaac F. Adams, two years from October, 1831. In 1832, fifty-two members are reported as having been added to the church by profession the preceding year, and the next year twenty-five. It would seem that those were years of revival. This church has a house of worship in the village of Pitcher. The Baptist church have also a house of worship.

*Cincinnati and Solon.*—This church was received under the care of the Presbytery of Cortland, Sept. 14th, 1831, and is reported on the minutes of the General Assembly for the next spring, as consisting of one hundred and ten members, of whom sixty-one were received on profession. The author supposes that it was a resuscitation of one or two decayed churches, connected with a revival of religion, and the conversion of souls. In 1836, it reported one hundred and sixty-two members, but in 1846, the number was reduced to one hundred and thirty. Rev. Oren Catlin was stated supply, under the patronage of the American Home Missionary Society, one year from October, 1832. Rev. Joseph R. Johnson was ordained and installed pastor, Feb. 16th, 1846. He continued with the church two or three years, and was dismissed. He was succeeded by Rev. Eleazar T. Ball, who was ordained and installed pastor of the church, June 8th, 1839. Mr. Ball still continues in the pastorate.

*Freetown.*—This town comprises the north-western quarter of the original town of Cincinnati. The church was originally denominated Cincinnati First Church, afterwards Freetown. By the latter name it is known in the statistical tables of the minutes

of the General Assembly from 1825. It was received under the care of the Presbytery of Onondaga, Sept. 1st, 1812, and, on the division of that body, was assigned to the Presbytery of Cortland. The number of members, according to the annual reports, has varied from twenty-nine to fifty-four. By the last report it was forty-four. The report for 1832 gives twenty additions to the church by profession the preceding year. The church seems to have been always small and feeble, and never to have had a regularly installed pastor. It has sometimes been reported as statedly supplied, and at other times as vacant. By whom it has been supplied, is not known to the author, except that Rev. Eleazar Luce supplied in 1833 and '34.

*Virgil.*—This town was settled at an early period, and visited by missionaries like other places in the region around it. A Congregational Church was organized by Dr. Williston, in 1804 or '05, which became connected with the Middle Association, and on the division of that body was assigned to the Presbytery of Onondaga. From that Presbytery it was, by act of the Synod, transferred to the Presbytery of Cayuga, as more convenient in location; and on the erection of the Presbytery of Tioga was assigned to that body. In 1835, on request, its connexion was removed to the Presbytery of Cortland, with which it is now connected. Of its history till 1825, the writer is uninformed. At that date it is reported as consisting of fifty-nine members, and without a minister. On the sixteenth day of November of that year, Rev. Samuel Robinson was installed pastor of the churches of Virgil and Dryden. His dismissal from the church of Virgil probably took place in 1829. During his ministry the church was increased from fifty-nine members to about eighty. In 1832, Rev. William Bradford is reported as a stated supply. He continued in that capacity three or four years. In July, 1836, Rev. Solomon Chafee, under the patronage of the American Home Missionary Society, commenced laboring as a stated supply with this church, and continued about three years. During the last year, he reports a revival as having been enjoyed. In 1843, Rev. Isaac Headly was reported as a stated supply to the church. In November, 1843, Rev. Jeremiah W. Walcott was appointed a missionary, by the American Home Missionary Society, to labor in this congregation, and his commission was renewed the succeeding year. In 1846, the church reported ninety-six members, the highest number that they ever reported. They have a house of worship which was repaired and painted in 1844. The Baptists and Methodists have also houses of worship.

*Virgil Second Presbyterian Church.*—This church was received under the care of the Presbytery of Cortland, Feb. 12th, 1833. It

is reported as vacant continually, with the exception of 1837. The number of members that year was thirty-one. In 1840, it was fifteen. In 1846, it was declared dissolved.

*Harford.*—This church has its location in the southern part of the town of Virgil. It was organized in the early part of the year 1832, and received under the care of the Presbytery of Tioga, in April of that year. It was transferred to the Presbytery of Cortland by the Synod, Oct. 6th, 1840. It was organized a Presbyterian church, and consisted of thirteen members. In 1843, it reported forty-eight members, and in 1846, fifty-four. In 1834, Rev. David B. Ripley was stated supply for a part of the time, under the patronage of the American Home Missionary Society, and continued his labors for a part of the time, two or three years. Rev. H. J. Gaylord was commissioned by the same Society in September, 1840, and seems to have continued but part of the year. Mr. Joseph D. Baker, a licentiate preacher of the gospel, received a commission from the same Society to labor here, in August, 1841. It was renewed in each of the two following years. June 8th, 1842, he was ordained and installed as pastor of the church. He was dismissed after a continuance of about two or three years. Rev. Joseph S. Lord received a commission from the same Society, in Nov. 1846, to minister to this church. At the last period of information, the concerns of the church were in a prosperous condition. A parsonage had been built, and a house of worship was in a course of being built.

*Marathon.*—The town of Marathon comprises the south-eastern quarter of what was originally the town of Cincinnatus. On the south it adjoins the town of Lisle, and on the west, the town of Virgil. The church, at its organization, was denominated "The Church of the Union Society of Lisle, Cincinnatus, and Virgil." The writer supposes that each of these towns furnished members for the congregation. Afterwards it was called Cincinnatus second; then Harrison, and more recently, Marathon. It was received under the care of the Presbytery of Onondaga, Sept. 7th, 1814, and, on the division of that Presbytery, was assigned to Cortland. In 1825, it was reported as consisting of thirty members, and as vacant. Probably up to that period it had enjoyed only occasional preaching and administration of ordinances. The next four years it is reported as statedly supplied; Rev. Matthew Harrison supplied this church, in connexion with another, a part, and perhaps the whole of this period. The church seems afterwards to have been vacant for two years, and then we find Rev. James Blakeslee reported as pastor, two years in succession. Rev. Peleg R. Kinne spent one year from February, 1837, with this church, under the patronage of the American Home Missionary Society.



He was followed by Rev. William J. Bradford, who supplied a part of the time for one or two years. Rev. John A. Avery received a commission from the American Home Missionary Society, in April, 1845, to supply this church. His commission was renewed in 1846. The church has never been large, and seems never to have been blessed with any very extensive out-pouring of the Holy Spirit. In the year 1832, fifteen members are reported as added by profession to the church the preceding year, and in the year 1837, ten such additions are reported. In 1832, the whole number of members was seventy-two; in 1840, seventy-five; and in 1846, sixty-two.

*Lisle.*—Of the early settlement of this place, the commencement of religious order in the preaching of Dr. Williston, and the organization of a Congregational church, we have spoken in a former chapter. Dr. Williston says it was organized in 1797, or the beginning of next year. The present pastor of the church says it was in 1799. At its organization it consisted of sixteen members, of whom eleven were received as new members on profession, the fruits of a revival which had been enjoyed the year previous. In 1836, it numbered one hundred and twenty members, and at the commencement of 1848, about ninety. At the organization of the Susquehannah Association, this church became connected with that body. After the dissolution of the Association, it was received under the care of the Presbytery of Cayuga, August 18th, 1813. It was dismissed from its connexion with that judicatory, July 5th, 1820, and united with the Union Association, Sept. 5th, of the same year. In this connexion it continued till the dissolution of the Association. In the month of April, 1834, it was received under the care of the Presbytery of Cortland, with which it is still connected. Of Dr. Williston's early labors in this place we have already spoken. In 1801, he became stationary at Lisle, was installed pastor of the church in October, 1803, and continued in that relation till some time in 1809, when he was released from his pastoral charge, and soon afterwards left Western New York. During the continuance of his pastorate at Lisle he performed missionary service in the vicinity a part of the time in the destitute places around him. Rev. Henry Ford succeeded Dr. Williston in the pastorate of this church. He was installed, Oct. 27th, 1813, and continued till March 7th, 1820, when the relation was dissolved. Since the dismission of Mr. Ford, Rev. Azariah G. Orton, Rev. John B. Hoyt, Rev. J. M. Babbitt, Rev. John N. Lewis, and some others, have officiated as pastors or as stated supplies. Mr. Orton officiated two years as stated supply from May, 1835; Mr. Babbitt, three years from Jan. 1839. Mr. Lewis commenced in 1843, and still continues. He is the regularly installed pastor of the church. In the support of the three last

mentioned the church has been aided by the American Home Missionary Society. It has enjoyed numerous seasons of revival, yet its number of members is not large, in consequence of the dismissal of so many members to form other churches in the vicinity. The Presbyterian church of Barker, the Congregational church of Triangle, and the Congregational church of Yorkshire, or Lisle West, have all been taken from this church. A house of worship, many years since, was erected at a place called the Centre, but in consequence of the organization of new churches, the place ceased to be central to the congregation, and a new house, some years since, was erected at the place called Whitney's Point, and the two houses are used alternately by the congregation.

The strong, orthodox doctrinal preaching of Dr. Williston, under God, gave a character to this church which it has not lost. Those who have succeeded him have mostly pursued the same course of preaching. As the consequence of this, the members of the church have been well indoctrinated, united in the belief of the truth and importance of the Calvinistic faith, and unmoved by any ancient or modern novelties in doctrine or measures. They are at peace among themselves.

## CHAPTER XXVIII.

Presbytery of Tioga:—Centre Lisle, Richford, Berkshire, Newark, Newark Second Church, Candor, Spencer, Newfield Second Church, Veteran, Union First Congregational, Union, Binghampton, Binghampton Congregational, Castle Creek, Conklin, East Owego, Owego, Tioga, Nichols.

WE shall in this chapter narrate the history of the churches which have been connected with

## THE PRESBYTERY OF TIOGA.

Beginning at the north-eastern angle, we commence with

*Lisle Centre.*—This church in the reports of the Presbytery was for several years denominated Lisle West, and afterwards Centre Lisle. The author supposes that it is the same church which, in our history of the church of Lisle, is denominated the Congregational Church of Yorkshire. It was composed at its organization of members taken from the original church of Lisle. At what time it was organized is not known to the writer. It was received under the care of the Presbytery of Tioga, Sept. 22d, 1830, and on its request was dismissed in 1837, to join a Congregational Association. What body it is now connected with, if any, is not known to the writer. In 1831, it reported twenty-two members, and in 1837, seventy-seven. In 1832, Rev. Henry Ford was reported stated supply; in 1833, '34, and '37, Rev. Seth Burt. In the support of Mr. Burt the last year, the church was aided by the American Home Missionary Society. Rev. Alvan D. French, by the same Society, was commissioned to labor in the congregation in April, 1844, and his commission was renewed the succeeding year. He reported that the church was in a revived state.

*Richford.*—The settlement of this town commenced near the close of the last century, and the town derived its name from Mr. Rich, who was one of the first settlers. At what period the church was organized is not known to the writer. He supposes it to be the church which was taken under the care of the Presbytery of Cayuga, Jan. 21st, 1823, then designated as North Berkshire, and transferred to the Presbytery of Tioga on the organization of that body. In 1825, it numbered fifty-one members; in 1831, eighty-seven, and in 1846, fifty-eight. Rev. Henry Ford officiated as



stated supply two years from May, 1827. He was succeeded by Rev. David S. Morse, who, as stated supply or pastor, has ministered to the church most of the time to the present period. He was installed pastor, June 14th, 1843. There have been two intervals in the labors of Mr. Morse, the first of which was supplied by Rev. David B. Ripley, and the last by Rev. S. A. McEwen. In the support of all these, the church has been aided by the American Home Missionary Society. In 1830, the church was blessed with a revival, and forty-five hopeful converts were reported. In 1844, some measure of the influences of the Divine Spirit was enjoyed, and additions made to the church. The church has an appropriate house of worship. There is another in the village belonging to the Episcopalians.

*Berkshire.*—This church was formed in 1833, by a colony of eighty individuals dismissed from the church of Newark for the purpose. The church was received under the care of the Presbytery of Tioga, Jan. 17th, 1839. In 1840, it numbered one hundred and forty-four members, and in 1846 the same number was reported. Rev. William Bradford was ordained and installed pastor, Jan. 18th, 1839, and was dismissed, March 1st, 1841. Rev. Peter Lockwood was installed pastor, April 12th, 1843, and still remains to fill the station. The church has an appropriate house of worship, and there is another, belonging to the Methodist denomination.

*Newark.*—The settlement of this town, originally known by the appellation of Brown's Settlement, commenced in 1791, by Elisha Wilson, Daniel Ball, Isaac Brown, and Abraham Brown, who emigrated from Stockbridge, Mass. The next year they were followed by others from the same place. In 1800, Doctor Joseph Waldo and Deacon Nathaniel Ford moved in, and were instrumental in instituting public worship, which from that period has been regularly maintained. The early settlers were a church-going people, and were regular in their attendance, coming to the place of worship—some on foot, some on horseback, and some in ox-carts. A church of the Congregational order, consisting of Doctor Joseph Waldo, Deacon Nathaniel Ford, Jesse Gleazen, Levi Bailly, Beulah Brown, and Caroline Ford, was organized by Rev. Seth Williston and Rev. James W. Woodward, missionaries from Connecticut. This took place, November 17th, 1803. Four additional members were received the next Sabbath. The church was received under the care of the Presbytery of Cayuga, September 11th, 1811. It was then denominated the church of Western. The name was soon after changed to Berkshire, and on the division of the town of Berkshire, it became the church of Newark. In 1819, it consisted of forty-nine members; in 1826, 106; in 1832, 241; and in 1846,

155. The first pastor of the church was Rev. Jeremiah Osborne, who was ordained and installed pastor, February 18th, 1806. He continued in the pastorate till January 27th, 1819, when the relation was dissolved. The present pastor, Rev. Marcus Ford, was ordained and installed into the pastoral office, December 13th, 1820.

In the autumn of 1819, a gentle refreshing from the presence of the Lord was experienced, as the fruits of which forty-eight members were added to the church during that and the following year. In 1827, a season of more than usual interest was enjoyed, which added fourteen members to the church by profession. In the winter of 1830-31, a glorious work of the Holy Spirit was witnessed, as the result of which, on the first Sabbath of April, 1831, 107 persons were received to the communion of the church on their profession of faith in Christ, and from thirty to forty others in the course of the year. At several seasons since there have been periods of more than ordinary interest felt relating to the concerns of salvation, and additions have been made to the church. This church has always supported its pastor without foreign aid. A small house for public worship was erected as early as 1803 or 1804. In 1817 or 1818, the first house not being sufficient for the increasing congregation, a new and commodious edifice, fifty-five feet in length and forty-five in breadth, was reared upon the site of the former. In 1832, it was removed three miles from its original location to the centre of the present town of Newark. The churches of Richford, Berkshire, and Newark second church, were formed by detachments from this church. The people generally living within a convenient distance attend public worship. There is a Methodist society in the town considerable for numbers. They have a respectable house of worship which was erected in 1832.

*Newark Second Church.*—The location of this church is in the western part of the town of Newark, adjoining the town of Candor. It was formed in 1823 of members dismissed from the church of Newark for the purpose of a new organization. It was received under the care of the Presbytery of Tioga, January 20th, 1824, then denominated the church of Candor and Westville. In 1833, it took the name of Newark second church. It has always been small and feeble. In 1825, it numbered twenty members; in 1833, fifty-one; and in 1846, only twenty-three. It has for most of the time since its organization, through the aid of the American Home Missionary Society, been supplied, generally in connexion with some other church, with stated administration of gospel ordinances. As stated supplies, Rev. Zenas Riggs officiated five years from February, 1826; Rev. Moses Jewell one year from May, 1837; Rev. Samuel Scott five or six years from January, 1839; and Rev. Joel Jewell from November, 1846, to the present time. In 1832, sixteen members were reported as having been added to the church by profes-

sion the previous years, indicating that the church had been blessed with a measure of gracious influence from on high.

*Candor*.—The settlement of this town was begun in 1793, by Joel Smith, Elijah Smith, Collins Ludington, Thomas Hollister, and Job Judd, from the town of Berlin (Conn.). The mass of the early settlers were from that town, and the town of Farmington in the same State. Public worship was commenced before the year 1800, and with short intervals has continued ever since. A Congregational church with nine members, was organized by Rev. Seth Williston and Rev. Jeremiah Osborne, June 29th, 1808. This church was received under the care of the Presbytery of Cayuga, July 7th, 1813, and was transferred to the Presbytery of Tioga on the organization of that body. In 1827 the church reported sixty-eight members; in 1833, one hundred and twenty-two; in 1843, one hundred and ninety-nine; and in 1846, one hundred and sixty-three. The first pastor was Rev. Daniel Loring, who was settled in 1810, and dismissed Feb. 20th, 1816. After his dismissal Rev. John Bascom was stated supply a few months, and the church was then vacant for a season, occasionally supplied by Rev. Samuel Parker and Rev. Jeremiah Osborne. Mr. Osborne was installed pastor of the church Sept. 15th, 1819. His dismissal took place Sept. 21st, 1831. Rev. Alfred White succeeded him as stated supply for six months, who was followed by Rev. Samuel Shaffer for a similar period. Rev. Zenas Riggs was installed pastor of the church June 18th, 1833. He was dismissed Oct. 6th, 1841. Rev. Edwin Benedict, the present pastor, commenced labor with the church in February, 1842, and was ordained and installed pastor, Sept. 20th, of the same year. Several seasons of special religious interest were enjoyed during the ministry of Mr. Osborne, adding considerably to the number of members in the church. Such seasons, connected with protracted meetings, were enjoyed during the ministry of Mr. Riggs. In the year 1834, fifty-five members were reported as having been added the previous year by profession. Since the settlement of the present pastor, two precious seasons of revival have been enjoyed, adding a goodly number to the communion of the church.

The church was organized a Congregational church. In 1821 it adopted the Presbyterian form of government, with a little modification, and such remains the mode of discipline to the present time. In the support of its ministers it has received no foreign aid. At an early period a small house of worship was erected, which in 1825 was exchanged for the present commodious edifice, which on the ground floor will seat nearly three hundred persons, and in the spacious gallery many more. The ordinary congregation upon the Sabbath is large for a country place, and an evangelical influence prevails throughout the town. The Methodist denomination have



a house of worship in the village, with which a large congregation is connected. The Episcopalians also have a house of worship, and a rector who supplies two congregations. Their number of members is but small.

*Spencer.*—Respecting the settlement of this town, the writer has no information, nor does he know when the Presbyterian church was organized. It was received under the care of the Presbytery of Cayuga, Feb. 20th, 1816, and was transferred to the Presbytery of Tioga on the formation of that body. In 1825, its number of members was sixty-seven; in 1834, one hundred and eight; and in 1846, one hundred and fifty-five. What ministerial aid the church enjoyed previous to 1827, the writer knows not. In March of that year, Rev. Gardiner K. Clark was commissioned by the American Home Missionary Society to labor in this congregation. He continued his ministry with them, under the patronage of the Society, four or five years. Rev. David I. Perry, under the same patronage, commenced labor in January, 1833, and was installed pastor of the church Oct. 22d, of the same year. He was dismissed from his pastoral charge, Jan. 13th, 1835. He was succeeded by Rev. Isaac Headly, one or two years, after which Mr. Clark returned to the congregation, and has continued to officiate as stated supply to the present period. Several seasons of revival have been enjoyed by this church. In the year 1832, seventeen members were reported as having been added by profession the year previous, and in 1840 forty-five are reported as the additions by profession for the preceding year. The church has an appropriate house of worship, which was built in 1829. The Methodist denomination have also a house of worship in the village.

*Newfield Second Church.*—This church was received on its organization under the care of the Presbytery of Tioga, Sept. 15th, 1834. It was small and feeble, and continued in this condition for a few years, and then became extinct, its members uniting with other churches in the vicinity.

*Veteran.*—A Presbyterian church denominated the Second Presbyterian Church of Catharine, was organized in this place, and received under the care of the Presbytery of Cayuga, Jan. 22d, 1822. At the organization of the Presbytery of Tioga it was assigned to that body. Twenty-four is the only number of members found in any of the Presbyterial reports, and it is uniformly reported as vacant. It, however, did enjoy some ministerial aid. Rev. Richard Williams labored here for a season. Rev. James Boyle, under the patronage of the American Home Missionary Society, labored here and in the vicinity in 1828 and 1829, and Rev. Alfred White under the same patronage, in 1832. But the church never was in a pros-

perous state, and soon after a church was organized at Horse Heads, the church of Veteran became amalgamated with it, and so lost its separate existence. Its name for the last time is found on the Presbyterian report for the year 1832.

*Union First Congregational Church.*—The author supposes that this is the church which has its location in the little village of Main in the town of Union. Until 1833 it was designated as the church of Nanticoke. At what period it was organized is not known to the writer. The author believes that it was originally connected with the Luzerne Association, and when that body was merged in the Presbytery of Susquehannah, this church became connected with that Presbytery. By an act of the General Assembly in May, 1831, it was transferred to the Presbytery of Tioga. In 1825 it numbered fifty-four members, in 1833 one hundred and ninety-nine members, and in 1841 one hundred and sixteen. Rev. Oliver Hill was for several years pastor of this church. He was so reported in 1836, and continued in that relation till 1830 or 1831. Rev. Nahum Gould seems to have been a stated supply one or two years, and after him Rev. Henry Ford for a season. In 1843 or 1844, Rev. James Blakeslee became stated supply, and still continues in that capacity. Under the ministry of Mr. Hill at two different periods there appears to have been a measure of revival, and a considerable addition was made to the church. In 1832 and 1833, more than one hundred members were added by profession to the church. The church has been aided by the American Home Missionary Society three years in the support of Mr. Hill, and in the support of Mr. Blakeslee since May, 1844. The church has an appropriate house of worship. The Baptist denomination have also a house of worship in the village of Main.

*Union.*—The settlement of this town commenced about sixty years since by emigrants chiefly from New Jersey, but intermixed with some from New England. A church of the Reformed Dutch denomination was organized here at an early period, and a house of worship erected as early as 1796. This is supposed to be the first edifice erected expressly for the worship of God west of Kortright, in the southern tier of counties in the State of New York. Rev. Mr. Manly was their first minister, and after him Rev. Mr. Palmer. After the labors of Mr. Palmer terminated, the church diminished in number. Many of its members removed to other parts, and their places were supplied by others of a different denomination. A Presbyterian church, consisting of fourteen members, was organized July 17th, 1822, by Rev. Messrs. Benjamin Niles, Horatio J. Lombard, and Marcus Ford, acting with their delegates as a committee of the Presbytery of Cayuga. In this organization the remnant of the Reformed Dutch Church was merged. This

church was received under the care of the Presbytery of Cayuga, Jan. 21st, 1823, and was transferred to the Presbytery of Tioga on the organization of that body. In 1830, this church numbered one hundred and four members; in 1833, two hundred and sixty-six; and in 1841, two hundred and twenty. The church enjoyed for several years the ministry of stated supplies, each for a short period. Rev. Messrs. Judd, Whiton, and Solomon, Ward are named as having so officiated. Rev. John W. Ward was ordained and installed pastor of the church Jan. 20th, 1824. He was dismissed Oct. 12th, 1831. Soon after the dismissal of Mr. Ward, Rev. Ira Smith was employed as stated supply, and continued as such till 1833. Rev. Jonathan M. Rowland was pastor in June, 1834, and his pastoral relation was dissolved Nov. 13th, 1840. Rev. Heminway J. Gaylord commenced labor in 1841, was installed pastor of the church May 26th, 1842, and was dismissed from his pastoral charge June 11th, 1847.

A revival of unusual power and extent visited the church at the very commencement of Mr. Ward's ministrations, and so long as he remained the pastor, tokens of divine presence were frequent, so that scarcely a sacramental occasion passed without accessions to the church from the ranks of the world. A protracted meeting was held in the second year of Mr. Smith's ministry with the church, conducted by Rev. Jedidiah Burchard. At the closing up of his effort, one hundred and sixteen members were added to the church. In the judgment of the Session, it is said, this was more an addition of numerical than of spiritual strength. During the connexion of Mr. Rowland with the church, two or three refreshings were enjoyed, adding somewhat to the number and moral energy of the flock. Under the ministry of Mr. Gaylord in 1843, a season of divine influence was enjoyed, as the result of which about thirty were added to the church.

This church has ever supported its ministers without foreign aid. It has a very commodious and spacious house of worship, erected in 1822. A Methodist Church, small in comparison, occupies in part the same territory, between which and the Presbyterian Church, a good degree of charitable and fraternal feeling exists.

*Binghamton.*—Of the settlement of this place, and the commencement of religious worship and institutions by the organization of the Baptist and Reformed Dutch churches, we have already spoken. About the year 1815, Rev. Hezekiah May preached in this place for a season. He was followed in 1816 by Rev. Benjamin Niles, then a licentiate. A revival immediately took place, and some hopeful conversions occurred. A church of the Congregational order, consisting of twenty members, of whom seventeen were females, was organized by Rev. Ebenezer Kingsbury and Rev. Joseph Wood. This took place in 1817. The church after its



organization, as the writer believes, became connected with the Luzerne Association, and with that body was merged in the Presbytery of Susquehannah. From that Presbytery it was received under the care of the Presbytery of Cayuga, July 2d, 1822, and on the division of that Presbytery was assigned to the Presbytery of Tioga. The church changed its form of government for that of the Presbyterian church, probably, about the time it became connected with the Presbytery of Susquehannah. In 1823, the church had increased to the number of sixty-seven members. In 1829, it numbered one hundred and fifty; in 1833, four hundred and fifty-one; and in 1846, three hundred and twenty. At the time of the organization of the church, Mr. Niles was their preacher. In 1818, he was ordained and installed pastor of the church. This station he held till his death, which occurred, July 25th, 1828. Rev. Peter Lockwood was installed colleague pastor with Mr. Niles, Dec. 5th, 1827, Mr. Niles' state of health being such that he was unable to perform the duties of the pastorate. After Mr. Niles' decease, Mr. Lockwood continued sole pastor of the church till April, 1833, when the relation was dissolved. He was succeeded by Rev. Lewis D. Howell, who was installed pastor, Nov. 14th, 1833, and dismissed, Sept. 17th, 1834. Rev. John Fowler succeeded him as stated supply for a season, and was followed by Rev. John A. Nash, who was installed as pastor, Oct. 20th, 1836, and dismissed, April 17th, 1838. Rev. David D. Gregory was installed Sept. 11th, 1839, and still continues in the pastorate. Towards the close of Mr. Niles' ministry, the church was blessed with an extensive revival of religion, adding a goodly number to the church. The period of Mr. Lockwood's ministry was particularly a period of revivals in the church of Binghamton. Sixteen was the smallest number reported in any one year as added to the church on a profession of faith in Christ. In the year 1832, ninety were reported as so added, and the next year one hundred and eighty-three. Under the ministry of Mr. Gregory, two extensive revivals have been enjoyed, adding largely to the number of members in the church. In 1846, four of the sons of this church were employed in the labors of the ministry, one of whom was destined to the foreign field, and three or four were in a course of preparation for the ministerial office.

This church has always supported its ministers without foreign aid, and for a number of years past, has contributed annually from seven to eight hundred dollars for benevolent purposes. Their house of worship was erected of wood in 1819, and was originally fifty feet in length by forty in breadth, but by two several enlargements, it is now sixty-six feet in length and sixty in breadth. The congregation attending worship on the Sabbath, varies from three hundred to five hundred hearers. It may at times amount to six hundred. It is the largest congregation in the village. Two

churches have been formed from this, the Presbyterian Church of Castle Creek, and the Congregational Church in the village.

*Binghamton Congregational Church.*—This church was organized of members taken from the Presbyterian church in 1836. It was received under the care of the Presbytery of Tioga in April, 1839. In 1843, it consisted of twenty-nine members. It now numbers about seventy-five. Before the installation of a pastor, Rev. Mr. Starkweather and Rev. Arthur Burtis officiated as stated supplies for a season. Rev. Samuel W. Bush was installed pastor, Dec. 24th, 1839. He remained with the church till Feb. 20th, 1844, when the pastoral relation was dissolved. Rev. Samuel W. Brace then officiated as stated supply two or three years. Rev. Dennis Platt succeeded him, and was installed pastor of the church, Oct. 20th, 1847. This church, though small, seems not to have received the aid of any Missionary Society in the support of its ministers. The church possesses considerable wealth, and has a beautiful house of worship.

Besides the Presbyterian and Congregational churches, the Episcopal Methodists, the Episcopalians, the Baptists, the Protestant Methodists, and two colored Societies of Methodists, have churches in the village. The Universalists, in 1846, had an edifice for public worship in course of being erected, but no stated preaching. The Roman Catholics have a mass-house, and the services of a priest a part of the time. They have a Female Seminary in the village, in which the daughters of Protestant parents are instructed.

*Castle Creek.*—This village is situated in the town of Chenango. The part of the town in which it was situated was settled in 1813 by Lyman King, Thomas West, Josiah West, Benjamin West, Daniel Bishop, and Foster Lilly. A Presbyterian church, consisting of twenty-three members taken from the church of Binghamton, was organized, Dec. 3d, 1833, by Rev. Messrs. Lewis D. Howell and Nahum Gould, acting as a Committee of the Tioga Presbytery. The church was received under the care of the Presbytery, April 16th, 1834. In 1846, it consisted of fifty-nine members. The church has always been small and feeble. It has never had a regularly installed pastor, but generally has been supplied with ministerial aid, at least a part of the time. Rev. Peter Lockwood and Rev. Francis Janes supplied one year each, for half of the time. Rev. Seth Burt followed them for eighteen months the whole of the time. Rev. Henry Ford then supplied a part of the time till 1840. Rev. Samuel W. Leonard commenced laboring here in Oct. 1840, and continued till the spring of 1843. Rev. Joseph Davidson succeeded him, and labored the whole of the time for one year. In the autumn of 1844, Mr.

Leonard resumed his labors, and still continues as stated supply. Under the labors of these ministers several refreshing seasons of revival have been enjoyed, but none of special note. The church has been aided by the American Home Missionary Society several years in the support of Messrs. Burt, Leonard, and Davidson. It does not appear to have received any aid since 1843. A house of worship forty feet in length and thirty in breadth, with a gallery and belfry, was erected in 1839, and finished the next year.

There is a Baptist church in the place, which was organized in 1817, and numbers nearly one hundred members. Rev. Caleb Hays has ministered to this church about twenty-eight years. There is also a Methodist Society, which in number is about equal to the Presbyterian church. These denominations have each a house of worship.

*Conklin.*—The name of this church is first found in the Annual Report of the Presbytery of Susquehannah for 1826. On the organization of the Presbytery of Montrose it was transferred to that Presbytery, from which it was, in April, 1842, transferred to the Presbytery of Tioga. In 1827, it was reported as consisting of thirteen members. In 1836, it numbered forty-seven; and in 1846, thirty-six. Till 1829 it was uniformly reported as vacant. In August of that year, Rev. J. M. Babbitt received a commission from the American Home Missionary Society to labor here one fourth of the time for one year, which labor he fulfilled. In 1835, under the same patronage, Rev. A. M'Reynolds supplied one year, and in 1838, Rev. A. R. Raymond was commissioned for one year to supply two congregations. In October, 1842, Rev. John G. Lowe was commissioned by the Society to supply this church. He was installed as pastor, July 20th, 1843, but was dismissed and left the church, April 9th, 1844. Rev. H. O. Howland, in September, 1845, received a commission to labor here as stated supply one year. He reported a revival as having been enjoyed, and sixteen hopeful conversions as the result. This is all the information which the writer possesses.

*East Owego.*—This church was received on its organization under the care of the Presbytery of Tioga, in September, 1838. This is all the information which the writer has respecting it, except, that in September, 1839, Rev. Eleazar Luce received a commission under the American Home Missionary Society to labor there for one year.

*Owego.*—Of the early settlement of this place we have spoken in a former chapter. It was nearly twenty years after the settlement of the place commenced, before stated public worship was established. Owego long sustained the character of an irreligious place,



in which the fear of God had little influence. An occasional sermon from an itinerating missionary, or a short visit from some minister, constituted the whole amount of public worship. The religious interests of the community were neglected. A venerated correspondent observes, "They appeared quite early to have a praying *Hannah*" (referring to Mrs. Pixley, of whom mention was made in a former chapter), "but it was a long time before they had any *Jacob*, any man to interest himself in their religious concerns, and take a lead in their meetings. At length Deacon Jones, a man educated under Dr. West, of Stockbridge (Mass.), moved into the place, though not into the village. He carried on religious meetings on the Sabbath with regularity before they settled a minister, unless they had sometimes a minister to preach to them." During a considerable part of this long period, Rev. Dr. Williston, in the capacity of a missionary, occasionally visited them and labored. In the summer of 1804, and probably the preceding winter, Rev. William Clark was employed to preach in the village. But no church was organized till July 24th, 1817. On that day a Congregational church, consisting of eleven members, was constituted by Rev. Messrs. Hezekiah May, Jeremiah Osborn, and William Wisner. In July, 1831, the church adopted the Presbyterian form of government in full, and elected ruling elders. The church was taken under the care of the Presbytery of Cayuga, August 20th, 1817, and was transferred to the Presbytery of Tioga on the organization of that body. In 1826, it numbered seventy members; in 1830, one hundred and thirty-seven; and in 1843, two hundred and ninety-one. Between the time of Mr. Clark's leaving the place and 1810, Rev. Messrs. Adams and Burbank were severally employed to preach for a season. From August, 1810, to December, 1812, Rev. Daniel Loring was employed to preach to the congregation. Rev. Hezekiah May preached a part of the years 1817 and 1818. Rev. Horatio J. Lombard was ordained and installed pastor of the church, October 28th, 1818, and continued to sustain that relation till August 21st, 1827, when he was dismissed from his charge. Rev. Aaron Putnam was his successor. He was installed, Dec. 6th, 1827, and released by death, Dec. 28th, 1831. Rev. Charles White, the present Dr. White, President of Wabash College (Ind.), was installed pastor of the church, April 19th, 1832, and dismissed May 25th, 1841. Rev. Samuel C. Wilcox was installed pastor, May 24th, 1832, and was dismissed, April 30th, 1846. After his dismissal Rev. Seth Williston, D.D., was employed as a stated supply six months. Rev. Philip C. Hay, D.D., was installed the pastor of the church, April 15th, 1847. Under the labors of these pastors the church has been greatly blessed, and the character of the village entirely changed. Revivals of religion have been enjoyed in 1827, 1830, 1831, 1832, 1833, 1837, and 1838. Some of these were of great power, and brought large accessions to the church of those

who were born again. The church has never been aided in the support of its ministers by any Missionary Society. It has an appropriate house of worship erected in 1820. It was originally fifty-three feet in length and forty-four in breadth. In 1831, an addition of twenty feet was made to the length. It is thought that one-sixth of the population of the village and vicinity are in the habit of attending worship with the church. The other denominations in the village which have regular organizations, are, the Baptists, the Methodists, and the Episcopalians. Each of these has an appropriate house of worship. The Baptists and Methodists are each as numerous as the Presbyterians. The Episcopalians are less numerous than either of the others.

*Tioga.*—This church was received under the care of the Presbytery of Tioga in April, 1844. In 1836, it numbered fifty-six members. In May, 1844, Rev. Samuel Scott was commissioned by the American Home Missionary Society to labor here one half of the time for one year. In October, 1845, Rev. John Gibbs received a similar commission. The author has no further information respecting this church.

*Nichols.*—This church was organized a Presbyterian church, and received under the care of the Presbytery of Tioga, Nov. 13th, 1833. In 1834, the church consisted of thirty-nine members. In 1836, it numbered fifty-one. This is the last account which the writer has seen. Rev. Ira Smith was installed pastor of the church, Dec. 10th, 1833, and through the aid of the American Home Missionary Society continued till April 14th, 1836, when he was dismissed. From that period the church seems to have been vacant till Oct., 1844, when, under the patronage of the Home Missionary Society, Rev. John Gibbs became their stated supply. His commission was renewed the next year, and his field enlarged so as to embrace also the church of Tioga. Mr. Smith left the field at the close of the year. What is the present state of the church is not known to the writer.

## CHAPTER XXIX.

Presbytery of Chemung :—Reading, Havanna, Catlin, Mead's Creek, Campbell, Hornby, Millport, Fairport, Elmira, Elmira Congregational, Chemung, Athens, Southport, Big Flats, Corning, Painted Post First Church, Painted Post Second Church, Painted Post Village, Erwin, Addison, Thurston, Woodhull, Troupsburgh, Greenwood.

WE shall next proceed to narrate the history of the churches connected with

## THE PRESBYTERY OF CHEMUNG.

*Reading.*—The village of Jefferson, where this church has its location, is situated at the head of the Seneca lake, partly in the town of Reading, in the county of Steuben, partly in the town of Dix, in the county of Chemung, and partly in the town of Hector, in the county of Tompkins. The town of Dix was formerly a part of the town of Catharines. The organization of the church was prior to the existence of anything which might be denominated a village, at the head of the lake, and as the members resided, some in the town of Reading and others in the town of Catharines, the church was denominated the Church of Reading and Catharines. At a subsequent period, it was denominated in the reports of the Presbytery, Reading Second, but since 1827, simply, Reading. It might, perhaps, with more propriety be denominated, "The Church of Jefferson." The church was organized in 1818, as the writer believes, by Rev. David Higgins, and was received under the care of the Presbytery of Bath, Jan. 26th, 1819. By an act of the Synod, October, 1846, it was transferred to the Presbytery of Chemung. In 1825, this church consisted of twenty-three members. In 1833, it numbered fifty-two; in 1834, eighty-two; and in 1836, eighty-seven members. In 1843, it reported only thirty-four. This is the last report that the writer finds. Its place of worship for a number of years was at a small village in the town of Reading, called Irelandville. For a number of years past, it has been at the village of Jefferson, where an appropriate house of worship was erected in the northern part of the village, about the year 1833 or '34, which has since been relinquished, and a better one erected on the flat, in a better location. The church has never had a regularly settled pastor; but as stated supplies, Rev. Messrs. Daniel Washburn, Richard Williams, David Harrowar, Samuel White, Egbert Roosa, Royal West, Samuel Scott, and Isaac T. Stryker, have



officiated at different times for longer or shorter periods. In the support of the five last named, the church was aided by the American Home Missionary Society. In the year 1833, twenty-one members, in the year following, twenty, and in the year 1836, sixteen are reported as having been added to the church by profession, indicating that those years were, to some extent, years of revival.

*Havanna.*—This village is located in the town of Catharines on the Chemung canal, about three miles south of the head of Seneca lake. The plat of the village was laid out in 1827 for George Mills, who had lived on the ground since 1790, and David Lee. On this plat, Hiram Jackson, Esq., erected the first house. The region around had been settled many years. David Ayres came on in 1828, and made a new plan of part of the village. From the commencement of the settlement of the village, public worship was set up by the Methodist denomination. The Presbyterian Church, consisting of twenty-two members, was organized, Feb. 18th, 1829, by Rev. Samuel White and Rev. Eleazar Lathrop, a committee of the Presbytery of Bath. Of the members of the church, seventeen were received by letter, and five by profession. Its present number is about one hundred members. It was received under the care of the Presbytery of Bath, August 31st, 1830, and on the division of that Presbytery, was assigned to the Presbytery of Chemung. For a number of years the church was either vacant, or had a new minister almost every year. As stated supplies for brief periods, Rev. Messrs. Jabez Chadwick, James Boyle, Samuel White, Charles Goodrich, Elijah Buck, Henry Boynton, and Peter L. De St. Croix, officiated successively. Rev. Henry Clark was ordained and installed pastor of the church, Nov. 9th, 1841. He was dismissed from his pastoral charge, Sept. 6th, 1842. The present pastor, Rev. Morrison Huggins, commenced preaching to the congregation in September, 1842, and was ordained and installed, June 14th, 1803. This church has enjoyed one or two precious seasons of revival in former times; one during the ministry of Mr. White, as the result of which about twenty members were added to the church. Again, in 1843-4, the Lord was pleased to revive his work. The work was still, and continued for several months, and additions were made to the church at almost every communion season for more than two years. During this season of refreshing, the church doubled its number of members. The means employed were the faithful presentation of divine truth from the pulpit, and personal conversation with individuals from house to house and in the pastor's study. A great reformation with regard to light amusement and sinful practices was a result of the revival. The church has been aided in support of its ministers by the American Home Missionary Society till 1846.

A beautiful house of worship, well furnished, was completed in the spring of 1845. Its dimensions are about fifty-five by forty feet. A large proportion of the population of the village attend public worship somewhere. The Methodist denomination commenced before the Presbyterian. They have a house of worship and regular ministrations, but are not equal to the Presbyterians, either in numbers or pecuniary strength. There is an Episcopal service once on each Sabbath, and a resident minister, but no organized society.

*Catlin.*—This church was organized by a committee of the Presbytery of Bath, and was received under the care of the Presbytery, August 26th, 1834. On the organization of the Presbytery of Chemung, it was transferred to that Presbytery. Its place of meeting is in the town of Dix, which, at the period of the organization of the church, was a part of the town of Catlin. The church is still named in the reports of the Presbytery, the church of Catlin. The church has never reported a higher number than forty-five members. Rev. John Gray was installed pastor of the church, Sept. 14th, 1836, and was dismissed from his pastoral charge, Feb. 5th, 1839. In his support the church was aided by the American Home Missionary Society. The history of the church since Mr. Gray's dismissal, is unknown to the writer.

*Mead's Creek.*—The little village denominated Mead's Creek is in the town of Orange. A Presbyterian church was organized by Rev. Joseph Crawford, which was received under the care of the Presbytery of Bath, Sept. 1st, 1824. On the organization of the Presbytery of Chemung, it was transferred to that body. At its organization it consisted of about twenty members. It very gradually increased from year to year, till in 1836 it reported sixty-nine members. Since that year it has declined, and in 1840 reported but fifty-four. The church has never had a pastor, and has at times been without preaching. Different individuals have been employed as stated supplies, generally in connexion with some other church. As such, Rev. Messrs. Joseph Crawford, Charles Goodrich, John Gray, Ebenezer Everett, and licentiates, John S. Reasoner and D. A. Abbey, have officiated. In the support of some of these the church has been aided by the American Home Missionary Society. They have an appropriate house of worship, which was erected some years since. In 1846, the church was reported as being in a progressive state. The Methodist and Baptist denominations are considerably numerous in the town.

*Campbell.*—This town was originally a part of the town of Painted Post. It began to be settled about the year 1800. Among the early settlers were Mr. Robert Campbell, who had once been a

clergyman of the Congregational order, Capt. Solomon Campbell, Mr. Joseph Stevens, and Mr. — Nute. When a church was organized in Painted Post, it included a few individuals in Campbell, and when the church enjoyed the labors of a minister, the preaching was held a proportion of the time at the Campbell settlement. To some extent the settlement enjoyed the labors of itinerating missionaries. In 1831, a Presbyterian church, consisting of seven members from the church of Painted Post, was organized by a Committee of the Bath Presbytery. It was received under the care of the Presbytery, June 21st, 1831, and transferred to the Presbytery of Chemung, on the organization of that Presbytery. At the time of the organization, Rev. Benjamin B. Smith was laboring as a stated supply in the place. His ministry with the church continued three years. He was followed by Rev. Charles Goodrich, who labored one year, dividing the time with the church of Mead's Creek. Rev. James H. Hotchkiss succeeded for two years, from April, 1836. Rev. Elijah D. Wells labored one year from September, 1841. Rev. Lewis Hamilton supplied one year from April, 1842. In the support of all these ministers the church was aided by the American Home Missionary Society. Rev. Noah Cressy and Rev. Ebenezer Everett supplied, each for a season, dividing their labors with another church. On the twelfth day of February, 1846, Rev. Lewis Hamilton was installed pastor of the church, and continues under the patronage of the American Home Missionary Society. Under the labors of these ministers several seasons of revival were enjoyed. The church formed in 1831 with seven members, reported the next spring thirty-three, twenty-seven having been added by profession. Other seasons of revival have been enjoyed, but none which have added large numbers to the church in a short period. The last report of the number of members in the possession of the author is for 1843. The church then numbered seventy-nine members. They have a commodious house of worship. The congregation is almost wholly composed of the inhabitants residing on the river flats, and the Methodists and Baptists each engross a considerable share, and, perhaps, are as numerous as the Presbyterians.

*Hornby.*—This town was originally a part of the town of Painted Post, but was settled at a period later than the part lying on the river. A few individuals were members of the church of Painted Post till 1830 or '31, when a Presbyterian church was organized by a committee of the Presbytery of Bath. It was received under the care of the Presbytery of Bath, Jan. 31st, 1832, and was transferred to the Presbytery of Chemung at the erection of that body. The organization of the church was the result of a revival of religion enjoyed in the town. Of the original members of the church, a few of them had been members of the church of Painted Post, but



most of them were received on a profession of faith. The next spring the church reported their number of members as thirty-three, of whom eight had been admitted by letter, and twenty-five on their profession of faith. Till 1838 the church has uniformly been reported as vacant, although during the period it is known that they enjoyed the benefit of ministerial labor in some measure. Mr. John S. Reasoner, a licentiate, preached, under the patronage of the American Home Missionary Society, a part of the time, for one or two years, soon after the organization of the church. Rev. Daniel B. Butts, under the same patronage, expended some labor here in 1833 and '34. In 1840, '43, and '46, the church is reported as supplied, but by whom is not known to the writer, nor has he any further information respecting the state of this church.

*Millport.*—This village is in the town of Veteran, on the line of the Chemung canal, and is of recent origin. The Presbyterian church was received under the care of the Chemung Presbytery, Jan. 11th, 1837, and is supposed by the writer to have been then recently formed. In 1840, it reported forty-three members, and in 1843, sixty-eight. Rev. William P. Jackson was stated supply here during 1837 and '38. Rev. Joseph Underwood was installed pastor, March 3d, 1841. He continued between two and three years, and was dismissed, Dec. 12th, 1843. He was succeeded by Rev. S. B. Shearer as stated supply to this church in connexion with Catlin. All these ministers were under the patronage of the American Home Missionary Society. The church has an appropriate house of worship, which was finished in 1842. The Methodist denomination have also a house of worship in the village.

*Fairport.*—This village is in the town of Elmira, and is situated on the Chemung canal at the junction of the feeder. It was formerly called *Horse Heads*. Gen. Sullivan, on his return from his expedition into the Indian country during the war of the Revolution, on this spot killed a large number of his pack-horses to prevent their falling into the hands of the Indians. When the first settlers of the country moved in after the war, the carcasses of the horses, and many of the bones, were consumed or dispersed, but the bones of the heads remained entire, and being a very conspicuous object, the place obtained the name of *Horse Heads*. In the early period of its religious history, the Presbyterian part of the community were connected with Elmira, and formed a considerable proportion of that church and congregation. In 1832, a separate church, consisting of twenty-four members, was organized in this village, which was then growing into some importance. The church was Presbyterian in its organization, and was received under the care of the Presbytery of Bath, August 28th, 1832, and transferred to Chemung on the organization of that Presbytery.

The church generally is spoken of as the church of Horse Heads on the Minutes of the Presbytery, and in the Reports of the General Assembly. The next spring after the organization, the church is reported as consisting of one hundred and two members, forty since the organization having been received on profession, and forty-two by letter. Those received by letter are supposed to have previously constituted the church of Veteran, which about this period was dissolved, its members generally uniting with the church of Horse Heads. In 1846, the church reported one hundred and twenty members. April 3d, 1833, Rev. Ethan Pratt was installed pastor of the church. He continued between two and three years, and was dismissed Nov. 3d, 1835.

After Mr. Pratt's dismissal the church was vacant for a season, and was then supplied by Rev. William M. Adams for a time. Rev. Oren Catlin was installed Feb. 7th, 1838. He was dismissed Feb. 2d, 1841, and was succeeded by Rev. Charles C. Carr, who was ordained and installed pastor of the church June 29th, 1841. He remains the present pastor of the church. This church has enjoyed repeated seasons of revival, and has been a prosperous church. It has always supported its pastor without foreign aid, excepting one or two years in which it had the aid of the American Home Missionary Society in the support of Mr. Pratt. It has an appropriate house of worship erected several years since. The Methodist denomination have also a house of worship in the village.

*Elmira.*—The name of this town and village was formerly Newtown. It was changed to Elmira in 1808. Of the settlement of this town, and the organization of a Presbyterian church by Rev. Daniel Thatcher in the summer of 1795, we have spoken in a former part of this work. The church was denominated "*The Presbyterian Church of Newtown and Chemung.*" It was received under the care of the Presbytery of Geneva at the first meeting of that body, Sept. 17th, 1805, and was represented at that meeting by a ruling elder, Mr. Abiel Fry. Oct. 31st, 1810, a committee of the Presbytery appointed to inquire into its circumstances reported that it had become extinct. Immediately after the organization of the church, Dr. Amos Parkes, a practising physician and-preacher licensed by the Morris County Associated Presbytery in New Jersey, preached for a season in the village. After him a Mr. Brown, a Unitarian from Massachusetts, preached for a season, and after him Rev. John Smith, from Dighton (Mass.), was employed for a season. It is believed that all these were employed by the inhabitants of the village, rather than by the church, though the members of the church attended on their ministry. About the commencement of the year 1805, Rev. Simeon R. Jones, a member of the Morris County Associated Presbytery, on an invitation from

some individuals of the village, came here and was employed by the inhabitants to preach. Mr. Jones was a man of an ardent temperament, and strongly attached to independency in church government. Under Mr. Jones's preaching a number of individuals were awakened and hopefully converted to God. From a part of the members of the existing church and the new converts Mr. Jones organized a church on the principles of Congregational independency. Most of the members of the old church acquiesced, and that church ceased to exist. This new organization took place in 1805. Mr. Jones continued to preach and preside over the church the greater part of the time for several years, though he was never installed pastor. Members were added to the church from time to time in considerable numbers. But dissensions prevailed, and the state of the church was unhappy. The church felt their need of counsel, and on the tenth day of January, 1810, became connected with the Ontario Association, and, after the dissolution of that body, was, on the twenty-first day of September, 1814, received under the care of the Presbytery of Geneva, from which it was transferred to the Presbytery of Bath, and eventually to the Presbytery of Chemung, on the organization of those bodies.

But the troubles of the church were not ended by their connexion with the Ontario Association. The majority of the church became alienated from Mr. Jones, who continued to preach in the village or its vicinity, while a minority of the church continued strongly attached to him. Rev. Ambrose Porter, a member of the Morris County Associated Presbytery, was employed for one year to preach in the village. The majority of the church adhered to him, while the minority adhered to Mr. Jones. Happily, however, after one year's continuance Mr. Porter left the place, and removed from this part of the country. Peace was, in a measure, restored to the church. Some time in 1815 Mr. Hezekiah Woodruff, a licensed preacher of the gospel, was employed to preach among them, and was ordained and installed pastor of the church by the Presbytery of Geneva, Feb. 16th, 1816. From this period the church became more harmonious. Mr. Woodruff was dismissed Jan. 26th, 1820. In May, 1820, Rev. Henry Ford commenced laboring as a stated supply with this church, and continued his ministrations with them till some time in the beginning of the year 1827. At the suggestion of Mr. Ford, in the spring of 1824, the church, with the exception of one vote, unanimously agreed to adopt in full the Presbyterian form of government, and elected ruling elders, since which period the affairs of the church have been transacted with much greater order and harmony. Rev. Eleazar Lathrop commenced ministerial labor with the church soon after Mr. Ford's departure, and was installed pastor Oct. 20th, 1830. His continuance as pastor was for a short time. On account of ill-health he was dismissed August 31st, 1831. He was succeeded



by Rev. Marshal L. Farnsworth, who was installed Feb. 1st, 1832. He continued in the pastorate till Oct. 31st, 1834, when he was dismissed. Rev. John Frost was his successor, who was installed Nov. 4th, 1835. He was dismissed Feb. 5th, 1839. On the fourth day of December of the same year, Rev. Philemon H. Fowler, the present pastor of the church, was installed.

This church has been blessed with repeated seasons of the outpouring of the Holy Spirit, and has experienced an almost continual increase in the number of its members. In 1828, it reported thirty-four members as having been added by profession within the year preceding; in 1833, sixty-six; in 1837, fifty-five; and in 1843, fifty-seven. In the last mentioned year, the whole number of members was three hundred and fifty-seven, the largest number ever reported. The church has ever supported its own pastor without missionary aid, except one year during the ministry of Mr. Ford. In the period of his ministry a house of worship was built and dedicated, which has since been removed, and replaced by a new and elegant one, constructed of brick, eighty feet in length and fifty in breadth. It was built in 1836-7. Previous to the organization of a second church, it was estimated that one fourth of the inhabitants of the village attended worship with the Presbyterian church. Besides these two churches, the Methodists, Baptists, and Episcopalians, have each a church in the village. The Methodists are about as numerous as the Presbyterians, but have not equal pecuniary strength. The Baptists rank next in number, and the Episcopalians last.

*Elmira Congregational Church.*—This church was organized within four years past, by members dismissed from the Presbyterian Church for the purpose. Of what number of members it is composed, the author is not informed. It stands unconnected with any ecclesiastical judicatory. Its pastor, Rev. Frederick W. Graves, a member of the Presbytery of Chemung, was installed into the office by that Presbytery, Feb. 19th, 1846.

*Chemung.*—This church was received under the care of the Presbytery of Chemung, Feb. 4th, 1840. It had at that time been recently organized, and consisted of thirty members. Rev. Ethan Pratt labored here as stated supply from the period of the organization of the church till the spring of 1845. The last two years, the church was aided in his support by the American Home Missionary Society. The writer supposes that previous to this, only one half of his time was appropriated to this church. Feb. 25th, 1845, Rev. Benjamin M. Goldsmith was ordained and installed pastor of this church in connexion with the church of Southport, and still continues in this relation. In 1843, this church enjoyed a season of revival, but to what extent is not known to the writer.

*Athens.*—This church has its location in the State of Pennsylvania ; but as it is under the care of the Presbytery of Chemung, we shall notice its history. The village was formerly known by the name of Tioga Point, being situated at the confluence of the Tioga river with the Susquehannah. Of its first settlement we have spoken in another place. For many years it was noted for the prevalence of Universalism and immorality, and no stated public worship was maintained. If a travelling missionary spent a Sabbath here, he found a very small congregation. At what period the church was organized, the writer is not able to state. It was some time prior to 1816, perhaps as early as 1813 or '14. Rev. William Wisner, then a member of the Morris County Associated Presbytery, was engaged to preach in the village. The Spirit of the Lord attended the word, and souls were converted. As the consequence, a church on the Congregational plan of government was organized. This church, as the writer believes, was connected with the Luzerne Association, and with that Association became merged in the Presbytery of Susquehannah, retaining the right of managing its internal affairs on Congregational principles. In 1823, it is reported as under the care of that Presbytery. In 1825, it reported sixty-two members ; in 1832, ninety-nine, thirty-eight having been added by profession the preceding year ; in 1834, one hundred and eight, and in 1836, one hundred. From 1827 to 1832, inclusive, the church is reported as having a stated supply. A part, and, perhaps, the whole of this period, Rev. Isaac W. Platt was the supply. In 1837, Rev. Charles C. Corss was stated supply, but how long he had labored in that capacity is not known to the writer. This year the Excising Act of the General Assembly was passed, and the Presbytery of Susquehannah called upon the churches under its care who were not fully Presbyterian in form, to adopt the Presbyterian form of government in full as a condition of future connexion with the Presbytery. When the subject came to be agitated in a meeting of the church, different sentiments were found to exist. Mr. Corss and a part of the members were in favor of adopting the Presbyterian form of government in full, and continuing their connexion with the Presbytery of Susquehannah, and the Old School General Assembly, and a part was in favor of retaining their present mode of organization, and giving up their connexion with the Presbytery of Susquehannah. Under these circumstances the church divided, and became two organizations. The New School employed Rev. Ethan Pratt as stated supply, and the house of worship was occupied alternate Sabbaths by each church. How long this order continued the author is not informed. The church was taken under the care of the Presbytery of Chemung, Sept. 23d, 1840. How long Mr. Pratt continued his labors as stated supply is not known to the writer. Rev. Curtis Thurston was ordained and installed pastor of the church, Feb. 24th, 1841,

and still continues in that relation. Mr. Thurston preaches a part of the time at the village of Factoryville in the town of Barton, N. Y. The church has been aided in his support by the American Home Missionary Society.

*Southport.*—This town was formerly a part of Elmira. Its early settlement has been noticed in a former chapter. Its early religious history is involved in that of Elmira. Whoever ministered to that church considered this people as a part of his charge, and preached here a part of the time. As early as 1814 or '15, a *religious society*, organized according to civil law, was formed, and a house of worship was built, which, when not used by the Presbyterians, was frequently occupied by other denominations. A church on the Congregational plan, consisting of fifteen members, six males and nine females, was organized by Rev. David Higgins and Rev. James H. Hotchkiss, Oct. 31st, 1821. The church was denominated the Second Church of Elmira, and was taken under the care of the Presbytery of Bath, Jan. 29th, 1822. Six of the original members were from the church of Elmira. In 1829, the church adopted the Presbyterian mode of government, and elected ruling elders. It is now denominated the Presbyterian Church of Southport, and is connected with the Presbytery of Chemung, and numbers about one hundred members.

For a brief period after the organization of the church, Rev. Henry Ford supplied the pulpit one half of the time, and performed other ministerial services. He was followed by Rev. Simeon R. Jones, as stated supply for two years or more. In April, 1826, the services of Rev. Richard Williams were secured for half of the time. This arrangement continued two years. He was succeeded in 1828 by Rev. David Harrower, who labored here half of the time for two years. After this the pulpit was vacant for a season. As early, however, as June, 1831, Rev. B. Foster Pratt commenced laboring here, and was installed pastor of the church, Feb. 2d, 1832. Mr. Pratt continued in this field till April 15th, 1834, when he was dismissed from his charge. Rev. John Gray immediately succeeded Mr. Pratt, and, as stated supply, remained until February, 1836. Rev. George Spalding commenced laboring here the ensuing summer, and was installed into the pastoral office, Jan. 11th, 1837. This connexion continued till Oct. 5th, 1842, when it was dissolved. The same month Rev. Benjamin M. Goldsmith, then a licentiate, was employed to supply the pulpit, and officiated as stated supply till Feb. 25th, 1845, at which period he was ordained and installed pastor of this church, and the adjoining one of Chemung. This relation still subsists.

The church has been several times visited with the reviving influences of the Spirit of grace. The most distinguished season was in 1831, under the labors of Mr. Pratt. In that year the



church had an accession of forty-eight members, on a profession of faith in Christ. The congregation has a neat and commodious house of worship, measuring forty-six feet by forty, which was built in 1832, the old edifice having been burned in the early part of that year. They have always supported their own minister without foreign aid. There is a Methodist congregation in the near vicinity, and a respectable number of Baptists, who are connected with the Baptist church in the village of Elmira, and go there to worship. As to pecuniary strength, the Presbyterian society hold the priority.

*Big Flats.*—This place was settled at an early period, but its inhabitants were not characterized by a regard for the gospel and its institutions. A few professors of religion of different denominations were to be found, but not a sufficient number of Presbyterians to organize a church till 1827. On the twenty-seventh day of September of that year, a Presbyterian church was constituted, which was taken under the care of the Presbytery of Bath, Jan. 29th, 1828, and subsequently, on the division of the Presbytery, transferred to the Presbytery of Chemung. The church, in 1828, consisted of eighteen members. In 1837, it reported seventy-five. Since that year the writer finds no report of the number. In November, 1829, Rev. Merit Harmon was commissioned by the American Home Missionary Society to labor here as a stated supply. He continued three or four years. He was succeeded by Rev. David Higgins for about one year, and afterwards by Rev. David I. Perry, who was installed pastor of the church, Feb. 2d, 1836. He was dismissed from his pastoral charge, Sept. 18th, 1838. Rev. Francis L. Whiting supplied for a season, and was succeeded by Rev. George W. Seaman, who seems to have continued two years, and was followed, in 1845, by Rev. Sidney Mills, the present supply. In the support of these ministers, Mr. Whiting excepted, the church has been aided by the American Home Missionary Society. Revivals to some extent have been enjoyed by this church. As the result of one of these seasons of divine influence, twelve members, in 1831, were reported as added to the church by profession, and fifteen the next year. Again, in 1837, seventeen were reported as having been added by profession of faith in Christ. The church has an appropriate house of worship, built in 1829. There is also an Episcopal house of worship, erected a number of years since, but it has been unoccupied for several years.

*Corning.*—This village is situated in the town of Painted Post. The town began to be settled at an early period, as has been noticed in a former part of this work; but the principal settlement of the village of Corning is of recent date. The Presbyterian Church, now denominated the church of Corning, was originally the church

of Painted Post, and its place of worship was on the opposite or north side of the river. Although small, it originally included the members of the Presbyterian Church in all parts of the town, which then included the present towns of Hornby, Campbell, Erwin, Painted Post, Caton, and Lindsley. The first inhabitants generally were distinguished for their irreligious character, and neglect of God's worship and ordinances. It is not known to the writer that any stated public worship was maintained here for a number of years after the settlement of the place. A passing missionary occasionally preached a sermon, and perhaps spent a Sabbath; but in general, the Sabbath was to nearly all the community a day of business, pastime, or idleness. Some time in the year 1810, Rev. Clement Hickman, then a preacher in the Methodist denomination, came to Painted Post, and was employed by the inhabitants to preach to them. Mr. Hickman gathered a congregation who manifested a wish to have his labor continued with them. He had in a measure separated himself from the Methodist denomination, being dissatisfied with their doctrine and discipline. In this state of feeling he applied to the Presbytery of Geneva for licensure, and having passed through the usual course of trial to the satisfaction of the Presbytery, was duly licensed to preach the gospel, April 18th, 1811. Soon after this event, a Presbyterian church was organized by Rev. John Niles of Bath. The church consisted of a small number of members, dispersed over an extensive territory, and the meetings were held in different places to accommodate a larger number. The church was received under the care of the Presbytery of Geneva, August 19th, 1812, and on the 25th day of the same month, Mr. Hickman was ordained and installed its pastor. This church was transferred to the Presbytery of Bath, and from that to the Presbytery of Chemung, on the organization of those bodies. Mr. Hickman was dismissed from his pastoral charge, September 10th, 1816. During Mr. Hickman's ministry, the church made some increase in the number of its members, but not large. In 1825, it numbered fifty members; in 1830, it was reduced to thirty-four; in 1832, it reported sixty-one, having received by profession thirty-two the year preceding; in 1834, 100 were reported, twenty-one having been added by profession. A similar addition of sixty-four was made in the year preceding the report for 1843, the whole number of members at that period being 169.

After the dismissal of Mr. Hickman, the church declined. Mr. Ansel McCall, the most active and efficient elder, had deceased; another had removed to the Western States, and the few remaining male members lived at a distance from the village and from each other. For a season public worship upon the Sabbath was suspended, and no meetings of the church were maintained. How long this state of things continued, the writer cannot decide. He

believes that two or three years elapsed before regular public worship was restored. It is somewhat remarkable, that during this low state of the church, a few pious females maintained a continued prayer-meeting with individuals of their own sex on the Lord's day, and supported one of the most flourishing Sabbath schools in the whole region. Nor were their prayers in vain; God heard their requests and granted his aid. William Steele, Esq., from New Jersey, moved into the place. He was a member and elder in the Presbyterian church, an educated man, and possessed of talent. Through his instrumentality the meetings for public worship were resuscitated. Mr. Thomas Lounsbury, then a licentiate (now Dr. Lounsbury of Ovid), was employed to preach. His field of labor, as the writer believes, extended from Big Flats to Campbell, and the services of the Sabbath were divided between three or four settlements. Whether Mr. Lounsbury continued one or two years, the author cannot say: he left in the spring of 1823.

Soon after Mr. Lounsbury's departure, a preacher of the Methodist denomination was employed by the community, but not by the church, to preach for them, and continued to be so employed for at least two years. He was not acceptable to the church generally, nor did they consider him as their minister. But his ministrations interrupted their meetings, and the Presbyterian Church was depressed rather than edified. In 1826 and '27, Mr. Reuben Sanborn, a licentiate, preached here at least one year. Rev. David Harrowar succeeded him, and spent one year dividing his labors between this church and that of Southport. In October, 1831, Rev. David Higgins commenced laboring here, and continued one year, during which, in connexion with a protracted meeting, God was pleased to pour out his Spirit in its converting influences, and as the result, about thirty were added to the church. Mr. Higgins left the church united and prosperous. Mr. Higgins was succeeded by Rev. John Barton, under whose labors the church was very considerably enlarged. He continued two or three years, and was followed by Rev. John Smith, who ministered to the church one or two years. The next in succession was Rev. Samuel M. Hopkins, who was ordained and installed pastor of the church, Sept. 23d, 1840. He continued only till May 6th, 1841, when the pastoral relation was dissolved. Rev. Joshua B. Graves was employed for a season as stated supply, and on the twelfth day of February, 1846, was installed pastor of the church. He has since been dismissed. In the support of Messrs. Sanborn and Higgins the church received aid from the American Home Missionary Society. A house of worship was built many years since on the north side of the river, but since the village of Corning on the other side of the river has become populous, the church have removed their location to that village, where an elegant house of worship has been erected.



The church has lost its original name, and is now known as the Church of Corning. There are also in this village a Methodist and an Episcopalian church.

*Painted Post First Church.*—This church is composed of members of the original church of Painted Post, residing on the north side of the river, who were unwilling to go to Corning, when the church moved its place of meeting. They were, to the number of forty-nine, organized as a separate Presbyterian church, and received under the care of the Presbytery of Chemung, Feb. 4th, 1846. They have an appropriate house of worship, which was built some years since by the original church, and abandoned for the new one in Corning.

*Painted Post Second Church.*—The location of this church is in the town of Caton, which was formerly included in the town of Painted Post. This church is a shoot from the original First Church of Painted Post. It was received under the care of the Presbytery of Bath, Jan. 27th, 1830, being then a newly organized church. At the constitution of the Presbytery of Chemung, it was transferred to the care of that body. It has always been a small and feeble church, and has but a small part of the time enjoyed the regular preaching of the gospel. In 1832, it numbered only fourteen members; in 1833, twenty-six, having received the preceding year ten by profession. This is the highest number ever reported. They have a respectable house of worship, but are without a minister.

*Painted Post Village.*—This village is in the town of Erwin, which was formerly a part of the town of Painted Post. It was in this village that the painted post stood which gave name to the original town and the present village. When white men first came to this place they found standing here an oaken post, painted after the Indian manner. It is said that this post was of ancient date, a monument to mark the place of the burial of a celebrated war chief of the Indians. As often as it has decayed it has been renewed, and so continues to the present time. This place was settled at an early period. The family of Erwin, if not the first, were among the early settlers, and owned a large share of the land. In ecclesiastical concerns, so far as the Presbyterian denomination is concerned, it was till late years connected with the church of Painted Post, at what is now called Knoxville. When the population of the village commenced some persons were desirous of a separate church organization. With reference to the accomplishment of this object Rev. John Smith was employed to preach here for a season. The church was organized by a committee of the Presbytery of Chemung, March 16th, 1841, and was received by the Presbytery

in April following. The church at its organization consisted of seventeen members, eleven of whom were from the church of Painted Post (now Corning). It was organized a Presbyterian church, and numbered sixty-two members at the last report. On the sixth of May, 1841, Rev. Samuel S. Howe was ordained and installed its pastor, and continued till Dec. 20th, 1842, when he was dismissed. Rev. B. Foster Pratt was his successor, and was installed as pastor Dec. 12th, 1843. He still continues in the pastorate. The church has received constant aid from the American Home Missionary Society in the support of its pastors. In the winter of 1843-4, the church was favored with a revival, by which its number was increased, and its bands strengthened. It has a house of worship, fifty-eight feet by thirty-eight in dimensions, with a bell. It is estimated that one-third of the population attend worship with the Presbyterian church. Many attend worship nowhere. The Methodists are about as numerous as the Presbyterians. There are some Baptists and some Episcopalians.

*Erwin.*—The location of this church was in the southern part of the town of Erwin. It was organized with twenty-five members taken from the church of Lawrenceville by a committee of the Presbytery of Bath, and was taken under the care of the Presbytery August 26th, 1834. It was transferred to the Presbytery of Chemung on the organization of that body. Rev. Daniel B. Butts labored here as a stated supply a part of the time for three years, but the church did not flourish. Its highest number of members ever reported was twenty-eight. In 1843 it was reduced to sixteen. It has now become extinct, and the few remaining members have united with the church of Painted Post Village.

*Addison.*—The name of this town originally was Middletown. Some settlements were made in it about the year 1795, but the settlements generally are of a much later date. At what time public worship was set up is not known to the writer. No church of the Presbyterian denomination was organized till 1832. The church was organized by a committee of the Presbytery of Bath, and was received under the care of the Presbytery Jan. 30th, 1833, and was transferred to the Presbytery of Chemung at its organization. The church was formed with fifteen members. In 1846 it had increased to the number of thirty-eight. Rev. Daniel B. Butts officiated as stated supply to this church a part of the time for three or four years. Rev. Lewis Hamilton was ordained and installed pastor of the church July 1st, 1840, and was dismissed March 16th, 1842. Rev. Darius Williams succeeded him as a stated supply, and continued two or three years. He was followed by Rev. A. H. Parmelee, who commenced his labors in 1844, and still continues. The church have an appropriate house of worship,

and at the last report were making a gratifying progress. They are very much intermixed with other denominations.

*Thurston.*—This town is of recent organization, being taken from the eastern part of the town of Cameron. Its settlement is of recent date. A small Presbyterian church was organized in 1845, and taken under the care of the Presbytery of Chemung Sept. 2d of that year. Its number of members is not known to the writer, nor does he know whether it has enjoyed any stated ministrations of the gospel. It was reported in 1846 as vacant.

*Woodhull.*—The settlement of this town is of a comparatively recent date, and the population not numerous. A Presbyterian church, consisting of fifteen members, was organized by Rev. Isaac Flagler, which was received under the care of the Presbytery of Bath, Jan. 30th, 1833. At the organization of the Presbytery of Chemung, it was assigned to that body. In 1834 it reported thirty-nine members, twenty-three having been received on profession the year previous. For a number of years past no report from this church is found on the reports of the Presbytery. The church has never had a regularly settled pastor, but as stated supplies Rev. Messrs. Jeremiah Pomeroy, Oren Johnson, Daniel B. Butts, Noah Cressey, and Thomas Duncan, have for different periods officiated, for a part of the time. The church was aided in their support by the American Home Missionary Society. The present condition of the church is not definitely known to the writer.

*Troupsburgh.*—This town began to be settled in 1805, but a large proportion of the inhabitants were said to be of an irreligious character. The Methodist and Baptist denominations at a pretty early period made some progress, but the Presbyterians had no establishment till about 1833. At that period a Presbyterian church, in the north-western section of the town, was organized by Rev. Isaac W. Platt, and composed of about twenty members. This church was taken under the care of the Presbytery of Bath, August 27th, 1833, and was transferred to the Presbytery of Chemung on its organization. But the church has never flourished. It has never enjoyed stated ministrations of gospel ordinances; few or no additions have been made to it; and in consequence of removals and deaths the church has become extinct.

*Greenwood.*—The settlement of this town is of a date posterior to that of most other towns in the County of Steuben. One half of the town formerly belonged to the town of Canisteo, and the other part to Troupsburgh. On the twelfth day of May, 1823, a church was organized, by Rev. Robert Hubbard, in the town of Canisteo, consisting of thirteen members, of whom five were



males, and eight females. Of this number, ten had previously been members of other churches. The church was denominated "The Church of Christ on Bennett's Creek in the town of Canisteo." The greater part of the members resided in that part of the town which now constitutes the towns of Greenwood and Jasper. The additions afterwards made to it were almost exclusively from this part. The church was received under the care of the Presbytery of Bath, August 29th, 1826. In the course of about six years four male members and eleven females were received, of whom eleven were received by certificate and four by profession.

On the twenty-ninth day of October, 1829, a Committee of the Presbytery, consisting of Rev. David Higgins, Rev. Lyman Barrett, and Elder Israel Baldwin, met at the house of Col. John Stephens, in the town of Greenwood, with the members of the church residing in that vicinity, and organized them into a separate church, to be known as the Presbyterian Church of Greenwood, and to retain the records of the original church of Bennett's Creek. This new organized, or rather re-organized, church consisted of sixteen members, of whom eight were males and eight females. All except one were members of the church of Bennett's Creek. At the formation of the Presbytery of Chemung, this church was assigned to that Presbytery. The church has always been in a feeble condition, and has enjoyed stated preaching but for short periods. In 1833, it consisted of twenty-three members. This was the highest number ever reported. In 1843, they were reduced to eleven. A very large share of the population are exceedingly irreligious, and other denominations take the most of the professors. It is, perhaps, probable that this church will, ere long, be merged in the church of Jasper.

## CHAPTER XXX.

Presbytery of Bath :—Starkey, Dundee, Rock Stream, Barrington, Wayne, Tyrone, Pulteney, Prattsburgh, Naples, Conhocton, South Dansville, Howard Second Church, Howard, Kennedyville, Wheeler, Hammondsport, Bath, Cameron, Hornellsville, Jasper.

WE next proceed to narrate the history of the churches within the bounds of

## THE PRESBYTERY OF BATH.

Pursuing our usual order we begin with the church of

*Starkey.*—The town of Starkey was formerly a part of the town of Reading, which constituted the gore of land lying between the east line of Phelps and Gorham's Purchase and the Seneca lake. The settlement of the town commenced soon after the commencement of the present century. A Presbyterian church, consisting of three males and five females, was organized by Rev. Jedidiah Chapman, Oct. 26th, 1806, to which two more were added the next year. But the church did not flourish, and became virtually extinct. With the assistance of Rev. David Higgins, the church was resuscitated or reorganized, June 11th, 1817. It then consisted of three males and three females. From this period regular stated public worship was maintained, and the church began to shed light on the surrounding darkness. The church was received under the care of the Presbytery of Bath, August 20th, 1817. It was then denominated the First Presbyterian Church of Reading. The name was changed to Starkey in 1827. In 1825 the church numbered fifty-four members; in 1826, eighty-two; in 1832, one hundred and sixty-nine; and in 1846, eighty-five. The great diminution of the number of members was principally caused by the organization of two other churches from it. Rev. Joseph Crawford was ordained and installed pastor of this church and that of Wayne, Feb. 14th, 1821. His relation to the church of Starkey was dissolved Feb. 26th, 1823. Rev. Samuel White was installed pastor, Sept. 28th, 1825. His dismissal took place Feb. 17th, 1831. After Mr. White's dismissal Rev. Linus W. Billington labored as stated supply two or three years, and after him Rev. B. F. Pratt, for two or three years. Rev. Absalom K. Barr labored as stated supply for a season. In the year 1831 an extensive revival was enjoyed, as the result of which, more than eighty members were added to the

church, on a profession of faith in Christ. This church has been greatly reduced in consequence of divisions to form other churches in contiguous villages. In the town of Starkey, which is a town of moderate size, are three or four distinct villages, in three of which there are Presbyterian churches. From this circumstance the churches are confined to narrow limits, and this is particularly the case with the first or original church. This church has an appropriate house of worship, situated in the small village called Eddytown, which was erected in 1825. It does not appear that this church has ever received aid in the support of any of its ministers from a Missionary Society. There are many Methodists intermixed with the members of this church, whose house of worship is in Starkey village.

*Dundee.*—This village is in the town of Starkey, on the western part. The Presbyterian church was formed by a division of the original church of Starkey, as the writer believes, in 1832, and was taken under the care of the Presbytery of Bath. In 1833 it consisted of fifty-nine members, and in 1846, of eighty-five. It has never had an installed pastor, and has much of the time been connected with the first church of Starkey in the enjoyment of ministerial services. As stated supplies, Rev. B. Foster Pratt, Rev. David I. Perry, Rev. Absalom K. Barr, and Rev. A. T. H. Powell, have severally served the church. Mr. Powell officiates at the present time. No remarkable revivals have been experienced since the organization of the church. In the support of Mr. Pratt the church was aided one year by the American Home Missionary Society. They have a commodious house of worship. The church was originally denominated the Second Church of Starkey. The name was changed to Dundee in 1846. The Baptists and Methodists have each an appropriate house of worship in the village of Dundee. There is also another, denominated a Free House, occupied mostly by Universalists and Christians.

*Rock Stream.*—This is a small village in the southern part of the town of Starkey. A Presbyterian church, formed by a division of the first church of Starkey, was organized and recognised by the Presbytery of Bath in 1832, or the beginning of 1833. It was denominated the Third Church of Starkey till 1840, when it took the name of Rock Stream. In 1833 it consisted of twenty-eight members; in 1840, of sixty-four; and in 1846, of sixty. It has never had an installed pastor. As stated supplies, Rev. Samuel White, Rev. Egbert Roosa, Rev. George T. Everest, Rev. Abraham K. Barr, and Rev. Ethan Pratt, have officiated, some of them supplying another church at the same time. In the support of Messrs. White, Roosa, Everest, and Pratt, the church has been aided by the American Home Missionary Society. A measure of revival was



enjoyed in 1838, and again in 1846, but the results were not large, as it relates to additions to the church. The church has a small, but commodious house of worship, erected several years since.

*Barrington.*—This church was organized, September 21st, 1830, and was received under the care of the Presbytery of Bath, Oct. 19th, 1830. It was, at its organization, composed of a few individuals taken from the church of Starkey. In 1832, it numbered only fifteen members; in 1837, it reported twenty-nine. Rev. Benjamin B. Smith labored here in 1832 and 1833, Rev. John S. Reasoner in 1835, Rev. Samuel T. Babbitt one half of the time in 1836, and Rev. George T. Everest a part of the time in 1838 and '39. In the support of all these ministers, the American Home Missionary Society lent its aid. In 1833, a house of worship was erected. One or two partial revivals were experienced, but not of such a character as to strengthen the church. It never flourished. Divisions existed, and about the time of the division of the Presbyterian church in the United States, a part of the members withdrew from their brethren, and refused to be under the jurisdiction of the Presbytery of Bath. Under these circumstances the church became so reduced and discouraged, that the Presbytery, at their request, dissolved the church, giving letters of dismission to those of its members who acknowledged their jurisdiction, to such churches in the vicinity as were most convenient in location. Thus the church ceased its separate existence, August 25th, 1840.

*Wayne.*—This town, originally named Frederickstown, at the time of its organization, included the present towns of Bradford, Orange, Tyrone, Wayne, and Barrington. The settlement of the town commenced in 1794, but did not make much progress for several years. A Baptist church is supposed to have been the first religious organization in the town. A Presbyterian church, consisting of sixteen members, was organized, December 21st, 1809, by Rev. John Lindsley, acting as a missionary under the General Assembly. It was received under the care of the Presbytery of Geneva, September 21st, 1814, and was transferred to the Presbytery of Bath on the organization of that body. In 1821, it consisted of twenty-one members; in 1821, of one hundred and three; in 1832, of two hundred; and in 1846, of sixty-four. For several years after its organization it was in a very low state, its members were few, and most of them very negligent in duty. Public worship was intermitted, and the church seemed fast verging to dissolution. But at length some light appeared. On the 14th day of February, 1821, Rev. Joseph Crawford was ordained and installed pastor of this church and the church of Starkey, to divide his labors between them. At the expiration of two years, his relation to the church of Starkey was dissolved, and his whole time devoted to

the church of Wayne till April 29th, 1839, when he was dismissed from his pastoral charge. Rev. James Rowlette officiated as stated supply for several years, Rev. William Johnson, one or two years, Rev. Benjamin Russell, one or two years, and Rev. Flavel S. Gaylord, one year. At the present time the church is vacant. In the support of Mr. Russell the church had the aid of the American Home Missionary Society. In 1827, the church reported thirty-six members, added within the year, and the next year, twenty-one. These additions were most of them the result of a blessed revival which had been enjoyed. In 1832, nearly one hundred were added by profession to the church. But from that period the church has declined. About this period the church was divided. The church of Tyrone was formed from it, a circumstance which deprived it of at least one half its strength. It is now reduced to a low condition. There was a house of worship erected by the Baptists at an early period, but left unfinished. This was removed some years afterwards to a location considerably south of the present village of Wayne, by the joint labors of the Baptists and Presbyterians, and finished in plain style. It was then for some years occupied by each denomination alternate Sabbaths. Some years since it was deserted by the Presbyterians, who built for themselves a new and commodious house in the village. The Methodists have also a house of worship in the village, with regular ministrations. There is a small Episcopal Society, who have preaching a part of the time, but have no appropriate house of worship.

*Tyrone.*—This church was formed by a committee of the Presbytery of Bath, Feb. 21st, 1832. It was composed of twenty-eight members, being a detachment from the church of Wayne, and was taken under the care of the Presbytery of Bath. The next spring it reported eighty-four members; in 1840, one hundred and forty-seven. This is the last report which the writer has seen. The church has never had a settled pastor. Rev. Joseph Crawford labored here as a stated supply for a season, after the organization of the church. He was followed by Rev. Charles Goodrich, Rev. William Todd, Rev. William Johnson, and Rev. Samuel White, who labored some time. Rev. James Rowlette was stated supply about ten years, but was at length obliged to desist on account of bodily indisposition. Rev. Henry C. Morse is the supply at the present time. In 1832 a revival was enjoyed, which added to the church twenty-five members by profession. In 1840 sixty were reported as thus added, the result of a gracious outpouring of the Holy Spirit. The church has been aided by the American Home Missionary Society in the support of Messrs. Crawford and White. The church, in connexion with the Baptists, has a house of worship, which is occupied alternate Sabbaths by the two denominations.

The Methodist denomination has also a house of worship in the village of Tyrone.

*Pulteney.*—The settlement of this town commenced about the beginning of the present century. The early settlers were from Pennsylvania, New Jersey, and different parts of New York and the Eastern States. Hence there was an entire want of homogeneous character. But few of them were professors of religion of any denomination, and for a considerable period no male professor of the Presbyterian order resided in the place. A Baptist church was organized in the north part of the town as early as 1811 or '12, and not long afterwards another of the same denomination at the southern part. Previous to these organizations the Methodists had a class formed, and circuit preaching established. Rev. James H. Hotchkin, of Prattsburgh, began to pay some attention to this destitute region as early as the latter part of 1809, preaching occasionally, and sometimes statedly on a week-day. Itinerant missionaries occasionally visited the place, and spent a day or two. At length Mr. Jabish Havens, who had been a ruling elder in the church of Ulysses, moved into the place, and commenced regular public worship upon the Sabbath. A few other professors of the Presbyterian order moved in, and a Presbyterian church, consisting of twelve members, was organized June 2d, 1817, by Rev. Ebenezer Lazell and Rev. James H. Hotchkin. The church was received under the care of the Presbytery of Bath, August 20th, 1817. In 1825 it numbered sixty-nine members; in 1832, one hundred and fifty-six; and in 1846, one hundred and twenty-three. At the time of the organization of the church Mr. Lazell was engaged with them as stated supply, and continued to officiate in that capacity for some time. Rev. Charles Yale was ordained and installed pastor of the church Jan. 30th, 1823. His regular dismissal took place August 31st, 1825, though his services as pastor had ceased some time previous. Rev. Beriah Hotchkin commenced preaching in the congregation in Oct. 1824, and supplied this congregation in connexion with Wheeler one year. He then removed to Pulteney, and supplied statedly two years. He was followed by Rev. Stalham Clary, who supplied one or two years. Rev. Samuel White commenced as a stated supply in the spring of 1830, and continued between two and three years. After him Rev. Asa Messer supplied a short time, and was followed by Rev. Benjamin B. Smith, who continued three or four years. He was succeeded by Rev. Samuel T. Babbitt, who continued two or three years. Rev. James H. Hotchkin was the next in order of time, commenced his labors in the spring of 1840, and continued three years. Rev. Samuel White immediately succeeded him, and officiated as stated supply till April 10th, 1844, at which date he was installed pastor of the church, and in



that relation still continues. A revival under the ministry of Mr. Yale was enjoyed, which added a number of members to the church. Under Mr. Clary's labors the Spirit was shed down, and twenty-eight members were added to the church on a profession of faith. Also during the first period of Mr. White's ministry, a revival was experienced, and in 1832 fifty-seven was reported as the number of additions by profession the preceding year. The church has been formerly aided, for seven or eight years, in the support of their ministers, by the American Home Missionary Society. The church has an appropriate house of worship, erected in 1835, but its location is such, that in the opinion of many, the prosperity of the church is greatly impeded. This congregation has a glebe of forty acres, which is under good improvement, and on which are a house and barn for the use of the minister. This property was obtained by the sale of a lot of one hundred acres of wild land, given to the Society by the agent of the Pulteney estate. The location of the house of worship occasioned a division of the church. About twenty members living at the southern extremity took letters of dismission, and were organized a Congregational church, in connexion with the Genesee Consociation. Rev. Elijah Woolage was installed its pastor, and so continued two or three years. He was succeeded by Rev. Samuel Porter, as stated supply, one year. Rev. Samuel White, the pastor of the Presbyterian church, labored with them one quarter of the time for two years, from August, 1844. They have been aided in the support of their ministers by the American Home Missionary Society. They have a small house of worship, in an unfinished state. In consequence of deaths and removals, the church has become nearly extinct. Within the town of Pulteney are two Baptist churches, with houses of worship, two churches of Free Will Baptists, one of which has a house of worship, two Methodist chapels, and a small community of Christians, which has no appropriate house of worship. Some of the members of this community reside in the town of Prattsburgh, and their ordinary place of worship is a school-house, situated on the line which divides the two towns.

*Prattsburgh.*—That part of the town of Prattsburgh which constitutes Township number six in the third Range of Phelps and Gorham's Purchase, was purchased in 1800, of the agent of the Pulteney Estate, by Capt. Joel Pratt of Columbia county. Capt. Pratt was a member of a Congregational Church in the village of Spencertown. It was his determination to settle himself and family on this township, and establish religious society in the order to which he had been accustomed. With a view to the accomplishment of this object, he required every person to whom he sold land to give a note, to the amount of fifteen dollars on each hundred acres of land purchased by him, payable within a given time with

the legal interest annually till paid, to the trustees of the Religious Society which should be formed. The first-permanent settlers in the township were Mr. Jared Pratt, a nephew of Capt. Pratt, and his wife, who came in, in the early spring of 1801. They constituted the only family in the township for about two years and a half. Their hardships were many, and their privations great. No neighbor within several miles; no roads except a mere trail, and a dense forest all around them. To obtain flour for their bread, Mr. Pratt would yoke his oxen, fill his bag with grain, lay it across the yoke of his oxen, and drive his team eleven miles to Naples, where was the nearest mill to his habitation, the road all the way lying in a dense forest without any habitation contiguous to it. In the autumn of 1803, Rev. John Niles, then a licentiate, moved his family into the place and settled near Mr. Pratt. Mr. Niles was in feeble health, and expected to be obliged to, relinquish the work of the ministry, and adopt the occupation of an agriculturist. Capt. Pratt gave him eighty acres of land as a gratuity for settling on his township. The next Sabbath after Mr. Niles's arrival, public worship commenced, and has been constantly maintained ever since. The succeeding winter one or two other families came on, and the next season a considerable number, and for three or four years the influx of immigrants was considerable. Almost all the heads of families who first came in were members of Congregational churches, and persons of more than ordinary intelligence. They were drawn hither by the expectation of enjoying a good, religious, and civil society. They were peculiarly a homogeneous population. The plan adopted by Capt. Pratt for establishing a permanent fund for the support of the gospel, was the means of drawing together such a community, but after a few years the fund became a subject of dissatisfaction, and was eventually given up. On the 26th day of June, 1804, a Congregational Church was organized by Rev. Timothy Field of Canandaigua. The church at its organization consisted of eleven members, of whom six were males, viz. Joel Pratt, John Niles, Samuel Tuttle, Solsbury Burton, Pomeroy Hull, and William P. Curtis. Four others were added to them in a short time. Of these fifteen, two, W. P. Curtis, Esq., and his wife, are still members, one other who removed from the place many years since is supposed to be alive, and the rest *sleep*. At the close of the year 1808 the church had increased to the number of fifty-one members; in 1819, eighty-six; in 1822, 180; in 1826, 235; in 1840, 400; and in 1846, 321. The church became connected with the Ontario Association, June 10th, 1806, and after the dissolution of that body was received under the care of the Presbytery of Geneva, September 12th, 1813. On the organization of the Presbytery of Bath, it was assigned to the care of that body.

Previous to the organization of the church, Mr. Niles led in public worship and sometimes preached. After the organization of

the church he was elected its standing moderator, and more frequently preached. His health became in a great measure re-established, and he received ordination June 11th, 1806, from the Ontario Association. He was employed as a stated supply for one half of the time at Prattsburgh, and the other half at Bath till the spring of 1808, at which period he received a call to settle at Bath, which he accepted, and removed his family to that village. From the period of the removal of Mr. Niles till the next April, the church was mostly without preaching. At that period Rev. James H. Hotchkin visited them by request, was employed to preach a few Sabbaths, received a unanimous call for settlement, and was installed pastor of the church, August 16th, 1809. His ministry was continued to the close of the year 1829, and the pastoral relation was dissolved, January 27th, 1830. Rev. George R. Rudd commenced his labors the first Sabbath in 1830, and was installed pastor in answer to a unanimous call, March 24th, 1830. He continued in the pastorate till May 3d, 1836, when the pastoral relation was dissolved. After the dismissal of Mr. Rudd, Rev. Samuel Griswold officiated as stated supply one year. Rev. B. Foster Pratt was then employed for a season, and was installed pastor January 31st, 1838. The pastoral relation was dissolved, August 31st, 1841. Rev. Aaron Judson followed him as stated supply for two years, and was succeeded by Rev. Benjamin C. Smith, the present pastor, who was installed, April 9th, 1844.

During the period in which Mr. Niles ministered to the church there were instances of hopeful conversion, but no general revival. The additions to the church were principally of emigrants coming with letters from other churches. Under the ministry of Mr. Hotchkin, which extended over a period of twenty years and nine months, there were several seasons of religious interest, attended with hopeful conversions, but two that were strongly marked for their extent, power, and purity. The first commenced in the latter part of the year 1818, and was continued through the winter. It was most powerful during the month of February. The first Sabbath in that month was a day of unusual solemnity. At an appointed weekly meeting the house of worship was filled to overflowing, and from the necessity of the case, and the powerful state of feeling existing, it became necessary to continue the meeting from day to day for several days in succession. Individuals were seen trembling on their seats, and the silent tear trickling down their cheeks, but entire stillness reigned. Nothing was heard but the voice of the speaker imparting instruction, addressing exhortation to the assembly, or lifting up the prayer unto God. More than thirty, it is believed, were born again during that eventful week. The work continued with much power for some time, but none of the subjects of this work were received as members of the church till the first Sabbath of June following. On that memorable day fifty-nine indi-



viduals stood before a great congregation, and, in the presence of God, angels, and men, professed their faith in the Lord Jesus Christ, took upon themselves the bonds of the covenant, and for the first time commemorated the dying love of the Saviour with his disciples. Such an exhibition was never before presented in the region. People from neighboring towns, and persons of every character and grade, were present. In the expectation that this would be the case, and as the house of worship was small, preparation was made to hold the meeting for that day in a neighboring grove. The day was fine, the sky clear, and no wind to rustle the leaves. God seemed to be present with his aid. The pastor preached from Isaiah liii. 11. *He shall see of the travail of his soul, and shall be satisfied.* The other general revival was in 1825. It was characterized much in the same way as the former. As the result of it between sixty and seventy united with the church by profession. Time has tested the character of these revivals. A very small number have turned back from their profession. A considerable number have died in the hope of the gospel, and a large number remain steadfast in their profession, and of numbers it may be said that they are *burning and shining lights*. During Mr. Hotchkin's ministry two hundred and eighteen members were received into the church on profession of their faith. Under the ministry of Mr. Rudd several seasons of revival were enjoyed, as the results of which large numbers were added to the church. A revival in 1830 added twenty-nine members to the church by profession. Another in 1831 added seventy-one, and another in 1832 and 1833 added to the church by profession, fifty members. Under the ministry of Messrs. Pratt and Judson, there were seasons of special interest, and many were added to the church.

This church in its infancy received less aid from itinerating missionaries than almost any other of its long standing in Western New York. It has never received any foreign aid in the support of any of its ministers, and has contributed much to assist those who were needy, and to promote the objects of Christian benevolence. At a very early period the congregation erected a cheap building, thirty-two feet in length and twenty-two in breadth, as a house of worship, and furnished it with movable seats. At the settlement of Mr. Hotchkin it was enlarged by the addition of eighteen feet to the length, and at a subsequent period it was again enlarged by the addition of eleven feet to the breadth. In 1827, a new and elegant house was erected, sixty feet in length and forty-four in breadth, and furnished with a bell, which was solemnly dedicated to the worship of Almighty God, Feb. 13th, 1828. This has lately been remodelled and enlarged by the addition of sixteen feet to the length. The Society are in possession of a good and convenient parsonage, built from the avails of two hundred acres of wild land, given as a gratuity by Col. Robert Troup, the agent of the Pulteney

Estate. This church has furnished a number of young men for the ministry. As foreign missionaries, Rev. Henry H. Spalding, and the wife of Dr. Marcus Whitman, of the Oregon mission, were from this church.\*

This is much the largest worshipping assembly in the town of Prattsburgh. The ordinary congregations on the Sabbath vary in number from three hundred to four hundred persons, sometimes more. There is a respectable Baptist church in the village, which has a commodious house of worship, and a worthy pastor. There is also a Methodist chapel, but the class is broken up, and the house has been sold by the sheriff. Besides these, there are two other Baptist churches in the town, one of which has a house of worship; two houses for Methodists, and one for Christians. A flourishing Academy has long been in operation in the village.

*Naples.*—The town of Naples, a part of what was formerly Middletown, was purchased in 1790 by a company of eleven persons residing in Berkshire County (Mass.). The settlement of the town commenced the next year by two families of the name of Watkins, two of the name of Clark, two of the name of Parish, one of the name of Johnson, and one of the name of Cleaveland. Some of them were members of Congregational churches, and all of them had been accustomed to an attendance on religious worship, and regarded religious institutions. Public worship on the Sabbath was immediately commenced and maintained by the use of printed sermons, read by some one of the attendants. These meetings were sustained for some time, and then fell into disuse. The first sermon ever preached in the town, was preached in the month of June, 1792, by Rev. Zadoc Hunn of Bristol. As the settlement progressed, missionaries sometimes visited the place, and during the great revival of 1799, Rev. Jedidiah Bushnell, missionary from Connecticut, visited the place. His preaching was blessed to the awakening and conversion of some souls. Professing Christians were aroused from their supineness, public worship on the Sabbath and conference meetings on other days were established, and the face of the community began to wear a different aspect. A church of the Congregational order, consisting of thirteen persons, of whom six were males, was organized, Feb. 1st, 1800, by Rev. Samuel Fuller, a missionary of the Berkshire and Columbia Missionary Society. This church was received into connexion with the Ontario Association, June 12th, 1804. After the dissolution of the Association, the church was received under the care of the Presbytery of Geneva, Feb. 21st, 1815, and on the organization of the Presbytery of Bath, was assigned to that Presbytery. In February, 1815, the church adopted the Presbyterian form of

\* While this work is in press, information is received that Dr. Whitman and his wife have been massacred by the Indians.

government, and elected ruling elders. In 1825, the church numbered thirty-five members; in 1843, sixty-eight; and in 1846, eighty-five. Previous to the organization of a church, the community employed Mr. Fisk, a Baptist elder, to preach to them two years and a half. Rev. Solomon Allen was ordained and installed pastor by an ecclesiastical council, Dec. 5th, 1805. He was dismissed, June 13th, 1810. Some time after the dismissal of Mr. Allen, Rev. Silas Hubbard was employed as stated supply, the author believes, one year. From the period of Mr. Hubbard's departure till 1815, the writer believes that the church was generally without stated preaching. In 1815, Rev. Lyman Barritt, then a licentiate, was employed, and was ordained and installed pastor, June 21st, 1815. Mr. Barritt's labors were continued till Oct. 4th, 1826, when the pastoral relation was dissolved. Mr. James Cahoon, a licentiate, supplied the pulpit one year and a half, during the years 1827 and 1828. Rev. John C. Morgan was ordained and installed pastor, Aug. 27th, 1829, and was dismissed, Jan. 25th, 1831. Rev. Jacob Burbank succeeded him as stated supply for one year, and he was succeeded by Rev. Mr. White for one or two years. Rev. John C. Morgan supplied from some time in 1834 to 1839. Rev. Ebenezer Everett followed him as stated supply two years. Rev. George T. Everest was installed pastor of the church, Sept. 13th, 1842. His dismissal took place August, 1846. Rev. Flavel S. Gaylord is at the present time employed as stated supply. There have been several seasons of religious interest which may be denominated revivals, since the one in 1799, but not very extensive. The highest number of members in the church ever reported, is eighty-five. The church was aided twelve years by the American Home Missionary Society in support of its ministers, but for several years past, has relinquished that aid. It has a house of worship sixty-feet in length by forty in breadth, which was finished and dedicated in 1825, at a cost of \$3500, but in the progress of improvement, it is now in its location entirely out of the centre of influence, and it is in contemplation to erect a new one in a more central situation.

Infidelity and irreligion have fearfully prevailed in Naples, and it is estimated that not more than one-third of the inhabitants are accustomed to attend public worship anywhere. The people of Naples have been stigmatized as an infidel race, but this is not true. The early settlers were from a land of steady and religious habits. They were a church-going people. A valued correspondent observes:—"The proudest infidel the place now affords was baptized in infancy, and taught the catechism in his youth, and he says it took him twenty-five years' reading of infidel authors to efface the impressions made upon his mind by the religious instruction he received when young." The Methodists, Baptists, and Christians, have each a religious establishment and house of wor-



ship in the village of Naples. The relative strength of the Presbyterians and Methodists is about the same. The Baptists and Christians are more feeble in pecuniary strength.

*Conhocton.*—The settlement of this town began about the commencement of the present century. One of the first immigrants was, Horace Fowler, afterwards a deacon of the church. Levi Fowler and John Slack, Esq., were early settlers. But the early settlers were not, at the time of their settlement in the town, pious characters, and no attention for a considerable period was paid to religious worship. Not a single sermon was preached in the town till 1807, and but one professor of religion of the Congregational order resided in the town, and none of the Presbyterian. Some time in the year 1807, Elijah Parker and Stephen Crawford, with their wives, all members of Congregational churches, removed to the town. Public worship was soon after commenced upon the Sabbath, and has been continued from that time. In the month of May, 1809, Rev. Aaron C. Collins visited this feeble band of Christians, and preached to them. In June following, Rev. Ahijah Warren visited and preached to them. The community engaged him to supply them with ministerial services one third of the time for one year. A Congregational church, consisting of nine members, was organized by him on the Lord's Day, Oct. 8th, 1809. The church had no connexion with any ecclesiastical body till Jan. 30th, 1820, when it was received under the care of the Presbytery of Bath on the accommodating plan. Whether Mr. Warren continued his labors longer than one year is not known to the writer. After his labors closed, the church was in a low state for a number of years, seldom enjoyed the opportunity of hearing a preached gospel, and endured much affliction, surrounded on all sides by irreligion. From the period of the organization of the church till 1820, only twelve members were added to the church. In 1825 the number consisted of forty-six. In 1833 it was one hundred and ten, but in 1846 only twenty-seven. In the month of November, 1843, Rev. Stalham Clary removed into the place, and took charge of the church as a stated supply, and continued four years in that capacity, during which period his labors were very abundant, and attended by a good measure of success. Some souls were brought into the kingdom, and the church was increased to the number of fifty members. While Mr. Clary continued, the members of the church made great exertions to support the ministration of the gospel. Since the removal of Mr. Clary, Rev. Linus W. Billington, Rev. Joseph Crawford, Rev. Jeremiah Pomeroy, Rev. James H. Hotchkin, Rev. Sidney S. Brown, and others, have officiated as stated supplies for short seasons. A very considerable proportion of the time the church has been without stated ministrations, and has never had a regularly settled pastor. In the support

of Messrs. Clary, Billington, Crawford, and Brown, the aid of the American Home Missionary Society has been granted.

In the summer of 1832, Rev. James Boyle held with this church a protracted meeting, which was continued through a number of days. The measures which were common with him and others of that class of evangelists were employed, and a state of high excitement was produced, and many professed to be converted, and no doubt some souls really were born again. A large number were received into the church, swelling its number to one hundred and ten members. It might seem that the days of the mourning of this church were now ended, and that she must now have acquired such a measure of strength as to be able in all future time to enjoy the stated ministrations of the gospel. But such was not the case. Very little pecuniary strength was acquired, a spirit of fanaticism was infused into the minds of many, and a state of preparation to be carried away with any delusion was induced. With respect to the converts, so called, the writer is unable to say what has become of them. He believes very few of them give satisfactory evidence of having been born again. In the winter of 1837-8, a very singular state of things existed. Mrs. — Conn, who had been a member of the church a number of years, and highly esteemed by some, at least, as a woman of piety and activity in promoting the cause of Christ, began to take a very conspicuous part in the meetings for social and religious worship. She professed to have special communications from God, and to know the secrets of the hearts of those with whom she was conversant. She assumed an authoritative position in the church, and gave out her directions as from God himself, denouncing as hypocrites in the church all who did not submit to her mandates. She predicted the speedy death, in a most awful manner, of particular individuals who opposed her authority, and manifested a most implacable rancor against all who did not acknowledge her inspiration. In her proceedings she was assisted by a young man, who for his misconduct had been excommunicated from the church of Prattsburgh. A number of the members of the church of Conhocton were carried away with this delusion, and acknowledged Mrs. Conn as one under the inspiration of the Almighty. So completely were they infatuated, that they seemed to suppose that their eternal salvation depended on the will of Mrs. Conn. They were ready to obey all her commands, and to assert as truth anything which she should order. Some of them became permanently deranged, and one or two families were nearly broken up. Nor was this delusion confined wholly to the church of Conhocton. Mrs. Conn and her coadjutor went into the county of Wyoming, and some in that region were brought under the delusion, and received her as a messenger sent from God. Whether to view Mrs. Conn as an impostor, a wild fanatic, or a deranged person, the writer will not assume the responsibility of determining.

Many circumstances would favor the idea of imposture. The writer is informed that she has become a maniac. This circumstance may favor the idea of mental aberration. But the consequences to the church were most disastrous. For a season Mrs. Conn and her followers bore sway. Nothing could be done in the way of discipline, and the church was completely disorganized. After some time had elapsed, the members of the church who remained steadfast met together, re-organized the church, adopted the Presbyterian mode of church government, and elected ruling elders. But the church has been small and feeble. This to some extent has been owing to local circumstances, but more to the prevailing irreligion around them. The church has a small but comfortable house of worship, located at the place which is called Liberty Corners. The Methodists have a house of worship in the same village. The Baptist church hold their worship in the northern part of the town. The mass of the population, it is believed, are not in the habit of attending worship anywhere.

*South Dansville.*—Respecting the early settlement of this place the writer is not informed. A Presbyterian church consisting of a very few members was organized here, which was received under the care of the Presbytery of Bath, August 29th, 1820. In 1825 it was reported as consisting of ten members. In 1843 and in 1846, eighty is the number reported. The church for some years was fostered by Rev. Robert Hubbard, by whom it was organized, and occasionally might have received some other ministerial aid. But it did not flourish. In May, 1833, Rev. George P. King received a commission from the American Home Missionary Society to labor here. Whether he continued longer than one year is not known to the writer. In June, 1841, Rev. A. C. Dubois received a commission from the Missionary Society to labor here, and continued his labors two years and three months. Rev. Sidney S. Brown labored here, under the patronage of the same society, two years, from June, 1845, one half of the time. In January, 1840, Rev. Augustus Littlejohn held a long protracted meeting, continued from day to day, and attended with the manner peculiar to himself. As the result of this meeting a considerable addition was made to the church, but how much of spiritual or pecuniary strength was acquired the writer cannot say. In 1840 the Second Presbyterian Church of Howard was merged into this church. That church had a small house of worship, which is now used by the united church. The church is intermixed with other denominations, particularly Baptists, Methodists, and Christians, who are much more numerous than the Presbyterians. A large proportion of the population attend no place of worship.

*Howard Second Church.*—This church was located in the north-



western part of the town of Howard. It was organized in the year 1825, by Rev. James H. Hotchkin and Rev. Stalham Clary, and was received under the care of the Presbytery of Bath, Feb. 22d, 1826. It consisted at that time of twelve members, and never reported a higher number than fourteen. With one or two exceptions it was always reported vacant. The church built a small house of worship, but it never flourished. On its request it was united to the church of South Dansville, by an act of the Presbytery, August 25th, 1840.

*Howard.*—This town was originally a part of the town of Canisteo. The settlement of it commenced in 1805, by four or five families who moved into it. But the settlement did not rapidly progress. In 1811, there were only about a dozen houses in the town. The first sermon ever delivered in Howard was probably preached by Rev. Samuel Parker, a missionary, in 1810. A Presbyterian church was organized, July 5th, 1815, by Rev. David Higgins, of Bath, and Rev. Enoch Whipple, a missionary. It consisted of eight members, seven of whom were admitted on examination, and one by letter. The church was received under the care of the Presbytery of Bath, August 29th, 1820. The number of members in 1825 was twenty-three; in 1832, sixty-five; and in 1846, ninety. For a number of years after the organization of the church, it was without a pastor or stated supply. Itinerant missionaries and neighboring ministers afforded some ministerial aid. Public worship was maintained, and the ordinances and discipline of the gospel observed. In the summer of 1827, Rev. Lyman Barrett removed his family into the town, and took charge of the church as their stated supply. In this capacity he officiated till the summer of 1834. He was succeeded by Rev. Samuel T. Babbitt, who continued one year. Rev. William Goodale succeeded in the summer of 1839, and remained three years. His successor was Rev. Gilbert Northrop, who supplied one year. His successor, Rev. J. G. L. Haskins, continued one year. Rev. Levi Rose commenced in October, 1844, and still continues. There have been several seasons of religious interest, and visitations of the Holy Spirit, enjoyed by this church. In 1831, during the period of Mr. Barrett's ministry, the gracious influences of the Spirit were shed down on the church and congregation, and as the result, thirty-five members were added to the church by profession. Under the ministry of Mr. Babbitt there was a period of high excitement, connected with a protracted meeting, which brought an addition of thirty members to the church. Other seasons of special interest have been enjoyed, in which the church has been enlarged and strengthened. The church has been aided by the American Home Missionary Society, in the support of most of its ministers. They now support without aid. They have an appropriate house

of worship, located at the village of Howard Flats. It was erected in 1835-6, and is forty-eight feet in length and thirty-six in breadth. In the winter of 1844, it took fire, and was with difficulty saved from total destruction. It is now repaired and in good condition for use. The congregation on the Sabbath, in pleasant weather, may amount to two hundred and thirty attendants. The Baptist Church has a house of worship in the village, erected at the same time with that of the Presbyterians. They have an officiating elder. There is a small church of Scotch Irish Seceders in the south-eastern part of the town, consisting of thirty or forty members. They have a small house of worship, but are destitute of stated preaching, and are in a feeble state. There are in the town several classes of Methodists, and some Christians. The Universalists are the predominant sect in the village, and have an ownership in the Baptist house of worship, and occupy it one Sabbath in each month. Their Society numbers some of the most influential men in the town as to civil affairs, but is thought to be on the decline.

*Kennedyville.*—This small village is located in the town of Bath adjacent to the town of Avoca, in which there is another small village called Avoca. The Presbyterian Church of Kennedyville is composed of persons residing in these two villages and their vicinity. It was organized October 18th, 1831, by a committee of the Presbytery of Bath, consisting of Rev. David Higgins, Rev. Lyman Barrett, and Mr. James G. Higgins, ruling-elder. It consisted of fourteen members taken from the church of Bath, and was taken under the care of the Presbytery, January 31st, 1832. In 1833, it numbered seventy-six members; in 1834, ninety-nine; and in 1843, forty. Rev. David Higgins officiated as stated supply from January, 1833, to the close of April, 1834. Rev. Edwin Bronson supplied one year from December, 1834. Rev. Lyman Barrett succeeded him for a period of six months. Rev. Ebenezer Everett commenced ministering to the church in September, 1836, and continued three years. Rev. Oren Johnson was the stated supply from the autumn of 1841, two years. Since Mr. Johnson's departure the church has been vacant. In the summer of 1832, Rev. James Boyle held a long protracted meeting with this church, as the immediate result of which more than fifty individuals were added to the church on their profession of faith. But the final result was not as happy as was desired. Many of the converts so called, apostatized, and others gave little or no evidence of piety. This circumstance, with the great number of removals of members to other parts of the country, has reduced the church to a very low state. They have had no stated preaching for several years, and stated public worship has been intermitted. The prospects of the church are very unpromising. In the support of its ministers, it has been aided

by the American Home Missionary Society. The church has a commodious house of worship located in the village of Kennedyville, which was erected in 1833, and is forty-six feet in length and thirty-eight in breadth. It has been seldom occupied for two or three years past. There is another house for worship in the village, erected by the Universalists and Christians, and formerly occupied by the two denominations alternately. For some years past it has seldom been occupied. In the village of Avoca the Methodists have a commodious house of worship and a respectable society. There is a small church of German Lutherans, the members of which live in the towns of Avoca and Wheeler. They have no house of worship.

*Wheeler.*—The settlement of this town commenced about the year 1800. Philip Murtle, Capt. Silas Wheeler, and Thomas Aulls, Esq., were among the first settlers. For many years after the settlement of the town commenced, no stated public worship was attended. An occasional sermon from a travelling missionary, or a neighboring minister, was enjoyed, and this for some years was the amount of religious services which were held. The Sabbath was greatly desecrated, and no encouraging appearances were exhibited. About the commencement of the year 1815, Rev. James H. Hotchkin began to preach occasionally on the West Hill near the northern line of the town, where two of the members of the church of Prattsburgh, of which he was pastor, resided. This, in process of time, became a stated service on a week-day once in two weeks. He also frequently preached in the eastern part of the town on the creek, as did also Rev. David Higgins of Bath. Two or three individuals on the creek were members of the church of Bath. In the latter part of the year 1818, and the beginning of the following year, a considerable measure of religious interest was felt in the neighborhood of Mr. Hotchkin's lectures. A season of revival was enjoyed, and a goodly number hopefully born again. As the result of this revival, a Baptist church and a Methodist class were organized, and eight individuals united themselves to the church in Prattsburgh of which Mr. Hotchkin was pastor. In the latter part of the year 1824, Rev. Beriah Hotchkin commenced preaching in the town of Wheeler, and continued his ministrations each alternate Sabbath for one year. During this period a Presbyterian Church was organized, composed of members taken from the churches of Prattsburgh and Bath. This church was taken under the care of the Presbytery of Bath, August 30th, 1825. The next year it consisted of twenty-three members, which is the highest number ever reported. The church, for a season, maintained the stated worship of God on the Sabbath, and enjoyed to some extent the preaching of the gospel. But an unhappy case of discipline occurred, the result of which was to create disaffection and alienation of feeling



in the church. The meetings were broken up, and the Session and church as such ceased all action. Some members of Presbyterian churches from abroad moved into the place, and found no acting church with which to unite. Some instances of hopeful conversion had taken place, and the individuals wished to connect themselves with a Presbyterian church. Under these circumstances, application was made to the Presbytery for the formation of a new church. A committee, of which Rev. Messrs. Higgins and Rudd were members, was appointed to meet at Wheeler, and organize a church, if judged expedient. The committee met, October 19th, 1831, and organized a church of nine members, of whom five were males and four females. Five of these had been members of churches in the places from which they had removed, and four were received on examination. In February following, ten members were received by letter from the original church, leaving to that church not more than eight or nine resident members. The new church, by the name of the church of Centre Wheeler, was received under the care of the Presbytery of Bath, January 31st, 1832. It then consisted of twenty-one members. In 1836, it numbered forty members. From that period the number has been diminishing. In 1846, the number was twenty-two. In 1833, most of the remaining members of the original church united with the new one, and that church became extinct. In 1832, the new church erected and completed a small but commodious house of worship, which was dedicated to the worship of Almighty God, January 10th, 1833 : Rev. David Higgins preached the sermon on the occasion. In the month of February of the last mentioned year, Rev. James H. Hotchkin commenced laboring in this congregation, and was installed as pastor of the church on the 17th day of September of the same year. He continued in the pastorate four years from the commencement of his labors with them, and was dismissed February 17th, 1837. At the commencement of Mr. Hotchkin's ministry, the prospects of the church appeared somewhat flattering. The community seemed to be assuming a more orderly position, the difficulties of the church vanishing, and the members of the church manifesting a determination to enjoy the ordinances of the gospel. A measure of revival was enjoyed, which brought an addition of members to the church. During Mr. Hotchkin's ministry thirty-seven members were received into the church by letter and examination ; twenty-one were dismissed with letters to other churches, among whom were two of the elders ; some removed without letters, two were suspended, and one or two deceased. But though the number of members was somewhat enlarged, its pecuniary ability was actually diminished, and from the period of Mr. Hotchkin's dismissal the church rapidly declined, through the removals of so many of its important members. Rev. Elijah Wollage officiated as stated supply in 1838 and 1839, and Rev. Flavel S. Gaylord, principal of the Academy in

Prattsburgh, supplied the pulpit each alternate Sabbath for two or three years. Some others have supplied for short periods. At the present time the church is vacant, and its prospects are gloomy. The death of Thomas Aulls, Esq., one of its ruling elders, and a most able supporter, which occurred in August, 1846, was to this church and community a most afflicting event.

This church has received the aid of the American Home Missionary Society in the support of Mr. Hotchkin and Mr. Wollage. The Baptist church in Wheeler has become extinct. A Free Will Baptist church was organized some years since in the north part of the town, which the writer believes still has an existence, though in a decayed state. The Methodist denomination have a house of worship on the hill west of the valley. They are the only denomination in Wheeler at all in a flourishing state.

*Hammondsport.*—This village is situated at the head of the Crooked lake in the town of Urbana. The extensive valley which constitutes the most important part of the town was early known by the appellation of "Pleasant Valley." The settlement of this valley commenced in 1793. William Aulls, the father of the late Thomas Aulls, Esq., of Wheeler, was the first, or one of the first settlers. He was from Pennsylvania, and, at the time of his removal, was a member of the Presbyterian church. He was one of the original members of the church of Bath, and was punctual in his attendance on public worship at the village of Bath, until old age and bodily infirmities prevented, though living at the distance of seven miles from the village. And here let it be noticed, that when public worship was set up in Prattsburgh, and the only place where public worship was practised in all the region, an elderly woman, of Dutch extract, who lived in Urbana, at a distance of eight or ten miles from Prattsburgh, occasionally came there on foot to attend worship with the people of God, and hear the word of salvation dispensed. Her path must have been through a forest, with very few habitations by the way. Such, however, were not the feelings of the mass of the early settlers in Pleasant Valley. Some of them were respectable in a civil point of view, benevolent and generous, strict moralists in most points, intelligent and good citizens of the civil community, but sceptical on the subject of religion, and regardless of the ordinances of the gospel. Under such influences, a generation has been trained up, and the consequences are seen in the defective views entertained by many of the more respectable class concerning the gospel and its institutions.

The village of Hammondsport was founded in 1826. William Hastings, who is now a member of the Presbyterian church, erected the first store, and commenced mercantile business. The settlement of the village progressed, and on the first of July, 1831, Rev. Isaac Flagler commenced preaching as a stated supply to the

people. On the twenty-fifth day of that month, a religious society was organized according to the law of the State, and a Presbyterian church, consisting of eight members, was organized, Sept. 14th, 1831, by a committee of the Presbytery of Bath, consisting of Rev. Isaac W. Platt, Rev. Samuel White, and two elders. The members of the church were taken from the church of Bath. The church thus organized, was recognised by the Presbytery, Jan. 31st, 1832. The next spring after organization it reported forty-five members; in 1836, eighty-two; and in 1846, one hundred and fifteen. Mr. Flagler continued to officiate as stated supply till January, 1833, when he left. In April following, he was succeeded by Rev. William M. Adams, who officiated as stated supply till September, 1834. In January, 1835, Rev. George E. Delavan commenced laboring as stated supply, and continued till September, 1837. In January following, Rev. Robert E. Willson entered upon this field of labor, was ordained and installed pastor of the church, Dec. 4th, 1838, and still continues in the pastorate. During the period of Mr. Flagler's ministry the church received frequent accessions both by letter and profession. At the time of his leaving there was an unusual state of religious feeling prevailing. Rev. Moses Ordway was invited to hold a series of religious meetings, and as the result of this protracted effort, seventeen members were added to the church by profession. Under the ministry of Mr. Adams, there were frequent additions to the church, but no general revival. In the winter of 1836-37, while Mr. Delavan was stated supply, an outpouring of the Spirit was witnessed, and as the result thirty members have been added by profession to the church. At several times since the present pastor commenced his labors, there have been movings of the Divine Spirit on the minds and hearts of the community, and a goodly number have been brought into the church.

This church, like most others, has from time to time been greatly weakened by the removal of its members to other parts of the country, and though its members generally have been very liberal in their contributions for the support of the ministry, they have been under the necessity of receiving continued aid from the American Home Missionary Society. At an early period Mr. William Hastings built a small, but tolerably convenient house for worship, designed for temporary use. The Society has lately erected a spacious and convenient edifice, which is furnished with a bell.

There is an Episcopal Society in this village. They have a house of worship, and a clergyman of the strictest sect of Episcopalians. Previous to the organization of any church in this village, Rev. Mr. Savage, a respectable clergyman of the Baptist denomination, preached for a considerable period in the place.

*Bath.*—In the month of April, 1792, Robert Morris sold to Col.



Charles Williamson all that immense tract of land, which was afterwards known as the Pulteney Estate, including the principal part, or the whole of the original county of Steuben. The same year Col. Williamson located himself and family at Bath, and laid out a village, in the full belief, as the place was at the head of ark navigation on the Susquehannah, that it would constitute the centre of business for Western New York. Col. Williamson, as a European, entertained the views, and was addicted to the habits, of Europeans of his grade. He soon erected a theatre, and prepared a race-course for the lovers of pleasure. But no preparation was made for the worship of God. The first settlers were principally from Europe, or the States of Maryland and Virginia, with a sprinkling of Yankees, who came in to make money. The early state of society was very dissolute. The Sabbath was disregarded; drinking, gambling, carousing, horse-racing, attending the theatre, with other concomitant vices, were very general, and numbers of those who moved in the high circle were exceedingly depraved in their habits. But, it deserves notice, that at this dissolute period, an obscure individual of the Baptist denomination, plain and illiterate, but very pious, upheld public worship. This man's name was Streeter. He drew around him upon the Sabbath in some humble building, a little circle, mostly of colored people, prayed and sang with them, read a portion of Scripture, and talked to them about the salvation of the soul. Some called it preaching, but Mr. Streeter did not. He denied being a preacher, entertained humble views of himself, but claimed the privilege of addressing his fellow men on the subjects which concern salvation. There was at that period a large proportion of slaves in Bath and its immediate vicinity. Some of them were pious; and among the white population, there were a few pious individuals. Mrs. Townsend, the wife of Henry A. Townsend, Esq., was, in the early period of the history of the village of Bath, a light shining in a dark place. A travelling missionary occasionally visited this place, and preached a sermon, or spent a Sabbath. In 1807, Rev. John Niles, as has been stated, moved into Prattsburgh, and some time afterwards commenced preaching in Bath a part of the time. Some success attended his labors, and a few instances of hopeful conversion took place. He organized a church consisting of fourteen members, Jan. 3d, 1808. Of these fourteen, several of them resided at a considerable distance from the village of Bath. The congregation of Bath at this early period might be considered as extended over what is now embraced by the congregations of Bath, Kennedyville, a part of Wheeler, and Hammondsport. The church conducted its discipline on the Congregational plan, and was not connected with any ecclesiastical judicatory till Sept. 18th, 1811, when it was received under the care of the Presbytery of Geneva, and on the organization of the Presbytery of Bath was assigned to the care of that

body. The church, soon after its reception by the Presbytery, on the advice of that body, and with a view to allay animosities arising, adopted the Presbyterian form of church government in full. On the seventh day of July, 1808, Mr. Niles was installed pastor of the church by a committee of the Ontario Association, of which body he was a member. Mr. Niles continued as the pastor of the church till his death, which occurred Sept. 13th, 1812. During Mr. Niles's ministry, or at least the early part of it, public worship was held a part of the time at the mouth of the Five Mile Creek, a little above where the village of Kennedyville now stands, and a part of the time in the school-house in Pleasant Valley, near Judge Baker's; but at least half of the time in the village of Bath, in the old court-house. During the pastorate of Mr. Niles, about twenty members were added to the church. Rev. David Higgins received a unanimous call to become the pastor of the church, Dec. 7th, 1812, and was installed into office, July 1st, 1813. Mr. Higgins labored with various degrees of success from time to time till June 21st, 1831, when he was dismissed from his pastoral charge. During the whole period of Mr. Higgins's ministry there was a gradual increase of the number of members in the church, so that at his dismission it numbered one hundred and seventeen members. There were several seasons of more than ordinary attention, in which some were born into the kingdom. Near the close of his ministry, there was a revival of considerable extent, and as the result, thirty-six united with the church. Rev. Isaac W. Platt was installed pastor of the Church, Sept. 1st, 1831. A considerable addition was made to the church during the first year of his ministry, by profession. In 1836, the church reported one hundred and forty-four members, a larger number than had ever before been reported. In 1837, the Exscinding Act of the General Assembly took place. Mr. Platt strongly sympathized with the *old school* party. The Presbytery of Bath took a decided stand against the action of the General Assembly. Under these circumstances, Mr. Platt, on Sabbath, August 27th, 1837, notified a meeting of the church to be attended the next day, for the purpose of taking into consideration the relations of the church. At this meeting, it is said, some thirty-five or forty members, the major part females, were present, and instructed the Session to take immediate measures to procure the admission of the church into the Presbytery of Susquehannah. Two of the three elders were opposed entirely to the measure, and took no part in it. Mr. Platt and the other elders set out the next day to attend the meeting of the Presbytery of Susquehannah, and Mr. Platt was received as a member, and the church taken under the care of that Presbytery. The church at this time consisted of about one hundred and thirty members.

At the meeting of the Presbytery of Bath, in January following this event, a memorial was laid before the Presbytery, signed by

twenty of the members of the church including two of the elders, stating their circumstances, and praying to be re-organized as "The Church of Bath, under the care of the Presbytery of Bath." The Presbytery "Resolved that the memorialists and others who may within six months return to them, be authorized to proceed to elect officers, and commence a record, and do all other things consistent with their connexion with this body, considered as a vacant church." Mr. Hotchkiss was directed to visit them and supply them one Sabbath. In obedience to this direction he visited them within a few days after the meeting of the Presbytery. Nineteen of the memorialists met, and a re-commencement of action in the capacity of a church took place. The church, in 1840, had increased to the number of forty-four members. In 1847, it was seventy-six, and in November, 1845, ninety. The church was sometimes vacant, sometimes supplied by neighboring ministers, and for short periods by stated supplies. Rev. George H. Hastings, and Rev. Orris Fraser, then licentiates, supplied for a season each. Also, Rev. William L. Strong, for a season. Rev. Orris Fraser was ordained and installed pastor of the church, Jan. 27th, 1841, and continued in the pastorate till May 16th, 1843, when the pastoral relation was dissolved. He was followed by Rev. Hiram Gregg, as stated supply for about six months; and he, by Rev. Samuel Porter, for a season. Rev. Sabin M'Kinney succeeded, and was employed one year. In June, 1845, Rev. Loren W. Russ commenced labor with the church, and was ordained and installed pastor, Nov. 11th, 1845. He was dismissed from his pastoral relation, May 16th, 1848, having announced his intention to unite with the Episcopal Church. Several seasons of ingathering have been enjoyed, and the church has been much blessed. They have been for several years, and still are, aided by the American Home Missionary Society. They have a house of worship, forty-six feet in length, and thirty in breadth, with a fine bell, and well arranged, which was erected in 1841. The ordinary congregation is from two to three hundred.

The other branch of the church, in connexion with the pastor, Mr. Platt, remained attached to the Presbytery of Susquehannah, till the organization of the Presbytery of Steuben, when they were assigned to that body. Mr. Platt was dismissed from his pastoral charge in April, 1844. The number of members in the church at his dismission was one hundred and twenty-three. Rev. L. Merrill Miller was ordained and installed as pastor, Oct. 8th, 1844, and still retains his station. The church in 1846, numbered one hundred and thirty-two members. It holds the property which belonged to the church before the disruption, and has a good house of worship, sufficient to hold a large congregation, and is located in a very commanding position. It was erected in 1824. Between the two churches there is a more friendly state of feeling than for-



merly existed ; and it is to be hoped that, in future, the only rivalry between them will be, which can do most to promote the prosperity of Zion, and exemplify the Christian character.

Besides the Presbyterian, there are four other houses of worship in the village : the Methodist, the Episcopalian, the Baptist, and the African, to all of which are attached respectable congregations.

*Cameron.*—This church was organized, probably, in the year 1840, and was received under the care of the Presbytery of Chemung, Sept. 23d of that year. It was transferred, by act of the Synod, to the Presbytery of Bath, Oct. 4th, 1842. It has always been a small and feeble church, and the principal part of the time destitute of the stated preaching of the gospel. Rev. William B. Stowe, under the patronage of the American Home Missionary Society, officiated as stated supply one year from December, 1845. The church has, to some extent, been supplied by others. Its number of members, at any period, is not known to the writer.

*Hornellsville.*—This town was formerly a part of the town of Canisteo, which originally embraced the present towns of Canisteo, Hornellsville, Hartsville, Greenwood, Cameron, and a part of Jasper and Woodhull. Hornellsville was familiarly known as Upper Canisteo. The settlement of the town commenced near the close of the last century. Hon. George Hornell, Hon. Christopher Hurlbut, two families of the name of Stephens, and one of the name of Crosby, were among the first settlers, and were almost the only ones down to a period as late as 1810. As early as 1810, itinerant preachers of the Methodist denomination began to visit the settlement, and occasionally preached. In 1809, '10, and '11, Rev. Samuel Parker, missionary from Massachusetts, occasionally preached in this place, and under his labors Judge Hornell and one or two of his family were hopefully converted to God. In 1810, Rev. Robert Hubbard visited this region as a missionary. In the spring of 1812, a Presbyterian church was organized in Alfred (now Almond), with which a few individuals in Hornellsville united. Mr. Hubbard was ordained and installed pastor of this church and that of Angelica, by the Presbytery of Bath, August 20th, 1812. During the continuance of Mr. Hubbard's ministry, down to the period of 1829, he statedly preached a small part of the time at Hornellsville, and considered it a part of his charge. After Mr. Hubbard's dismissal, other ministers laboring at Almond considered Hornellsville as included in their field of labor.

In June, 1832, Rev. Moses Ordway in connexion with Rev. Robert Hubbard held a protracted meeting in this place, which was continued for a period of ten days, the result of which was the hopeful conversion of a number of individuals, mostly heads of families. On the tenth day of July following, Rev. Moses Ordway

and Rev. Moses Hunter organized a Presbyterian church in this place, consisting of twenty-nine members, twelve of whom were received by letters from other churches, and seventeen on profession. The church was received under the care of the Presbytery of Bath, August 26th, 1834. In 1846, it consisted of sixty members.

In 1832 and part of 1833, Rev. George B. King was stated supply six or eight months. In March, 1834, Rev. Moses Hunter became stated supply and so continued about three years, preaching every Sabbath at Hornellsville, Almond, and Arkport. Rev. Benjamin Russell succeeded him for a season. Rev. John W. Hopkins was ordained and installed pastor of the church, Nov. 13th, 1839, and continued till his death, which occurred Feb. 9th, 1841. From that period till January, 1842, Rev. Charles B. Smith supplied most of the time. He was followed by Rev. Elias S. Peck for one year, and he, by Rev. Thomas M. Hodgman for two years. In April, 1846, Rev. Foster Lilly succeeded, and still continues as stated supply. Besides the revival which gave rise to the organization of the church, there was one of considerable extent in 1834, under the ministry of Mr. Hunter. In 1839 there was a considerable addition to the church, as also in 1841. The church has been aided by the American Home Missionary Society in the support of all its ministers except Mr. Hunter. It has a commodious house of worship, fifty-nine feet in length and forty in breadth, and finished in a plain but neat manner, in 1834, at an expense of about \$3000. The Methodist denomination have also a house of worship in the village, and throughout the town may number about as many members as the Presbyterians. There are some Baptists intermixed with the other denominations. It is estimated that more than half of the inhabitants of the town do not attend public worship with any denomination.

*Jasper.*—At some period between 1805 and 1810, Andrew Simpson from Washington county (N. Y.) and Adam Brotzman and Nicholas Brotzman from New Jersey, and Ebenezer Spencer, originally from Connecticut, settled within the territory now included within the town of Jasper. Others came on soon after them. But there seems to have been no religious affinity between the early settlers. Occasional preaching by Methodists and others was held, but no regular stated worship was held before 1825. About that period, or soon after, a number of immigrants from the State of New Hampshire, among whom Deacon Enoch Ordway was a conspicuous character, commenced public worship on the Sabbath, by holding what were denominated reading meetings, and instituted a Sabbath school. From that period public worship and a Sabbath school have been maintained in that part of the town known as the Hampshire Settlement. A Presbyterian church, consisting of

twenty-four members, of whom six were males and eighteen females, was organized Oct. 29th, 1829, by Rev. David Higgins, Rev. Lyman Barrett, and Elder Israel Baldwin, a committee of the Presbytery of Bath. The church was received under the care of the Presbytery Jan. 26th, 1830, and was transmitted to the Presbytery of Chemung on the organization of that body. It was, on its application, restored to the Presbytery of Bath by the Synod, in October, 1847. The church numbered at the last report fifty-eight members. As stated supplies for different periods, Rev. Messrs. Elijah Wollage, Jeremiah Pomeroy, Oren Johnson, Robert Hubbard, Noah Cressey, and Thomas W. Duncan, have officiated at different times. Several of these have supplied another congregation at the same time, dividing their labors betwixt the two. In September, 1846, Rev. George T. Everest commenced laboring as a stated supply to this church, and was installed as pastor in December, 1847. In the latter part of 1831 and the former part of the next year, the church experienced the reviving influences of the Divine Spirit, and as the result twenty-four members were added to the church by profession. In 1835 eight were added by profession, and in 1839 and '40 nine were so added, indicating that the good Spirit of God had not forsaken his heritage.

This church had been aided in the support of most of its ministers by the American Home Missionary Society. It still continues to receive aid. In 1845 the church commenced building a moderate sized house of worship, which was completed the next year, soon after which it was consumed by fire. The church, though feeble, immediately commenced building another, which, by the blessing of the Almighty on their endeavors, was completed and dedicated in December, 1847. There are intermixed with the Presbyterians, Episcopal, Wesleyan, and Protestant Methodists, Baptists, and Christians. The last are principally in the southern part of the town. The Baptists have a house of worship, but their church is small. It is estimated that about one-third of the attendants on public worship meet with the Presbyterians. Probably the majority of the inhabitants of the town do not attend public worship with any denomination, and many of them are exceedingly irreligious.



## CHAPTER XXXI.

Synod of Genesee.—Presbytery of Rochester :—Webster, Penfield, Bushnell's Basin, Pittsford, Brighton, Rochester First, Rochester Brick Church, Rochester Third, Rochester Free, Rochester Washington Street, North Rochester, Parma and Greece, Parma, Parma Corners, Clarkson, Murray, Holley, Brockport, Sweden, Ogden, Adams's Basin, Gates, Henrietta, Chili, Churchville, Riga, North Bergen, Bergen, Wheatland, Rush, West Mendon, Mendon.

WE now pass from the churches under the care of the Synod of Geneva to those which are connected with

## THE SYNOD OF GENESEE.

And beginning at the north-eastern angle we commence with

## THE PRESBYTERY OF ROCHESTER.

*Webster.*—The town of Webster was taken from the town of Penfield. The settlement of the town must have commenced about the year 1800. The church was originally designated the church of North Penfield and Ontario, and sometimes, Penfield Second Church, and North Penfield. It was organized August 25th, 1825, consisting of eleven members, taken, as the writer believes, wholly or in part from the original church of Penfield. It was taken under the care of the Presbytery of Rochester, Sept. 20th, 1825. In 1826, it reported sixteen members; in 1831, one hundred and nine; in 1834, one hundred and forty-three; and in 1847, one hundred and twenty-eight. Rev. Richard Dunning commenced ministerial labor with the congregation in the early part of the year 1829, and was ordained and installed as pastor, June 3d, 1830. He continued to sustain the pastoral office till Feb. 5th, 1835, when he was dismissed from his charge. Under his labors the Spirit was poured out in his sanctifying and saving influences, and as many as seventy or eighty united with the church on a profession of faith in Christ. In the support of Mr. Dunning they were aided by the American Home Missionary Society. Since Mr. Dunning's dismissal the church employed stated supplies the most of the time till 1841. On the fifth day of January of that year, Rev. Lemuel Brooks was installed as pastor of the church, and still continues in that relation. They have a house of worship erected in 1830.

*Penfield.*—This is the original church of that name, sometimes

denominated the Church of South Penfield, and sometimes, Penfield First Church. It was organized a Congregational Church consisting of fifteen members by Rev. Reuben Parmele of Victor. It was then called the church of Northfield, as the town of Northfield at that period comprehended the present towns of Perrinton, Pittsford, Henrietta, Brighton, Irondequoit, Penfield, Webster, and that part of the city of Rochester which lies east of the Genesee river. The church was received into connexion with the Ontario Association, June 10th, 1806, and continued the connexion till the dissolution of that body. In the beginning of the year 1814, the church adopted the Presbyterian form of government, and was received under the care of the Presbytery of Geneva, April 19th of that year. From this Presbytery it was transferred to the Presbytery of Ontario, and subsequently to the Presbytery of Rochester, on the erection of those Presbyteries. During the two years succeeding the organization, twenty-nine members were added to the church. In 1825, it reported fifty-eight as the whole number of its members; in 1831, one hundred and seven; and in 1837, one hundred. From the period of its organization till 1816, no regular stated administration of gospel ordinances was enjoyed: the preaching of the gospel, and administration of sacraments, was only occasional. It is believed, however, that the church maintained regular stated worship upon the Sabbath. In 1816, Rev. Asa Carpenter commenced ministering to the church one half of the time for two years; after two years, the whole of the time, as the writer believes, till 1825. He was succeeded by Rev. Garret Hallenback for two years, and he by Rev. Eber Child for one year. In December, 1828, Rev. Lemuel Brooks, then a licentiate, succeeded, who was ordained and installed pastor of the church, March 18th, 1829, and dismissed, Oct. 19th, 1830. After the dismissal of Mr. Brooks, Rev. Elijah Buck, Rev. Simeon Peck, Rev. Conrad Ten Eyck, and Rev. Moses Ordway, were severally employed as stated supplies for one year, or about that period. They were succeeded by Rev. Albert G. Hall, then a licentiate, in May, 1835, who was ordained and installed pastor of the church, Feb. 24th, 1836. He was dismissed, Feb. 5th, 1840. Since the dismissal of Mr. Hall, several ministers have been employed as stated supplies. The present supply, Rev. J. H. Young, commenced his labors in September, 1845.

Under the ministry of Mr. Carpenter, in 1818, a precious season of revival was enjoyed, which added to the church twenty-one members. In 1831, thirty-nine members were reported as having been added, by profession, within the year preceding. The church has a commodious house of worship, a brick edifice, erected in 1823, and capable of seating from six hundred to eight hundred persons. The church was aided by the American Home Missionary Society in the support of Mr. Hall.

*Bushnell's Basin.*—This is a small village on the Erie canal, in the town of Perrinton. A church was organized here in 1832, or the beginning of 1833, which was recognised by the Presbytery of Rochester, and reported as under their care, in 1833 and 1834. In 1833, it consisted of twelve members; in 1834, it had increased to twenty-four. Since 1834, it has not been reported. The writer supposes that it withdrew from its connexion with the Presbytery, though he finds no mention of it on the records of the Presbytery.

*Pittsford.*—The village of Pittsford is the locality which formerly constituted the centre of business for the original town of Northfield. This town was organized in 1794. In 1798, the name was changed to Boyle. In 1813, it was divided into three towns, named Perrinton, Penfield, and Smallwood, the latter embracing the territory now constituting the towns of Pittsford, Henrietta, Brighton, Irondequoit, and that part of the city of Rochester which lies east of the Genesee river. Smallwood was soon afterwards divided; the part now forming the towns of Pittsford and Henrietta, was constituted a town by the name of Pittsford, a number of the inhabitants having formerly resided in Pittsford, Vermont. The other division was named Brighton. In 1818, the town of Henrietta was detached from Pittsford. Of the early settlement of the town of Pittsford, we have spoken in another place. It commenced in 1790. The first school was instituted in 1794, and taught by Mr. Barrows, in a log-house, one mile south of the village, which served for a school-house and place for worship. The first frame house was built in 1795, and is still standing.

The first sermon which the early colonists had the privilege of hearing, was preached by a travelling missionary, said to be from Virginia, who visited them on a week-day, during the season of harvest. General notice was given of the meeting, and all who were able assembled in a barn to hear the gospel. Several years, however, elapsed before stated public worship was established and maintained. Occasional preaching was enjoyed, and sometimes a minister employed for a short period. The writer, then a licentiate preacher, preached six Sabbaths, in the interval between Nov. 8th, 1801, and Feb. 1st, 1802. This he believes was the first instance in which the people of this place ever employed a preacher of the Congregational or Presbyterian denomination. A Congregational church was organized May 11th, 1809, by Rev. Solomon Allen, and was constituted by the recognition of ten individuals as "persons giving satisfactory evidence of true piety and soundness of faith." The church thus formed, was received into connexion with the Ontario Association the next June, and after the dissolution of that body, on the twentieth day of April, 1814, it was received under the care of the Presbytery of Geneva, on the accommodating plan. From this Presbytery it was transferred to the



Presbytery of Ontario, and from that to the Presbytery of Rochester, on the organization of that body, in 1819. In 1815, the number of members was the same as at the organization, though not composed wholly of the same individuals. In 1818, the number was thirty-seven; in 1826, forty-two: in 1831, one hundred and fifty-nine; and in 1846, one hundred and ninety-five.

Previous to the organization of the church, and for some time afterwards, the stated preaching of the gospel was not enjoyed. Rev. Solomon Allen officiated here as stated supply for a season, the writer believes for a year, in 1810 and '11. After him Rev. Silas Hubbard was employed for a season. Rev. Aaron C. Collins officiated a part of the time during a part of the years 1817 and '18. After him Rev. Ezekiel J. Chapman for a few months. In the autumn of 1818, Rev. Chauncey Cook was employed as a stated supply, and continued two years. During the four succeeding years, the church was under the care of Rev. John Taylor, who preached here and at Mendon alternately. During the winter of 1824 and '25, the pulpit was supplied by Rev. Ralph Cushman. The next spring Rev. William F. Curry, then a licentiate, commenced preaching in the congregation, and was ordained and installed pastor of the church, July 14th, 1825. He was dismissed July 4th, 1826. Rev. Homer Adams was employed for one year, commencing in the fall of 1827, and was succeeded by Rev. Asa Mahan, who was installed pastor, Nov. 11th, 1829, and was dismissed, March 4th, 1831. He was succeeded by Rev. Alfred E. Campbell as stated supply for one year, after whom Rev. Elijah Buck supplied nine months. The present pastor, Rev. John B. Richardson, commenced his labors, June 2d, 1833, and was installed pastor, Feb. 16th, 1834. During the period of Mr. Cushman's labors in the winter of 1824-25, a blessed season of refreshing from on high was enjoyed, as the result of which, thirty-eight persons were admitted to the church. The years 1830, '31, and '32, seem to have been years of revival. Between ninety and one hundred members during those years were reported as added to the church by profession. During the ministry of the present pastor, several seasons of refreshing have been enjoyed, adding numbers to the church.

This church has ever supported its own minister without foreign aid. In 1799 the widely scattered inhabitants of Northfield united in building a large log-house, a little north of the present village of Pittsburgh, in which house for several years the business of the town was transacted, and public worship held upon the Sabbath. This house was thus occupied till 1816, when a frame building was erected, one mile south of the village, and dedicated as a place of religious worship. In 1826 a new and commodious house of worship was erected in the village, by the Presbyterian congregation. It is a very neat, well built, stone edifice, sixty feet in length, by forty in breadth. There is a Baptist, and also a Methodist church

in the town, each of which is feeble. The Presbyterian congregation, in a pecuniary point of view, are abundantly able to support the institutions of the gospel, though a large proportion of the population of the town have no connexion with any place of worship.

*Brighton.*—The name of this church is found in the Statistical Report of the General Assembly for 1846, as connected with the Presbytery of Rochester, but the writer finds no mention of it in the Records of the Presbytery, nor has he any knowledge of its history.

*Rochester First Church.*—The city of Rochester, we have remarked in a preceding chapter, is of recent origin. The *mill-lot*, so called, lying on the west side of the river, and including one hundred acres, was given in 1789 to a Mr. Allen, for building a mill for the accommodation of the settlers who might move into the adjacent region. But the settlement being mostly made in other directions, the mill went to decay, and the lot was repeatedly sold. In 1802, Nathaniel Rochester, William Fitzhugh, and Charles Carroll of Maryland, purchased the lot, and left it unsold till 1812, when it was laid out into village lots, and offered for sale, and received the name of Rochester. The centre of the city on the east side of the river, was purchased in 1789 for twenty-five cents per acre. A log-house and saw-mill were erected on this tract in 1808, but it was not much improved till 1817, when it was laid out into village lots. In the north-west part of the city the first improvements began to be made in 1807, and in the north-east part in 1813. In 1813 there were three houses built and occupied, on the west side of the river. In 1817 the village was incorporated; and in 1834 a city charter was granted. In 1815 the population of the village was three hundred and thirty-one souls; in 1845 it was twenty-five thousand two hundred and sixty-five.

The first Presbyterian church, denominated the "First Presbyterian Church of Gates," was organized with sixteen members, by a committee of the Presbytery of Geneva, August 22d, 1815. At that period the part of the village on the west side of the river was in the town of Gates, that on the east was Brighton. The members of the church were dispersed over these two towns. In consequence of the wide separation of the members from each other, the Session, at a meeting held March 16th, 1816, passed the following vote: "Voted, that a meeting of the church shall be considered regularly warned, by a notice given publicly on the Sabbath, and when information shall have been sent to the settlements on the ridge in Gates, and in the east part of Brighton." At the organization of the church, Oliver Gibbs, Daniel West, Warren Brown, and Henry Donnelly, were elected ruling elders. In 1825, the church numbered one hundred and eighty-eight members; in 1837,

four hundred and ninety-six. It was received under the care of the Presbytery of Geneva, Jan. 16th, 1816, and from that was transferred to the Presbyteries of Ontario and Rochester respectively, on the organization of those bodies.

Rev. Comfort Williams was installed pastor of the church, Jan. 17th, 1816. He continued in the pastorate till June 6th, 1821, when he was dismissed. He was succeeded by Rev. Joseph Penny, D.D., who was installed pastor, April 3d, 1822, and was dismissed, April 16th, 1833. Rev. Tryon Edwards was the next pastor. He was ordained and installed, July 22d, 1834, and dismissed, July 26th, 1844. His successor was Rev. Malcom N. M'Laren, who was installed into the pastorate, August 27th, 1845, and but a short time since resigned his charge. This church has been blessed with great and powerful revivals, some mention of which has been made in a previous part of this work. At the close of the year 1836, the church had, since its organization, received, on profession of faith in Christ, four hundred and twenty-three members. The years 1830 and '31 were the most distinguished. During the former, ninety-one, and during the latter, eighty-one members were received on profession. This church has furnished a number of missionaries and assistant missionaries for India, Syria, and the Sandwich Islands. Rev. Ferdinand D. W. Ward, Rev. Henry Cherry, Mrs. Maria W. Smith (wife of Rev. Eli Smith), Rev. Jonathan Green, Miss Delia Stone (since Mrs. Bishop), Mr. Henry A. De Forest and Mrs. Catherine S. De Forest, and Mr. Timothy D. Hunt, were members of this church.

This church may be considered the nucleus from which the other Presbyterian churches in the city have proceeded. At its organization it worshipped in a school-house. This was soon exchanged for a temporary edifice prepared in a comfortable manner. Its present house of worship is a massive stone building.

*Rochester Brick Church.*—This church was organized in Nov. 1825, with twenty-five members taken from the first church. It was for some years known as the second Presbyterian church, but in 1834 took the name of the Brick Church. It was received under the care of the Presbytery of Rochester, Feb. 7th, 1826. It has been, through the grace of God, a very flourishing church. In 1826, it reported thirty-five members; in 1831, two hundred and twenty; in 1834, six hundred and six; and in 1837, five hundred and sixty-eight. This is the last report which the writer has seen. Its first pastor, Rev. William James, was installed, July 2d, 1826, and received his dismission Oct. 19th, 1830. He was succeeded by Rev. William Wisner, D.D., who was installed pastor, July 28th, 1831, and was dismissed, Oct. 14th, 1835. The church then remained without a pastor between two and three years, and in the issue obtained Rev. George Beecher, who was installed, June 28th,



1838, and resigned his charge, Oct. 6th, 1840. Rev. James B. Shaw followed in the pastorate, and was installed by a committee of the Presbytery in the spring of 1841. This church has been peculiarly distinguished for the number of members received by profession, indicating the presence of the Holy Spirit in his converting operations. In 1831, one hundred were reported as added to the church by profession; in 1832, two hundred and eight; in 1834, two hundred; in other instances, from fifty-five to seventy-seven.

The church was gathered, and for a season worshipped in the temporary building previously occupied by the first Presbyterian church. But in 1826, they erected an elegant edifice of brick, located on the corner of Fitzhugh and Ann streets. The building is fifty feet in breadth, and seventy deep.

*Rochester Third Presbyterian Church.*—This church was organized with twenty-two members, Feb. 28th, 1827. Its organization was the result of the preaching and labors of Rev. Joel Parker, D.D., then a licensed preacher merely. It was deemed desirable that a Presbyterian church should be organized on the eastern side of the river, within the limits of the city. To accomplish this object Mr. Parker was employed to preach in that location. He commenced his labors in December, 1826, and in February following, as above stated, the church was organized, and in June following was recognised by the Presbytery of Rochester, as under their care. The church, in 1828, reported one hundred and fifty members; in 1832, four hundred and two; but in 1837, only two hundred and forty. This is the last report which has fallen under the eye of the writer. At the time of its recognition by the Presbytery, Mr. Parker was ordained and installed as its pastor. He was dismissed from his charge, June 17th, 1830. Rev. Luke Lyons succeeded him in the pastorate, and was installed, July 27th, 1831, but was dismissed, Feb. 21st, 1832, having sustained the relation less than seven months. Rev. William C. Wisner was the next pastor. He was ordained and installed, Oct. 24th, 1832, and was dismissed, June 25th, 1833. It was almost two years before another pastor was designated. In November, 1834, Rev. William Mack, then a licentiate, commenced preaching to the congregation, and was ordained and installed pastor, Feb. 4th, 1835. This relation he sustained till July 22d, 1829, when he was dismissed. Rev. Albert G. Hall was installed pastor, Nov. 10th, 1840, and still continues to sustain the pastoral relation. In the interval between the dismissal of Dr. Parker and the coming of Mr. Lyons, the pulpit was supplied, a part of the time, by Rev. Charles G. Finney.

This church has been blessed with revivals. Under the labors of Dr. Parker it increased to the number of one hundred and nine-

ty-eight members, a very considerable number of whom were received as new converts. In 1831, one hundred and fifty-eight were reported as having been received within the preceding year on their profession of faith. In other years considerable numbers are reported. During the ministry of Dr. Parker, a house of worship was erected. In consequence of debts contracted by the congregation this house was sold about the time of Mr. Wisner's dismissal, and the congregation were constrained to meet for public worship in such places as could be obtained, till at length a room in the Rochester Seminary was obtained till they could erect an appropriate building. Their present edifice was constructed in 1835-6. It is built of stone, in length seventy feet, in breadth forty-eight.

*Rochester Free Presbyterian Church.*—This church was organized April 25th, 1832, by the Presbytery of Rochester. It was composed of forty-five members taken from the third, and one from the second Presbyterian church. The next year it is reported as consisting of two hundred and thirty-seven members, and in 1836, of four hundred and twenty-five. These numbers are taken from the statistical tables appended to the minutes of the General Assembly. Another account before the writer states the number of members in 1836 at two hundred and fifty. Rev. Luke Lyons was installed pastor of this church in the spring of 1833, and was dismissed, Sept. 14th, 1836. In June, 1838, the church, by an act of the Presbytery, was dissolved. Its dissolution is supposed by the writer to be owing to local circumstances.

*Rochester Washington Street Church.*—This church was originally denominated the Bethel Church of Rochester. It was reported by a committee of the Presbytery of Rochester as organized Feb. 7th, 1837. It then consisted of fifty members. In 1846, according to the statistical table appended to the Minutes of the General Assembly, it consisted of four hundred and twenty-five members. Oct. 19th, 1837, Rev. G. S. Boardman was installed pastor of the church, which station he held till June 28th, 1842, when his pastoral relation to the church was dissolved. In 1843, the church by permission withdrew from its connexion with the Presbytery, but, on its application, was received again in 1844. Rev. Milo J. Hickok was installed pastor of the church, Feb. 25th, 1845, and is the present pastor. This church, in common with others in the city of Rochester, has been blessed with the effusions of the Holy Spirit in abundant measure. This church has a spacious house of worship built of stone, and located on Washington street, between Buffalo street and the canal.

*North Rochester.*—This church was organized in 1838, and re-

ceived under the care of the Presbytery of Rochester, June 26th of that year. The same year it commenced the building of a house of worship, and completed it the next year. Of what number of members it has been composed at any period of its existence, is not known to the writer. Rev. Richard De Forest commenced laboring in this location under the patronage of the American Home Missionary Society, Jan. 1st, 1837. He seems to have continued three or four years, and was succeeded by Rev. D. K. Gally, who probably continued one year. Mr. De Forest was again commissioned by the Society to labor on this field in June, 1841. How long he continued, and what has been the subsequent history of the church, are circumstances unknown to the writer. This church appears to be the only one in the city of Rochester that has received aid from the American Home Missionary Society.

Besides the Presbyterian churches connected with the Presbytery of Rochester, there is one Presbyterian church (Old School), one Reformed Presbyterian, one Congregationalist, one Evangelical Lutheran, two Baptist, two Methodist, two Episcopal, one Christian, two Friends' meeting-houses, one for Universalists, and two for Roman Catholics.

*Parma and Greece.*—The location of this church is on the Ridge road, and on the dividing line between the towns of Parma and Greece, this line passing through the centre of the house of worship. The church, consisting of twenty-one members, seven only of whom were males, was organized, Dec. 2d, 1819, by Rev. Messrs. Solomon Allen, Ebenezer Everett, and John F. Bliss, acting as a committee of the Presbytery of Rochester. The church was soon after taken under the care of the Presbytery on the accommodating plan. In 1828 the church numbered eighty-three members, which is about its present number. Previous to the installation of a pastor, the church was supplied statedly or occasionally for different periods, by Rev. Solomon Allen, Rev. Alanson Darwin, Rev. John F. Bliss, and Rev. Philips Payson. Rev. Stephen V. R. Barnes commenced ministering to the church in September, 1823. He was installed pastor, July 5th, 1825, and dismissed from his pastoral charge, July 5th, 1826. After the dismissal of Mr. Barnes, a number of ministers in succession were employed as stated supplies. Rev. Rudolphus Landfear, three months; Rev. Ralph Clapp, one year; Rev. Chauncey Cook, two years; Rev. Stephen Williams, six months; and Rev. R. Montgomery Davis, six months. Rev. Ralph Clapp commenced labor a second time, January, 1832, was installed pastor by the Genesee Consociation, Jan 14th, 1835, and was dismissed by the Presbytery of Rochester, Sept. 3d, 1844. At the same time he withdrew from the Presbytery and connected himself with the Methodist Episcopal Church. Rev. Charles Kitredge, the present pastor, commenced laboring in the congregation



in September, 1844, and was installed pastor, July 8th, 1845. In the autumn of 1826, a revival, under the preaching of Mr. Landfear, was enjoyed, as the result of which thirty-five members were added to the church by profession. In 1831, seventy-seven were thus added; in 1834, ten; in 1836, twenty-seven; in 1842, twelve; and in 1843, thirteen. In several of the seasons last mentioned, a protracted meeting was held, and an evangelist employed to conduct it. The writer's correspondent observes, that the character and results of these meetings were probably much the same as in other churches in the region.

In September, 1830, this church, on account of Congregational preferences, took a dismission from the Presbytery, and united with the Genesee Consociation. This body having become tainted and divided by the theology maintained at Oberlin, the church, in 1842, voted to "dissolve all connexion with the Genesee Consociation," and to "adopt the Westminster Confession of Faith as contained in the Assembly's Shorter Catechism, as their symbol of faith." Feb. 7th, 1844, the church was again received under the care of the Presbytery of Rochester, and in February, 1846, adopted in full the Presbyterian form of church government and elected ruling elders. But the church was far from being in a state of harmony. The leaven of Oberlinism was working in the body, and strong Congregational preferences existed in some minds. About forty of the members withdrew from their brethren, and set up an independent meeting, and have since been recognised as an independent Congregational church. The majority who remain are harmonious in their views of doctrine and practice, and are determined to maintain the institutions of Christ's house.

This church has received aid from the American Home Missionary Society, one or two years in the support of Mr. Clapp. Their church edifice was erected in 1824, and finished, at an expense of \$2750, and dedicated, July 6th, 1825. Since the division of the church, the dissenting party have claimed to be the church, and by stealth taken possession of the house, and at the last information retained possession by force. The subject was before a legal tribunal for adjudication, but was not yet decided.

*Parma.*—The settlement of this town, and of the country generally on the Ridge road, commenced within the present century. In 1810, it was observed that the settlement of the town of Parma was comparatively new, and the number of inhabitants small. The church was organized in 1829, and was taken under the care of the Presbytery of Rochester, June 30th of that year. The number of members, according to the latest report within the writer's knowledge, was between seventy and eighty. As stated supplies, Rev. Messrs. Silas Pratt, Chandler Bates, Beaufort Ladd, William P. Kendrick, and Daniel Johnson, have severally officiated

at different periods, since 1830. What ministerial aid the church enjoyed previous to this is not known to the writer. In the support of all the above mentioned ministers, the church was aided by the American Home Missionary Society. Under the labors of Mr. Pratt a season of revival was enjoyed, and forty-five individuals were reported as hopeful converts. Under Mr. Kendrick's ministry in 1841, sixteen were reported as hopefully converted. In 1843, the congregation were engaged in building a house of worship. This church is sometimes denominated the church of Parma Centre.

*Parma Corners.*—This church was reported as organized, and taken under the care of the Presbytery of Rochester, Sept. 21st, 1830. At the time of its organization, Rev. Chauncey Cook, under the patronage of the American Home Missionary Society, was laboring in the region. The new formed church did not flourish, and in less than a year became extinct, its members receiving letters from the Presbytery to unite with other churches in the vicinity.

*Clarkson.*—The settlement of this town commenced in 1803, by Mr. Moody Freeman from Connecticut. A Congregational church consisting of sixteen members, of whom four only were males, was organized by an ecclesiastical council, Sept. 4th, 1816. This town at that period was included in the town of Murray, and the church was styled the First Congregational Church of Murray; but for many years past it has been known as the church of Clarkson, as its place of meeting is in the village of that name situated on the Ridge road, distant from the village of Brockport one mile and a half. In 1826, the church contained twenty-seven members; in 1824, one hundred and seventy-six, and in 1846, one hundred and fifty-two. It was received under the care of the Presbytery of Ontario, Feb. 10th, 1819, and was transmitted to the care of the Presbytery of Rochester on its organization. Rev. John F. Bliss was installed its pastor, Feb. 11th, 1819. He was dismissed, Feb. 4th, 1823. Mr. Bliss, during his pastorate, had another church under his care, and divided his ministrations equally between the two. Rev. William James succeeded him in 1825 as stated supply, but continued only a short time. Rev. Stephen V. R. Barnes took the charge of the church as stated supply in 1826, and continued two years. He was succeeded in 1828 by Rev. Benjamin I. Lane, who continued two years. On the fifth day of February, 1831, Rev. Charles E. Furman was installed as pastor, and continued to sustain the relation till June 29th, 1836, when he was dismissed. He was followed by Rev. Norris Bull, D.D., who was installed as pastor of the church, June 27th, 1837. He has since deceased.

Under the ministry of Mr. Lane a revival which added more than twenty members to the church was enjoyed. Also, under the ministry of Mr. Furman outpourings of the Spirit were granted,

and more than one hundred members were added to the church on profession. And again under the ministry of Dr. Bull the work of the Lord was revived, and a goodly number added to the church. They have a commodious house of worship, which was erected in 1826. They were aided by the American Home Missionary Society two years in the support of Mr. Lane. The members of this church live intermixed with other denominations, Methodists, Baptists, and Free-will Baptists. The Methodists are the most numerous body, the Congregationalists next, and the Baptists the fewest. The mass of the population attend worship with some denomination.

*Murray.*—A church in this town, denominated the church of Sandy Creek, was received under the care of the Presbytery of Rochester, Sept. 11th, 1821. The writer supposes that it was small in number, and feeble in means to support the institutions of religion. Its name is found on the list of churches connected with the Presbytery of Rochester, in the Statistical Tables appended to the Minutes of the General Assembly, from the year 1826 to 1830 inclusive. No number of members in any case is given, and the church is uniformly stated to be vacant. In the town of Clarendon a church was organized, and received under the care of the Presbytery of Rochester, Feb. 4th, 1823, which in 1826 was reported as consisting of nine members. In the Statistical Tables it is uniformly reported as vacant, and no report of the number of members is found except in the instance stated before. These two churches by an act of the Presbytery were united, July 13th, 1831, to be known as the church of Murray. Of the further history of this church the writer is not informed.

*Holley.*—This village is located on the Erie canal, in the town of Murray, and like most other villages similarly situated, has its origin from the construction of the canal. At what period the Presbyterian Church was organized, is not known to the writer. Its name is first found in the Statistical Tables in the Minutes of the General Assembly for 1833. It then included 112 members, and in 1834, 181. In 1827, Rev. Stephen Williams labored here for a short time under the patronage of the American Home Missionary Society. The next year, Rev. Eber Child was employed under the same patronage, and seems to have continued one year. In 1833, Rev. Hiland Hulbert was reported as stated supply, and the year following, Rev. Robert H. Conklin. In 1837, Rev. Oliver H. Powell was reported as stated supply. On the 14th day of November, 1843, Rev. Jonathan Copeland was ordained and installed pastor of the church, and still sustains this relation. In 1834, seventy-one members were reported as having been added to the church by profession the preceding year. The church has an appropriate house of worship.



*Brockport.*—This is a beautiful village on the Erie canal, in the town of Sweden. It was first settled by Messrs. Hopkins and Harmon, whose title was transferred to Messrs. Brockway and Seymour, about the year 1820, and was soon after laid out into village lots, and peopled by immigrants from different parts of the State of New York and New England. Public worship was first set up by the Methodist denomination about the year 1826. A Congregational Church consisting of six members, was organized by Rev. Avelyn Sedgwick and Rev. Josiah Pierson, which was taken under the care of the Presbytery of Rochester, March 19th, 1828. In June, 1830, on account of the difficulty of maintaining discipline, a standing committee was elected in accordance with the Plan of Union of 1801, and in October, 1834, the Presbyterian form of government in full was adopted, and a session formed. In 1830, the church reported fifty members; in 1834, 200; in 1837, 219; and in 1846, it numbered 123. Rev. Joseph Myers was installed pastor of the church, January 13th, 1830, he having for some time previously officiated as stated supply. He was dismissed, June 27th, 1832, and was succeeded by Rev. Joel Byington as stated supply for one year. Rev. Eli S. Hunter, D.D., commenced laboring with the church in May, 1834, and was installed as pastor, December 23d of that year. The pastoral relation between him and the church was dissolved, June 28th, 1837. He was succeeded by Mr. Pliny Twitchell, a licentiate, for one year as stated supply, after which period Rev. Benjamin B. Stockton was called to the pastorate, and installed August 30th, 1838. He continued to minister to the church about five years, and was dismissed July 11th, 1843. Soon after this event Rev. Hugh Mair, D.D., was employed as a stated supply, and at the writer's last information, continued in that station.

From March, 1830, to March, 1831, seventeen members were received by the church, on a profession of faith. These were the fruits of a precious season of revival enjoyed during the latter part of that period, under the ordinary means of grace. Soon after this period, a somewhat different course of measures was pursued, attended, perhaps, by a somewhat different course of instruction. Under the operation of this course, frequent additions were made to the church by profession. Twenty-seven were reported as thus added in 1832, and thirty in 1833. On the twenty-third day of April, 1833, a protracted meeting was commenced, and continued twenty-eight days, under the direction of Rev. Jedidiah Burchard. During this period ninety-nine members were received into the church, on their profession of faith in Christ. Of these and others previously received as new converts, there is every reason to believe that a goodly number of them were indeed born again, but with respect to others, to say the least, the case is doubtful, and the hasty admission of such numbers was attended with disastrous re-

sults. About twenty have been excommunicated or suspended for unchristian conduct, and a vastly larger number have left the church without regular dismissal, and are gone to distant parts of the country. During the ministry of Mr. Stockton, after the church had elected a session of elders, a case of discipline occurred with a man, who, for a considerable time, had neglected to act with the church, and who, when called before the Session, denied their jurisdiction over him. Under these circumstances, the case was referred to the church for counsel and advice, and resulted in an entire new organization of the church, making it to consist of ninety-eight members, since increased to one hundred and twenty-three. The church, at the period of the preceding annual report, had a list of two hundred and twenty-seven names of members nominally belonging to the church, leaving, after deducting the ninety-eight who united in the new organization, one hundred and twenty-nine. Of these, twenty were resident in the village of Brockport, or its vicinity, and style themselves the First Congregational Church of Brockport. The remainder were either under church censure, or had left the region without regular dismissal.

This church has received aid in the support of its pastor, the two first years of its existence, to the amount of \$200, from the Assembly's Board of Missions, and the third year, \$100 from the American Home Missionary Society. They have a commodious house of worship, fifty feet in length, by forty in breadth, which was completed and dedicated to the service of Almighty God, in June, 1831. A house of worship was erected by the Methodists in 1828, and another by the Baptists, in 1829. The Free-Will Baptists and the Episcopalians have also houses of worship. The Presbyterians, the Methodists, and the Baptists, are about equal as to strength. The other denominations are more feeble. It is estimated that not more than two-thirds of the population of the village and its vicinity are regular attendants on the preaching of the gospel.

*Sweden.*—This church, the writer supposes, is located in the southern part of the town of Sweden, as that of Brockport occupies the northern. The church was received under the care of the Presbytery of Ontario, Feb. 10th, 1819, and was transferred to the Presbytery of Rochester, on the organization of that body. In 1826, it numbered seventy-seven members. It varied but little from this number till 1833, when it reported ninety-nine members. In 1836 the number was one hundred and fifteen, and the following year, ninety-seven. This is the last number the author finds on record. The church has never had a regular settled pastor, but has generally been furnished with a stated supply. Rev. David Page seems to have officiated in this capacity several years; Rev. Josiah Pierson two years; Rev. Samuel Marsh for a similar period, and Rev. Daniel Johnson several years. The church was assisted

by the American Home Missionary Society, in the support of Mr. Page. What is the present state of the church is not known to the writer.

*Ogden.*—This town was originally the southern part of the town of Parma. The first person who purchased and located in the town was George Willey, who, in September, 1845, still remained an inhabitant. His settlement in the town was in 1803. Public worship commenced as early as the autumn of 1804. A church was organized, Nov. 4th, 1811, a record of which was made in the following words:—"On this day is a church of Christ organized of the Congregational order, in the town of Parma, by Rev. Reuben Parmele, of the following members, viz.—Samuel Davis, Daniel Arnold, James Ferrington, Josiah Mather, Jabez Busley, Benjamin Freeman, Abigail Busley, Phebe Finch, Lydia Mitchell, and Betsy Nichols." The church was designated the Congregational church of Parma for several years. On the division of the town it assumed the name of the church of Ogden. In 1825, it contained one hundred and two members; in 1836, two hundred and forty-five; and in 1845, about two hundred and fifty. It was received on the accommodating plan, under the care of the Presbytery of Geneva, August 9th, 1815, and was transferred to the Presbyteries of Ontario and Rochester, at the formation of those bodies. It was dismissed on request from the Presbytery of Rochester, Feb. 7th, 1826, and, as the writer believes, became connected with the Genesee Consociation. In 1835, it adopted the Presbyterian mode of church government, and was again received under the care of the Presbytery of Rochester. The church of Parma and Greece, and the church of Adam's Basin, were formed of members from this church.

This church enjoyed the labors of several ministers previous to the settlement of a pastor, among whom was Rev. Henry Smith, whose labors were blessed to the conversion of a number of souls. The first settled pastor was Rev. Ebenezer Everett, who was installed by the Presbytery of Ontario, Feb. 10th, 1819. He was dismissed, April 17th, 1822. The next pastor was Rev. Avelyn Sedgwick, who was ordained and installed, Nov. 17th, 1824. He continued in the pastoral office till July, 1833, when he was dismissed from his charge, and was succeeded by Rev. John H. Carle, who labored as a stated supply with the church one year. Rev. Conway P. Wing was installed pastor of the church, March 25th, 1835, and was dismissed, Nov. 5th, 1838. Soon after the dismissal of Mr. Wing, Rev. Avelyn Sedgwick returned to the church, commenced ministerial labor, and was installed as pastor, Feb. 11th, 1840. His pastoral relation to the church was dissolved by the Presbytery, Sept. 7th, 1842, but whether his ministerial labors were suspended for a season is not known to the writer. He was soon



afterwards officiating as stated supply, and at the last information still continued in that capacity. During the first period of Mr. Sedgwick's ministry two extensive revivals were enjoyed ; one, in 1827, as the result of which sixty members were added to the church ; the other in 1831, in which about one hundred and thirty were brought into the church. Under the ministry of Mr. Wing two or three seasons of refreshing were enjoyed, adding a considerable number of members to the church. Similar seasons have been experienced during Mr. Sedgwick's last period of ministerial labor.

This church has an appropriate house of worship, erected in 1822, and dedicated the year following, Rev. Alvan Hyde, D.D. of Lee (Mass.), officiating on the occasion. It is fifty feet in length and forty in breadth. The average number of the congregation attending worship upon the Sabbath, is from three to four hundred. The church, soon after its organization, received aid in supporting the ministry to the amount of \$50 a year for two or three years, from the Female Domestic Missionary Society of Oneida County. Besides the Presbyterian churches in the town of Ogden, there are a close communion Baptist, a Free Will Baptist, an Episcopal Methodist, and a Wesleyan Methodist church. The three former have appropriate houses of worship. The Baptist churches number over a hundred members each ; the Methodist Societies are smaller.

*Adams' Basin.*—This is a small village situated on the Erie canal in the town of Ogden. A Presbyterian church, by an act of the Presbytery of Rochester, was organized in this village, April 19th, 1837. It consisted of twenty-one members taken from the church of Ogden. The present number of members is not known to the writer. Rev. Daniel Johnson officiated as stated supply the latter part of the year 1841, and the former part of the succeeding year. He was succeeded in May, 1842, by Rev. Richard Dunning, who was installed pastor of the church, April 29th, 1845, and still sustains the relation. The church erected a house of worship, which was completed in 1842. They have since built a parsonage. They have been aided from year to year by the American Home Missionary Society.

*Gates.*—The town of Gates formerly included that part of the city of Rochester which lies on the west side of the Genesee river, and the First Presbyterian Church of Rochester was originally denominated the Church of Gates. The present Presbyterian church of Gates was reported to the Presbytery of Rochester as organized, June 28th, 1831. In 1833, it consisted of nine members. The next year it had increased to eighteen, and in 1837, to thirty-eight. Its present number is not known to the writer. As stated supplies under the patronage of the American Home Missionary Society,

Rev. Messrs. Silas Pratt, Alvan Ingersoll, David K. Gally, and James Ballentine, have ministered to this church. The three former labored for one or two years each. Mr. Ballentine commenced ministerial labor in May, 1843, was installed pastor, Sept. 23d, 1845, and still continues. Mr. Gally reported a revival as having been enjoyed in 1838. Mr. Ballentine made a similar report in 1843, as the result of which the number of members in the church was doubled within a year. This church has an appropriate house of worship erected in 1844. It has ceased to ask the further aid of the Missionary Society.

*Henrietta.*—This is a Congregational Church which was organized many years since. It was taken under the care of the Presbytery of Rochester, June 25th, 1833, and on the eleventh day of July ensuing, Rev. Roswell G. Murray was installed as pastor. He continued in this relation till July 1st, 1835, when he was dismissed. The church at the same time, on its request, was dismissed to join the Genesee Consociation. In 1834, the church numbered one hundred and fourteen members. It has an appropriate house of worship. Rev. George P. King, under the patronage of the American Home Missionary Society, officiated as stated supply two years from August, 1826, and Rev. John Thalhimier, under the same patronage, two years from April, 1831. The remaining history of the church is not known to the writer.

*Chili.*—The town of Chili was formerly a part of the town of Riga. At what period a church was organized, is not known to the writer. It was received under the care of the Presbytery of Ontario, Feb. 10th, 1819, and was then known as the church of East Riga. After the division of the town it was denominated the church of Chili. It was transferred to the Presbytery of Rochester on the organization of that body. In 1825, it reported ninety-four members; in 1832, one hundred and twenty-five; and in 1834, one hundred and five. This is the last report which the writer has seen. Rev. Chauncey Cook was installed pastor of the church, Dec. 27th, 1820, and continued in the pastorate till Feb. 7th, 1828, when the relation was dissolved. He was succeeded in the pastoral office by Rev. Silas Pratt, who was installed pastor of the church, Nov. 3d, 1829, and was dismissed, Nov. 3d, 1831. Since that period, the church has had no regularly installed pastor, but has generally been furnished with a stated supply. Rev. Lemuel Brooks was employed in this capacity for a season; but what other ministers have officiated, is not known to the writer. In 1820, a revival was reported as having been enjoyed, with about forty hopeful conversions attending it. In 1828, sixteen were reported as having united with the church by profession, and in 1832, thirty-three, indicating that the preceding years had been years of revival.

The church, it is believed, has always supported its own minister without foreign aid.

*Churchville.*—This is a small village in the town of Riga on the line of the Tonawanda railroad. At what time the Presbyterian church was organized is not known to the writer. Its name is first found in the Statistical Tables of the Minutes of the General Assembly, in the list of churches connected with the Presbytery of Rochester, 1833. It then consisted of fifty-seven members. In 1836, it numbered seventy-six, but the next year was reduced to sixty-seven. In 1833, Rev. Worthington Wright was officiating as stated supply. Rev. Lemuel Brooks succeeded him for a season. Rev. Royal West, under the patronage of the American Home Missionary Society, labored one year with the church from October, 1842. Under the same patronage, Rev. Charles Kenmore followed him for six months. In November, 1846, Rev. E. W. Kellogg received a missionary appointment to labor in this church for one year. A revival in 1834 and '35 made a considerable addition to the church.

*Riga.*—The settlement of this town commenced in March, 1806. A Congregational church was organized as early as 1809 or '10, which became connected with the Ontario Association May 27th, 1812. In this connexion it continued till the dissolution of the Association. It then remained without any ecclesiastical connexion for several years. It was received under the care of the Presbytery of Ontario, on the accommodation plan, June 17th, 1817, and was transferred to the Presbytery of Rochester on the organization of that body. It was dismissed to unite with the Genesee Conso-ciation, on its request, Oct. 9th, 1838. The church at its organization, like most other churches in the wilderness, was composed of a small number of members. In 1825 it had increased to the number of one hundred and twenty-three. In 1832 it numbered one hundred and fifty members; and in 1836, one hundred and thirty-five. This is the last account which the writer has respecting it. Rev. Allen Hollister was the first pastor. He was ordained and installed by an ecclesiastical council, perhaps two or three years after the organization of the church, and continued pastor till his death, or until sickness rendered it impossible for him to perform any ministerial service. Rev. Alanson Darwin was his successor. He, too, was ordained and installed by an ecclesiastical council. The date is not known to the writer. He was dismissed by the Presbytery of Rochester, May 4th, 1825. Rev. George Coan was installed pastor of the church Oct. 10th, 1826, and was dismissed Sept. 17th, 1828. He was succeeded by Rev. Ebenezer Mead, who was ordained and installed pastor, July 14th, 1829, and continued



till July 11th, 1833. Who have been pastors or stated supplies since that period is not known to the writer.

This church has been blessed with the reviving influences of the Divine Spirit from an early period. In 1818 there was a revival which added a considerable number of members to the church. During the ministry of Mr. Mead, in three years eighty-eight members were added to the church by profession, as the fruits of a revival. In 1836 forty-nine members by profession were reported as having been added the preceding year, indicating that the community had been visited with the converting influences of the Holy Spirit. This church has an appropriate house of worship, and has always supported its own minister without foreign aid.

*North Bergen.*—This church was received under the care of the Presbytery of Rochester, June 24th, 1828. It is supposed that it had then been recently formed. It was then denominated the church of Byron, Bergen, and Clarendon, and, as the author supposes, was constituted of individuals from each of these towns. It afterwards was called the church of Lyme, and latterly North Bergen. In 1831 it contained forty-two members. This is the highest number found in the Statistical Tables. Rev. Ralph Clapp was ordained and installed pastor of this church, Feb. 25th, 1829, and was dismissed Feb. 22d, 1832. For a period of about ten years after Mr. Clapp's dismissal, the church was sometimes supplied, and sometimes vacant. Rev. Bela Fancher was installed pastor of the church, July 19th, 1842, and, at the last information of the writer, retained his station. In 1842 this church enjoyed a revival, but how extensive is not known to the writer. They were aided by the American Home Missionary Society two years, in the support of Mr. Clapp.

*Bergen.*—The settlement of this town commenced as early as 1806 or 1807. Among the early settlers were several families from Guilford, in the State of Connecticut, who were professors of religion, and immediately on their arrival set up public worship on the Sabbath. In 1808 a church of the Congregational order was organized, which became connected with the Ontario Association, May 27th, 1812, and continued in that connexion till the dissolution of the Association. It was received under the care of the Presbytery of Rochester on the formation of that body. In 1825 the church numbered eighty-two members. This was about the number from year to year till 1830, at which period only forty-one were reported. In 1832 one hundred and forty-seven were reported, and the next year one hundred and sixty-two. In 1836 the number was two hundred and eleven, and the next year one hundred and eighty-six. This is the last report which has come to the

knowledge of the writer. For several years the church received occasional assistance from travelling missionaries, and at times was supplied for a season by some minister or licentiate whose services could be obtained. In the year 1820, Rev. Herman Halsey was installed pastor by an ecclesiastical council. This mode of induction was disproved by the Presbytery, Mr. Halsey and the church being at the time under its care. Mr. Halsey continued to hold the pastoral office till Feb. 5th, 1831, when he was dismissed by the Presbytery. After this period Rev. Josiah Pierson seems to have officiated as stated supply for a season. Rev. Jairus Wilcox was installed pastor, Sept. 8th, 1835. He continued only one year, and was dismissed Sept. 14th, 1836. The church was then without a pastor about ten years, and what supplies were employed is not known to the writer. Rev. William P. Jackson was installed pastor, June 30th, 1846, and still continues in that relation. This church has been repeatedly visited with the outpourings of the Holy Spirit. In 1819 there was a season of refreshing enjoyed. In 1832 one hundred were reported as added to the church by profession; in 1836, thirty-nine; and in 1837, thirty-seven, marking those years as peculiarly years of the right-hand of the Most High. This church has an appropriate house of worship, and has ever supported its own ministers without foreign aid.

About the year 1829, a division occurred in the church. The author believes that the cause of division was the location for a house of worship. Nearly one half of the members of the church seceded, and formed a separate Congregational church, and took the name of the Congregational Church of Bergen and Leroy. With the subsequent history of this church the author is unacquainted. It is not connected with any Presbytery.

*Wheatland.*—This town is situated on the Genesee river, which bounds it on the east. It is about nine miles in length from east to west, and about three in breadth from north to south. Near the eastern end of the town, on the Genesee Valley canal, stands the village of Scottsville, in which the church has its house of worship. We have stated in a preceding chapter, that Peter Shaffer, in 1788, settled where this village now stands. Other families of Germans, from Pennsylvania, came in about the year 1796. These were soon followed by emigrants from England and Scotland, and a few from the eastern States. The first settlers were mostly of an irreligious class. The Sabbath was regarded as a day of business or pastime. An infidel club was formed at an early period, composed mainly of Englishmen and Scotchmen, to disseminate the principles of infidelity. This club had a circulating library, composed of the works of Hume, Voltaire, Volney, Paine, and similar authors. There was occasional preaching by ministers of the Baptist denomination as early as 1816. In 1821,

Rev. Chauncey Cook, of Chili, preached in the town one fourth of the time, and in March, 1822, a Congregational church, consisting of six male and five female members, was organized by a committee of the Presbytery of Rochester, consisting of Rev. Messrs. Cook, Penny, and Everett. This church was received, April 16th, 1822, under the care of the Presbytery, on the accommodating plan. The original members were taken from the churches of Caledonia, Riga, and Chili. In 1832, the church adopted the Presbyterian form of Church government, and elected ruling elders. In 1826, the church consisted of twenty-four members; in 1834, of one hundred and sixty-one; and in October, 1845, it numbered one hundred and fifteen. In the autumn of 1821, Rev. John Mulligan commenced preaching as a stated supply, at first a part of the time; afterwards, the whole of the time. He preached in two or three neighborhoods, and continued his labors three years. Rev. William F. Curry followed him as stated supply about one year. Rev. Abiel Parmele was stated supply for two years from May, 1827. He was succeeded by Rev. Jacob Hart, who continued two years. Rev. Lewis Cheeseman commenced laboring as a stated supply in May, 1831. He continued his labors, and was installed pastor of the church in 1824, and was dismissed from his pastoral charge, Oct. 25th, 1836. In May, 1837, Rev. Eli S. Hunter, D.D., commenced his labors with the church, and was installed pastor, Sept. 20th of the same year. He was dismissed, June 26th, 1839. From September, 1839, to December, 1840, Rev. Selden Haynes supplied the congregation. Rev. Linus W. Billington commenced laboring with the congregation in the spring of 1841, and was installed pastor, July 20th of the same year. He still continues in that relation.

During the period of Mr. Curry's ministration a measure of divine influence was felt, and some addition was made to the church. Under the ministry of Mr. Parmele a gradual and precious work of grace was manifested, which added a number of valuable members to the church. A protracted meeting, under Mr. Cheeseman's ministry, was held, characterized, it is said, by some extreme measures, as the result of which more than a hundred members were received into the church. Shortly before Dr. Hunter's dismissal, there was a precious revival, as the result of which about thirty members were added to the church after his departure. In the spring of 1843, a season of special religious interest was enjoyed, as the result of which twenty-two members were added to the church.

A house of worship was erected and finished in 1831, fifty-four feet in length and forty-two in breadth, and in its construction pleasant and convenient. In the support of Mr. Curry the church was aided by the American Home Missionary Society.

In December, 1837, between forty and fifty members of the



church, on resolutions of adherence to the Old School General Assembly, seceded, and were organized as a church, denominated the church of Scottsville. This church is under the care of the Presbytery of Wyoming. In 1845, it consisted of about fifty members. Rev. Lewis Cheeseman was their minister four or five years, and after him, Rev. Edwin Bronson, two years. He was succeeded by Rev. Richard Kay.

Besides the Presbyterian churches, there are in the village of Scottsville, a Methodist and a Baptist congregation, neither of them very large. There are also many Roman Catholics, who have a monthly service. One mile south of the village, are two Quaker meetings, one Orthodox, the other Hicksite. It is estimated that about one half of the church-going population attend with the New School Presbyterian church. The congregations upon the Sabbath range from two to three hundred attendants.

*Rush.*—This church is first noticed on the Statistical Tables in the Minutes of the General Assembly for the year 1830, as connected with the Presbytery of Rochester. No mention is made of its reception on the records of the Presbytery. In 1831, it consisted of eleven members; in 1823, of twenty-three. This is the last report known to the writer. It appears that Rev. Messrs. Erie Prince, Abner Benedict, Chauncey Cook, and Conrad Ten Eyck, have been severally stated supplies to the church, under the patronage of the American Home Missionary Society, at different periods.

*West Mendon.*—This church has its location at the village of Honeoye Falls, which is situated partly in the town of Mendon, and partly in the town of Lima. This location was formerly designated Norton's Mills, an appellation derived from Capt. Zebulon Norton, who at an early period purchased the location, and erected mills at the Falls. Captain Norton was a member of the Methodist Church, and under his patronage regular preaching by the Methodist denomination was established at an early day. A Presbyterian church, under the auspices of the Rochester Presbytery, was reported as organized, Jan. 28th, 1831. In 1832, it was reported as consisting of forty-six members, and the next year it reported fifty-seven. Rev. George G. Sill officiated as stated supply one year from August, 1828. He was followed by Rev. Richard Dunning, and he by Rev. Jacob Hart, who probably continued one year each. Rev. Samuel J. McCullough was ordained and installed pastor of the church, Oct. 30th, 1839, and was dismissed, June 30th, 1840. He was succeeded by Rev. Ephraim Strong, who was installed, June 12th, 1841. The pastoral relation was dissolved, July 11th, 1843. In 1843 and '44, Rev. Thomas Riggs officiated as stated supply. In 1846, Rev. Obadiah C. Beardsley com-

menced ministering to the congregation, and still continues to officiate.

This church has an appropriate house of worship. There are also in the village, one Episcopal, one Methodist, and one Christian house of worship.

*Mendon.*—The settlement of this town commenced at an early period, and preaching by the Baptists and Methodists was enjoyed in some considerable degree, and by Presbyterians occasionally; but no church of the Presbyterian denomination was formed till about the year 1823, which was received under the care of the Presbytery of Rochester, July 1st, 1823. In 1826, the church numbered twenty-one members; in 1831, it had increased to eighty; and in 1834, its number was one hundred and fifteen. In 1837, it had decreased to one hundred. Rev. George G. Sill officiated as stated supply under the patronage of the American Home Missionary Society, in 1826. He seems to have continued one year, Rev. William Jones, under the same patronage, officiated one year, from March, 1828. Rev. Elisha D. Andrews was reported as stated supply, in 1831. Rev. John Thalhimer was installed pastor of this church, June 25th, 1833. He continued till Oct. 14th, 1835, when he was dismissed. Rev. Elijah D. Wells was installed pastor, Jan. 3d, 1837, but, on account of the failure of his health, was dismissed, Sept. 2d of the same year. In 1828, a revival was reported as having been enjoyed, which added forty-one members to the church. In 1831, twenty were reported as having been added the previous year by profession, and in 1834, twenty-five were reported as so added, indicating that those were years of revival. With the history of the church since Mr. Wells's dismissal, the author is not acquainted.

This church has an appropriate house of worship in the village of Mendon. The Baptist church, which is of a much earlier date than the Presbyterian, have also a house of worship in the village.

## CHAPTER XXXII.

Presbytery of Niagara:—Carlton, Yates, Somerset, Wilson, Porter, Lewiston, Cambria, Lockport First, Lockport Second, Royalton, Middleport, Medina, Knowlesville, Gaines, Albion, Barre Centre, Millville, Pendleton, Chalmers, Niagara Falls.

## THE PRESBYTERY OF NIAGARA

Will next claim our attention. We begin with

*Carlton.*—This church was organized in 1831 or 1832, consisting of sixteen members, and was received under the care of the Presbytery of Niagara, January 31st, 1832. It remained a feeble church, with no considerable increase till January 26th, 1836, when it was united with the church of Gaines.

*Yates.*—This church is first brought to notice on the Minutes of the Presbytery of Niagara, June 24th, 1834. The next year it was reported as consisting of fifty-one members. In 1840, eighty were reported, and in 1846, eighty-one was the number. In 1834, Rev. David Page seems to have been stated supply. In 1836 and a part of 1837, Rev. Joel B. Potter, under the patronage of the American Home Missionary Society, officiated as stated supply. Rev. Richard Dunning succeeded him under the same patronage, and continued for a season. What other stated supplies the church has employed is not known to the writer. Mr. Dunning, in 1839, reported to the Missionary Society 100 hopeful conversions as having taken place. The writer does not find that any considerable number united with the church. In 1846, the church was reported as vacant.

*Somerset.*—This church was received under the care of the Presbytery of Niagara, January 27th, 1824. The writer supposes that it was then a newly organized church. In 1825, it was reported as consisting of only ten members; in 1830, of eleven; in 1840, of eighty-four; and in 1846, of one hundred and twenty-four. Rev. Truman Baldwin officiated a year or two as stated supply under the patronage of the American Home Missionary Society, commencing in July, 1837. Rev. Thomas Payne was installed pastor of the church, July 6th, 1842, and was dismissed from his pastoral charge, January 30th, 1844. In his support the church was aided by the Home Missionary Society. Rev. Ebenezer H. Stratton



received a commission from the same Society to supply this church in November, 1845, which was renewed in 1846. In his report to the Society, he speaks of the congregation as "small and widely dispersed." What other ministerial aid this church has enjoyed is not known to the writer. A large proportion of the time it has been reported vacant. In 1832, eighteen members were reported as having been added the preceding year by profession. In 1840, thirty were reported as thus added, indicating that those were years of spiritual prosperity.

*Wilson.*—This church was received under the care of the Presbytery of Niagara, February 10th, 1819, and on the division of the Presbytery in 1823, was assigned to that which retained the original name. The author supposes that it was a newly organized church, and that the settlement of the town at that period was recent. In 1825, the church consisted of twenty-two members. In 1833, it had increased to eighty-four, and in 1846, it numbered one hundred and forty. For several years after its organization, its members were few, and it seems generally to have been vacant. As stated supplies at different periods, Rev. Messrs. Silas Parsons, Andrew Rawson, John Elliot, and G. W. Lane, have been employed. Rev. Elisha B. Sherwood was installed pastor of the church, Sept. 11th, 1839, and was dismissed May 6th, 1841. In 1846, Rev. Thomas Payne was reported as pastor. In 1827, the church consisted of but twenty-three members. From that period it seems to have been favored with repeated revivals, bringing accessions of hopeful converts from the world of the ungodly. In 1843, the whole number of members reported was one hundred and sixty-one. It does not appear that this church has ever received the aid of the American Home Missionary Society.

*Porter.*—This church has its location at the village of Youngstown in the town of Porter. It was received under the care of the Presbytery of Niagara, June 27th, 1824, supposed to have been then a newly organized church. In 1825, it consisted of thirteen members; in 1831, of only twelve; in 1840, of one hundred and three; in 1843, of two hundred and sixty-eight; and in 1846, of two hundred and thirty-one. It is reported as furnished with a stated supply in 1825. But from that period down to 1832, it is uniformly reported as vacant. In that year Rev. Ebenezer H. Stratton is reported as the stated supply. He seems, however, to have continued not long. Rev. John Elliot was installed pastor of the church, September 10th, 1839, and continued till May 6th, 1844, when he was dismissed. He was succeeded by Rev. Roderick L. Hurlbut, who was ordained and installed pastor of the church, January, 15th, 1845. For a considerable number of years this church was very small and feeble, and blessed with no revival; but at length the Lord turned their captivity. In June, 1841, the

Presbytery of Niagara record on their Minutes—"the church of Youngstown, four years ago, had but two male members. In less than three years they have had three precious revivals, and now number about 200 members." Since that period, their number has considerably increased, showing that the Lord is still gracious. This church has never been aided by the American Home Missionary Society. They have an appropriate house of worship.

*Lewiston.*—This village, situated in the town of Lewiston, was said, in 1813, to consist of about twelve houses, and to be a place of considerable business. The church was received under the care of the Presbytery of Geneva, Feb. 12th, 1817. It is supposed to have been recently formed. At the organization of the Presbytery of Niagara, it was transferred to that body, and, on its division, was assigned to the Presbytery which retains the name of Niagara. In 1825, its number of members was twenty-three; in 1832, only eleven; in 1843, one hundred and thirty-seven; and, in 1846, seventy. Rev. David M. Smith was ordained and installed pastor of the church, Sept. 16th, 1817. He continued in the pastorate till July 1st, 1828, when he was dismissed. After Mr. Smith's dismissal, the church appears to have been in a low state; and, for several years, was reported as vacant. In May, 1835, Rev. Joel Byington commenced labor as a stated supply, and continued between one and two years. He was succeeded by Rev. Herman Halsey, who supplied this church, in connexion with Niagara, one year. In July, 1841, Mr. Byington was again employed, and continued to officiate as a stated supply two or three years. In the support of these ministers the church received aid from the American Home Missionary Society. Rev. Reese C. Evans was ordained and installed pastor of the church, Jan. 8th, 1846, and was dismissed, June 30th of the same year. In 1838, and in 1842, revivals of religion were enjoyed, by which the church was raised from her low estate, and her numbers much enlarged. This church has an appropriate house of worship, which was built many years since. The Episcopalians, the Baptists, and the Universalists, have each a house of worship in the village of Lewiston.

*Cambria.*—This town, when first organized, included the whole of the present county of Niagara. The population of the town in 1810, numbered 1465. A church was organized in the town of Cambria, which was received under the care of the Presbytery of Niagara, Jan. 29th, 1823, and, on the division of the Presbytery, was assigned to that which retained the name of Niagara. In 1825, the church numbered twenty-three members; in 1829, forty-five; and, in 1833, forty-eight. This is the last notice which the author has found. In 1827, Rev. Silas Parsons, under the patronage of the American Home Missionary Society, became a stated supply

to this church, and seems to have continued for two years. Rev. Herman Halsey is reported as the stated supply, in 1832, '33, and '34. After the last mentioned year, the name of the church is dropped from the reports of the Presbytery, till 1846, when it recurs again, and is reported as enjoying the labors of a stated supply.

*Lockport First Church.*—The village of Lockport had its origin from the construction of the Erie canal, and is therefore of comparatively recent date. A Presbyterian church was organized, which was received under the care of the Presbytery of Niagara, Jan. 28th, 1823. On the division of the Presbytery, it was assigned to that which retained the original name. In 1825, it embraced fifty-five members. The next year it had increased to the number of one hundred and fourteen. In 1832, the number was three hundred and fifty-five, and, in 1846, two hundred and eighty-six. Rev. Aratus Kent was here as stated supply, in 1825. How long he continued is not known to the writer. Rev. William F. Curry was installed pastor, Feb. 12th, 1828, and the pastoral relation was dissolved, Jan. 31st, 1832. Rev. Joseph Myers was installed pastor, Nov. 8th, 1832, and dismissed from his charge, July 8th, 1834. Rev. Gilbert Crawford succeeded him as stated supply for a season. Rev. Nathaniel W. Fisher received the pastoral charge of the church, July 10th, 1839, and was dismissed, May 11th, 1842. He was succeeded by Rev. William C. Wisner, who was inducted into the pastorate, June 29th, 1842, and still sustains his charge. In the latter part of the year 1824, and the early part of the next year, a blessed revival of religion was experienced, which more than doubled the number of members in the church. In 1831, one hundred and thirty-four members, and the next year, one hundred and thirty, were reported as added to the church, by profession. A similar addition of one hundred and thirty-four was reported in 1843. These additions indicate that the converting influences of the Holy Spirit had been shed down in plentiful effusions, during those years. This church has never received aid from the American Home Missionary Society. It has an appropriate house of worship.

*Lockport Second Church.*—This church was received under the care of the Presbytery of Niagara, Feb. 1st, 1832. It had then recently been organized, and consisted of fifteen members. The next year it reported forty-three members; in 1843, one hundred and eighty-six; and, in 1846, one hundred and fifty. The church has never had a regularly installed pastor, and, for a number of years, was reported as vacant. Rev. William C. Wisner labored as stated supply two or three years, commencing in 1839. Rev. W. Roosevelt succeeded him in 1842, and continued about three years.



Rev. David Cushing was the next in succession, and continued one or two years. How the church has been supplied since Mr. Cushing's departure, is not known to the writer. The church was aided by the American Home Missionary Society, in the support of Messrs. Wisner and Rosevelt. During the period of Mr. Rosevelt's ministry, a revival was enjoyed, which added ninety-three members to the church, on profession of faith. The church has an appropriate house of worship, which was erected in 1842. In 1836 or the early part of the next year, a portion of the members of the church rejected the Standards of the Presbyterian Church, and constituted a separate organization. The author has not learned whether this secession was on account of the doctrines of the Presbyterian church, or on account of its discipline; or whether both united constituted the grounds of secession. The Presbytery declared the members adhering to the Standards to be the Second Presbyterian Church of Lockport.

Besides the two houses of worship in the village of Lockport belonging to the Presbyterians, the Congregationalists have one; the Episcopalians, one; the Baptists, one; the Methodists, one; the Lutherans, one; the Quakers, one or two; the Africans, one; and the Roman Catholics have a mass-house.

*Royalton.*—This church was received under the care of the original Presbytery of Niagara, July 4th, 1820, and on the division of the Presbytery was assigned to that which retained the name. In 1825, it consisted of fifty-three members; in 1832, of sixty-nine; and in 1836, of ninety-eight. This is the last enumeration which the author has seen. Rev. George Colton was installed pastor of the church, June 12th, 1822. He continued in the pastorate till June 30th, 1829, when he was discharged from his pastoral charge. The church was assisted in the support of Mr. Colton at least one year by the United Domestic Missionary Society. The name of Rev. Alvan Ingersoll is found in the report of the American Home Missionary Society, as missionary to this church for one year from August, 1835. Mr. Ingersoll reported a revival as having been enjoyed, during which sixty hopeful conversions had occurred. Rev. Richard Dunning is also reported as a missionary to this church for one year from November, 1840. He also reports a revival, with forty hopeful conversions. What other ministerial aid the church has enjoyed is not known to the writer. This church was regularly reported by the Presbytery in their statistical reports to the General Assembly till 1836. Since that year its name is not found in the reports.

*Middleport.*—This village is situated on the Erie canal, in the town of Royalton, and has its origin in the construction of the canal. The Presbyterian church in the village was organized, June 11th,

1833, by Rev. Messrs. Rawson, Read, Mead, and Page, and was received under the care of the Presbytery of Niagara on the twenty-fifth day of the same month. In 1836 it numbered thirty-three members, and in 1846, eighty. As stated supplies under the patronage of the American Home Missionary Society, we find in succession the names of Rev. Messrs. Adino Stanley, Herman Halsey, Beaufort Ladd, Richard Dunning, Samuel A. Rawson, and Elisha B. Sherwood. None of them except Mr. Sherwood appear to have continued more than one year. Mr. Sherwood remained three years, and left in June, 1845, and was succeeded by Rev. William Bridgeman. Mr. Rawson reported a revival in 1839, with thirty-five hopeful converts. Mr. Sherwood also reported a revival in 1843, with fifty hopeful converts. The church has a house of worship erected in 1845. The Methodist denomination has also a house of worship in the village.

*Medina.*—This village, situated in the town of Ridgway, on the Erie canal, has grown up as the consequence of the construction of the canal. The church is first noticed in the records of the Presbytery of Niagara, as under the care of the Presbytery, Jan. 25th, 1831. In 1833, it was composed of one hundred and seven members; in 1836, of two hundred and seven; and in 1846, of two hundred and forty-one. Rev. Maltby Gelston labored here as a stated supply during the years 1831 and '32. He was succeeded in April, 1833, by Rev. Herbert A. Reed, who continued three or four years. Rev. George W. Prudden was ordained and installed pastor of this church, Sept. 24th, 1839. He continued in the pastorate till July 16th, 1844, when the relation was dissolved. Rev. Charles E. Furman was installed pastor, Dec. 29th, 1847, and now holds this relation. What other stated supplies have been employed are not known to the writer. In 1831, the church, under the labors of Mr. Gelston, enjoyed a precious revival. About forty were numbered as hopeful converts. Another revival under the labors of Mr. Reed was enjoyed in 1833 and '34, as the result of which the church was greatly enlarged. In 1837, thirty members were reported as having been added the previous year by examination, indicating that the Spirit had been poured out upon the congregation. Since that period the church does not seem to have received any remarkable increase. The church in its infancy received the aid of the American Home Missionary Society three or four years. It has a commodious house of worship. There are also in the village of Medina one Baptist, one Methodist, and one Episcopal house of worship.

*Knowlesville.*—This village, like the preceding, is situated in the town of Ridgway on the Erie canal, and has its growth from the construction of the canal. The Presbyterian church, whose place

of meeting is in this village, was originally denominated the church of Ridgeway, and by that name it is generally designated in the records and reports of the Presbytery. This church was received under the care of the Presbytery of Rochester, June 27th, 1820, and was transferred to the Presbytery of Niagara at the organization of that body. In 1825, it was composed of thirty-three members; in 1832, of one hundred and sixty-five; in 1840, of two hundred and nine; and in 1846, of one hundred and seventy. Rev. David Pratt was ordained and installed pastor of this church, Aug. 2d, 1820. The pastoral relation was dissolved, Jan. 27th, 1824. Subsequent to this date he appears to have officiated for a season as stated supply. Rev. David Page was reported as stated supply in 1831 and '32, and Rev. Ebenezer Mead in 1834. Rev. John Thalimer was installed pastor of the church, Feb. 16th, 1836. He was dismissed, Jan. 30th, 1838. He was succeeded for a season by Rev. Richard Dunning as stated supply. Rev. Josiah Partington was installed into the pastoral office, July 9th, 1839, and continues to sustain the relation. Under the ministry of Mr. Pratt in 1821, God was pleased to pour out his Spirit upon the congregation, and as many as forty were reckoned as the subjects of renewing grace. In 1831 and '32 seventy-five members were reported as added to the church by profession, indicating that the showers of the Spirit had descended from on high. Other seasons of less ingathering are noticed. This church seems never to have received foreign aid in supporting its ministers. It has an appropriate house of worship in the village of Knowlesville. There are also two other houses of worship in the village, but to what denominations they belong the author is not informed.

*Gaines.*—This church was received under the care of the Presbytery of Rochester, April 16th, 1822, and was transferred to the Presbytery of Niagara on its organization. In 1825, it consisted of thirty-one members; in 1832, of one hundred and twenty-six; in 1836, of one hundred and eighty-seven; and the succeeding year, of one hundred and thirty-five. Since that period the author has seen no report of its number. As stated supplies, Rev. George Goodyear, Rev. David Pratt, Rev. Chandler Bates, and Rev. Hilan Hulburd, had severally officiated previous to 1837. On the twenty-eighth day of February of that year, Rev. J. P. Hovey was ordained and installed pastor of the church, but was dismissed, May 1st, 1838. In 1845, Rev. Mr. Dewey was officiating as stated supply. In 1832, one hundred and three members were reported as having been added to the church the previous year by profession, indicating the presence and gracious influences of the Holy Spirit upon the congregation. In 1838 this church is mentioned on the minutes of the Presbytery as one on which the spiritual dew of heaven had descended. The church received aid one year in the



support of Mr. Goodyear from the American Home Missionary Society. Oct. 13th, 1840, the church took a dismissal from the Presbytery for the purpose of uniting with the Genesee Consociation. It has an appropriate house of worship in the village of Gaines. The Methodist denomination also has a house of worship in the village.

*Albion.*—This village, situated on the Erie canal in the town of Barre, was founded in 1827 by Nehemiah Ingersoll and George Standart, jun. The Presbyterian church was the first religious body organized, and was formed, July 22d, 1824, by Rev. William Johnson. At its organization it consisted of sixteen members, of whom eight still remained in September, 1845. The village was at first called Newport, and by that name the church was received under the care of the Presbytery of Niagara in 1824 or 1825. In the last mentioned year, it consisted of twenty-two members; in 1831, one hundred and thirty; in 1836, three hundred and forty-three; in 1843, three hundred and sixty; and in 1846, three hundred and five. Mr. Johnson, who organized the church, continued with it as a stated supply until 1826. Rev. Lewis Cheeseman was ordained and installed pastor of the church, Oct. 3d, 1827, and was dismissed from his charge, Sept. 24th, 1829. He was succeeded by Rev. Benjamin Lane, who commenced his labors with the congregation early in the year 1830, was installed as pastor, April 19th, 1831, and dismissed, June 31st, 1832. Rev. Gilbert Crawford commenced labor as a stated supply in 1834. He was installed as Pastor, Feb. 5th, 1835, but on account of a failure of health was dismissed, Dec. 1st, of the same year. From April to October, 1836, the pulpit was supplied by Rev. Ferdinand Ward, since a missionary in Southern India. From October, 1836, to March, 1838, Rev. E. R. Beadle officiated as stated supply. He has since gone as a foreign missionary to Syria. Rev. John Keep officiated as stated supply from July, 1838, to March, 1839. In October of the last named year, Rev. Gilbert Crawford again took charge of the church as a stated supply, and continued till May, 1842. In June of that year, Rev. William N. M'Harg commenced his ministry with the church, was ordained and installed its pastor, Oct. 26th, 1842, and still retains the office. During the ministry of Mr. Lane a blessed revival was experienced, which resulted in a large accession of members to the church, and gave a moral and religious tone of character to the place, which by the grace of God has been quite permanent. During the winter following the settlement of Mr. M'Harg, a very precious revival was enjoyed, in the progress of which the pastor was very materially assisted by his predecessor Mr. Crawford. The result was the addition of about eighty members to the communion of the church.

This church has from the first always borne its own expenses

without foreign aid. In 1839, the church erected a house of worship, at an expense of \$4500, which was occupied by the congregation till 1845, when it was sold to the Episcopal Society, and a new and spacious one, constructed of brick, eighty feet in length by fifty in breadth, was erected, the cost of which was estimated at \$8000. The church has been blessed with harmony among its members, and the agitations which have distracted so many churches for some years past, have affected it but little. The proportion of the population connected with this congregation may perhaps be estimated at one fifth. Intermixed with the congregation are organized societies of Baptists, Methodists, and Episcopalians. The Baptist church numbers about two hundred and seventy members; the Methodist about two hundred; and the Episcopal about forty. Each of these denominations has its own house of worship.

*Barre Centre.*—This church, originally denominated Barre, was received under the care of the Presbytery of Rochester, June 27th, 1820, and was transferred to the Presbytery of Niagara on the organization of that body. It was dismissed, on application, to join the Genesee Consociation, June 30th, 1840, and was again received under the care of the Presbytery, Oct. 14th, 1845. It numbered, in 1825, forty-nine members; in 1836, one hundred and twenty-five; and in 1846, one hundred and seventy-five. What ministerial aid the church enjoyed in its early days is not known to the writer. He believes that Rev. Andrew Rawson officiated as stated supply for a considerable period, and as early as 1821 or '22 Rev. William Johnson, under the patronage of the American Home Missionary Society, labored here as stated supply two years, from October, 1826. Rev. Ebenezer Raymond, under the same patronage, was stated supply one year, from November, 1832. Rev. Jonathan Hovey was installed pastor of the church, Feb. 4th, 1835, and the pastoral relation was dissolved July 16th, 1839. What ministerial labor since the dismissal of Mr. Hovey, has been enjoyed, is not known to the author. This church has an appropriate house of worship.

*Millville.*—This is a small village in the town of Shelby. The church formerly was known by that name, and is so designated in the Reports of the Presbytery till 1837. It was received under the care of the Presbytery of Rochester, April 17th, 1821, and was assigned to the Presbytery of Niagara on the organization of that body. In 1825 its number of members was thirty-six; in 1836, eighty-four; and in 1846, fifty-two. As stated supplies at different periods, Rev. Messrs. Alanson Darwin, William P. Kendrick, Ebenezer Raymond, and Samuel A. Rawson, have been employed. Rev. Richard Dunning was installed pastor of the church, Feb. 3d,



1835, and retained the office till June 26th, 1838, when the pastoral relation was dissolved. In the support of the above-named, the church received aid from the American Home Missionary Society. The present pastor, Rev. Elisha B. Benedict, was ordained and installed Oct. 28th, 1842. In April, 1821, this church reported a revival as having been enjoyed, resulting in the hopeful conversion of about fifty individuals. In 1832, twenty members were reported as having been added to the church on profession, the preceding year, indicating the presence and saving operations of the Divine Spirit in a measure. This church has an appropriate house of worship. There is also in the village a house of worship belonging to the Society of Friends.

*Pendleton.*—The village of Pendleton, in the town of the same name, is situated on the Erie Canal. A church was here organized by a committee of the Presbytery of Niagara, in 1833, and was received under the care of the Presbytery, June 26th, of that year. The writer has found no report of the number of its members except for the year 1843. It that year reported twenty-six. It has generally been reported as vacant. Rev. Roswell Brooks, under the patronage of the American Home Missionary Society, officiated as stated supply to this church and that of Chalmers two years, from April, 1841. What other ministerial aid it has enjoyed, is not known to the writer, nor does he know what has become of the church. Its name has been dropped from the list of churches belonging to the Presbytery.

*Chalmers.*—This is a small village in the town of Niagara. At what period a church was organized here is not known to the writer. He finds it reported in 1840, as a church under the care of the Presbytery of Niagara. In that year it consisted of forty-nine members; in 1843, of seventy-nine; and in 1846, of fifty-four. In September, 1837, Rev. Herman Halsey was commissioned by the American Home Missionary Society to labor here one year, which commission the writer supposes that he fulfilled. In 1840, Rev. John Elliott is reported as a stated supply to this church. Rev. Roswell Brooks, under the patronage of the American Home Missionary Society, supplied this church, in connexion with that of Pendleton, two years, from April, 1841.

*Niagara Falls.*—This village is located on the Niagara river, adjoining the Falls. It was laid out in 1807, by Messrs. Porter and Barton, on land then entirely wild. It was then named Manchester, but has for many years past been known as Niagara Falls. The names of Niagara, Manchester, and Niagara Falls, have all been applied to the church in this place. At what time this church was organized is not known to the writer. At the organization of



the Presbytery of Niagara, it is recognised as one of the churches connected with that body, but the author finds no mention of it in the records of the Presbytery of Buffalo. In 1825 it numbered but five members; in 1829, twenty-seven; in 1832, seventy-four; and in 1840, seventy. This is the last enumeration which the writer has seen. As stated supplies for different periods, the author finds the names of Rev. Messrs. Horatio A. Parsons, Ashley M. Gilbert, Maltby Gelston, Roswell G. Murray, Royal Mann, and Henry Caiahan. The last is supposed to be still ministering to the church. In the support of several of these, the church has been aided by the American Home Missionary Society. In the year 1832, sixty-four members were reported as having been received the preceding year by profession, indicating that the showers of mercy which visited our land in so remarkable a manner during that memorable year, were vouchsafed to this church in a good measure. An appropriate house of worship was erected in 1832 or '33. The church in 1841 declared itself independent of the Presbytery, and its name was stricken from the roll of churches in connexion with that body, May 5th, of that year.

## CHAPTER XXXIII.

Presbytery of Buffalo:—Newstead, Clarence, Black Rock, Buffalo First, Buffalo Free Congregational, Buffalo Pearl, Buffalo Park, Buffalo La Fayette Street, Buffalo German, Buffalo French Church, Indian Stations, Lancaster, Alden, Wales, East Aurora, West Aurora, Hamburg, Evans, Eden, Boston, Colden, Holland, Concord, Springville, Collins, Hanover, Forrestville, Silver Creek, Sheridan, Dunkirk, Fredonia, Villanova, Lodi, West Otto, East Otto, Ashford, Franklinville, Ellicottville, Cherry Creek, Charlotte, Stockton, Chautauque, Portland, Westfield, Ripley, Mayville, Ellery, Ellington, Connewango, Napoli, Great Valley, Randolph, Waterboro', Ellicott, Jamestown, Ashville, Mina, Panama, Busti, Carroll.

IN our progress westward we now arrive at the territory over which the churches are distributed, which are or have been connected with

## THE PRESBYTERY OF BUFFALO.

This Presbytery was originally denominated the Presbytery of Niagara, but at the time of its division, the new Presbytery formed from the northern part of this Presbytery and the western part of Rochester, was named Niagara, and the remaining portion received the name of Buffalo, retaining the records of the original Presbytery. In narrating the history of the churches which have been connected with this Presbytery, we shall use the designation by which it is now known, even when we refer to the period when it had the name of Niagara. In this way we shall clearly distinguish it from the Presbytery now known as the Presbytery of Niagara.

In commencing at the north-eastern section of the territory, we begin with the church of

*Newstead.*—This town was formerly a part of the town of Clarence. The Presbyterian church of Newstead was set off from the church of Clarence by the Presbytery of Buffalo, September 3d, 1839. In 1840, it reported sixty-one members; and in 1846, forty-two. Rev. Oren Catlin, under the patronage of the American Home Missionary Society, officiated as stated supply one year from June, 1842, and Rev. Eber Child one year from January, 1846. This is all the information that the writer has respecting this church.

*Clarence.*—The town of Clarence was organized in 1808, and it then included the present towns of Newstead, Alden, Lancaster, Clarence, Amherst, Chictawaga, Buffalo City, Black Rock, and

Tonawanda. In 1810 it was divided, and the town of Buffalo erected from it, leaving to Clarence the four first-mentioned of the above towns. The first Presbyterian church of Clarence was organized by Rev. James H. Mills, then a missionary from the Evangelical Missionary Society of Young Men in the City of New York. It was received under the care of the Presbytery of Buffalo, February 3d, 1818. In 1827, it reported twelve members; the next year, thirty; in 1837, seventy; and in 1840, sixty-five. This is the last report which the author has seen. For about two years after the organization of the church, Mr. Mills continued his labors with them, probably, for a part of the time. From the period of his departure, for several years the congregation was without the regular preaching of the gospel, with the exception of about six months, during which period Rev. Herman Halsey labored with them one half of the time. In January, 1827, Rev. Henry Safford was commissioned by the American Home Missionary Society to labor in the place. He continued as stated supply three years, during a part of which he also supplied the church of Cayuga Creek. Since his departure, Rev. Milo N. Miles is found as stated supply; for how long a period is not known to the writer. After him, Rev. Wm. P. Jackson, under a commission from the American Home Missionary Society, supplied two years. What other ministerial aid the church has enjoyed is not known to the author. In 1846, it was reported vacant. The church has a house of worship, and a parsonage.

*Black Rock.*—The Presbyterian church in this village was organized by a committee of the Presbytery of Buffalo in 1831, and was received under the care of the Presbytery, November 10th, of that year. At its organization it consisted of twenty-three members. In 1833, it numbered thirty-six, and in 1843, thirty-nine. This is the last enumeration which the author has seen. Rev. James D. Moore, under the patronage of the American Home Missionary Society, supplied the church from September, 1840, to April, 1843. In 1846, the church was reported vacant.

*Buffalo First Presbyterian Church.*—The settlement of the city of Buffalo commenced about the year 1800. John Johnston, John Crowe, Jacob A. Baker, and Amos Calender, were some of the first settlers. The early settlers were mostly from New England. The first church of any denomination organized in this city is the church now known as the First Presbyterian Church of Buffalo. It was organized February 2d, 1812, by Rev. Thaddeus Osgood, an itinerant missionary, and well known for his self-denying labors to promote the salvation of his dying fellow-men. The church at its organization consisted of twenty-nine members, of whom eight were males, and twenty-one females. The war with



Great Britain, and the burning of the village of Buffalo, for a season almost extinguished the church, though it continued to hold occasional meetings through most of that period of disaster. In 1815, it was resuscitated, and was received under the care of the Presbytery of Geneva, February 14th, 1816. On the division of that Presbytery, it was assigned to the Presbytery of Buffalo. In 1825, it numbered 119 members, and by an almost annual increase, in 1846 reported 502 as its number. Till 1815, the church had enjoyed no regular preaching. In the spring or summer of that year, Rev. Miles P. Squier, then a licentiate preacher of the gospel, in the service of the Young People's Missionary Society of Western New York, visited the place and spent two weeks, preaching in the village. He soon afterwards returned to New England; but in the month of November, in accordance with a written invitation of the principal citizens of Buffalo, returned to the village, and was ordained and installed pastor of the church by the Presbytery of Geneva, May 3d, 1816. Mr. Squier continued pastor of the church till September 16th, 1824, when the pastoral relation was dissolved. During the period of his ministry, the population of the place and the number of attendants on the worship of the church were greatly enlarged, and the church in the number of its members in a tenfold proportion. On the day succeeding the dismissal of Mr. Squier, Rev. Gilbert Crawford was ordained, and installed pastor of the church. He continued in the station till September 16th, 1828, when he was dismissed. Rev. Sylvester Eaton was the next pastor. He was inducted into the pastorate, April 9th, 1829, and left it September 2d, 1834. He was followed by Rev. Asa T. Hopkins, D.D., whose installation occurred Feb. 17th, 1836. The relation was dissolved by his lamented decease, November 27th, 1847. Under the ministry of its several pastors, this church has enjoyed much prosperity, and several seasons of extensive revival. In the report of the church for 1832, 114 were reported as having been, the preceding year, added to the church by profession. In several other years the number was large. The interest which this church has taken in the benevolent operations of the day is indicative of the tone of pious feeling existing. The aggregate of its contributions for these objects in 1843, was somewhat over \$14,000. The church has never received aid from any Missionary Society.

Before the burning of the village, the church held their meetings in a school-house in Pearl street. Their first assemblage, after three years of dispersion, was in the dwelling-house of Deacon Callender; afterwards in a part of the building now known as the Mansion House; then at the Inn, corner of Main and Huron streets; next in a barn opposite the last-named place; subsequently in the long room of the Eagle tavern; afterwards in the Court-House; again, in a District School-House. From this the meetings

were moved to a small Lecture Room, built by the Society on the site of the present church edifice, which site was a donation of the Holland Land Company. The brick edifice, now occupied by the congregation, is a splendid building, which was erected in 1823, at an expense of \$17,500.

*Buffalo Free Congregational Church.*—This church was organized by Rev. Sylvester Eaton, in 1832, consisting of twenty-four members. It was received under the care of the Presbytery of Buffalo, July 10th, 1832. In 1833, it reported eighty-three members, and in 1837, two hundred and thirty-seven. Rev. Job H. Martyn was installed pastor of this church, Oct. 31st, 1832. He was dismissed, Jan. 28th, 1835. Rev. George R. Rudd succeeded him as stated supply. How long he continued is not recollected by the writer. During the period of Mr. Martyn's ministry large accessions were made to the church. In 1834, one hundred and fifty members were reported as having been added by profession the year preceding. The author finds no report of this church subsequent to 1837. Whether the church has withdrawn from its connexion with the Presbytery to form some other connexion, or is broken up and merged in other churches, is not known to him.

*Buffalo Pearl Street Church.*—This church was organized by a committee of the Presbytery of Buffalo, Nov. 13th, 1835, and was received under the care of the Presbytery, Jan. 26th, 1836. In 1837, it numbered one hundred and seventy members; and in 1846, four hundred and six. Soon after the organization of the church, Rev. John C. Lord (now Dr. Lord) was employed as a candidate for settlement, and was installed pastor of the church, Feb. 1st, 1837, a relation which he still retains. Under his ministry the church has greatly increased in numbers, whether as the result of an outpouring of the Holy Spirit, or from other causes, is not known to the writer. This church with its pastor some years since seceded from the Presbytery of Buffalo, and connected themselves with the Presbytery of Wyoming (Old School). On the division of that Presbytery, they became a part of the Presbytery of Buffalo City, which is connected with the Synod of Buffalo (Old School).

*Buffalo Park.*—This church was organized and received under the care of the Presbytery of Buffalo, April 16th, 1839. In 1840, it was reported as consisting of sixty members; and in 1843, of two hundred and twenty-one. In 1846, its name is not found on the Statistical Report. Rev. Luther H. Angier was ordained and installed its pastor, March 4th, 1840.

*Buffalo La Fayette Street Church.*—The name of this church

is first found in the Statistical Tables for 1846. It was then reported as under the care of the Presbytery of Buffalo, composed of thirty members, and having Rev. Grosvenor W. Heacock for its pastor.

*Buffalo German Evangelical Church.*—This church was organized in 1832, by Rev. Asa Lyman. The writer supposes that it was constituted principally, if not wholly, of immigrants directly from Germany. It was received under the care of the Presbytery of Buffalo. Its present connexion is with the Presbytery of Buffalo City. In 1833, it consisted of seventy-one members; in 1834, of ninety. Since that period the author has seen no enumeration. Rev. Joseph M. Gumbell officiated as stated supply, under the patronage of the American Home Missionary Society, from August, 1832, till August, 1836. Under the same patronage, Rev. Frederick Launer officiated one or two years. In June, 1840, Mr. Gumbell returned, and for two years ministered to the church as stated supply, under a commission from the American Home Missionary Society. What is the present state of the church is not known to the writer. During the first period of Mr. Gumbell's ministry, more than two hundred members were added to the church on a profession of faith in Christ, and more than two hundred children of German emigrants taught to read in the English language. The church has an appropriate house of worship. In 1846, it was reported as having a stated supply.

*Buffalo French Protestant Church.*—The author supposes that this church is composed of foreign immigrants who speak the French language. It was received under the care of the Presbytery of Buffalo, Sept. 3d, 1844. In 1846, it was reported as having a stated supply. The author has seen no report of its numbers at any period.

In the city of Buffalo, in the year 1842, the houses of worship then existing, were, three Presbyterian, two Episcopal, one Baptist, one Methodist, one Bethel, three German Protestant, two African, one Unitarian, one Universalist, and two Roman Catholic.

*Indian Stations.*—In the sale of their lands on the western side of the Genesee river to Robert Morris, the Indians made several considerable Reservations for their own occupancy. The Tuscarora Reservation was in the town of Lewiston, where in 1842 about 300 Indians still had their habitation. The Seneca Reservation adjoined the city of Buffalo, and included parts of the towns of Black Rock, Cheektowaga, Lancaster, Alden, Wales, Aurora, and Hamburg. Here in 1842 were about 1000 Indians. The Cattaraugus Creek Reservation is situated on the southern part of Erie County, extending into Cattaraugus County. Here were in 1842



about 600 Indians, occupying a settlement lying partly in the town of Brandt, and partly in the town of Collins. The Alleghany Reservation, consisting of forty-two square miles, was situated on the Alleghany river, in the county of Cattaraugus. The first of these Reservations is within the boundaries of the Presbytery of Niagara, the others within those of the Presbytery of Buffalo. In each of these settlements, missions for the civilization and Christianization of the Indians have been established. These missions were commenced about the commencement of the present century by the New York Missionary Society. They were given up to the United Foreign Mission Society on the organization of that body in 1821; and from that Society passed under the care of the American Board of Commissioners for Foreign Mission in 1826, when the United Foreign Mission Society was dissolved.

The mission at the Tuscarora village was commenced in 1800 or 1801. The missionaries who have labored at this station, besides assistants, as far as known to the writer, are Rev. Messrs. Elkanah Holmes, James C. Crane, David M. Smith, Joseph Lane, John Elliot, Joel Wood, William Williams, and Gilbert Rockwood. At what period a church was organized is not known to the writer. In 1826, it was reported as including seventeen members, native Indians; in 1832, fifty-nine; in 1835, sixty-one; and in 1844, fifty-six. This is the last enumeration that the author has seen.

The mission at the Seneca Station near Buffalo was commenced in 1811. The missionaries who have labored at this station, besides assistants, are Rev. Thompson S. Harris and Rev. Asher Wright. In 1826 there were four native Indians members of the church; in 1828, forty-nine; in 1833, sixty, and in 1842, twenty-eight. In 1843, this Reservation was sold, and the Indians have left it and gone elsewhere.

The mission at the Cattaraugus Station was commenced in 1822. Rev. Asher Bliss has been the missionary. A church consisting of fourteen native members, was organized in 1827, and it was received under the care of the Presbytery of Buffalo, Sept. 6th of that year. In 1828 it consisted of twenty-three members; in 1822, of forty-one; in 1837, of fifty-six; and in 1842, of fifty.

The mission at the Alleghany Station is of later date. In 1832 there was a church composed of fifteen native members. The next year the number was twenty-six; in 1835, about forty-five; and in 1842, sixty. At the four stations there were, in 1834, two hundred and eight native communicants; in 1836, one hundred and eighty-eight; in 1845, two hundred and sixty-five; and in 1848, three hundred and six. The mission at the Seneca Station has been broken up, and the Indians have left the Reservation and have gone to the Cattaraugus Reservation, or elsewhere. On this Reservation another church has been formed, or, perhaps, it would be more correct to say that the Seneca church has been

transferred to this Reservation. There are six schools at these Stations, on which about one hundred and sixty-five persons attend. At each Station there is an appropriate house of worship, and a printing press is connected with the mission, at which 47,600 pages in the Seneca language had been printed previous to the close of the year 1847. The Indians who adopted the Christian religion almost immediately adopted the dress and habits of civilized life. As early as 1825, a clergyman passing through the Indian settlement of Cattaraugus, found improved farms well fenced, and embracing large fields of wheat and corn. He was inclined to forget that he was wandering among "the savages of the wilderness," as the Indians have been called, and to think himself among the husbandmen of a civilized country. He found some of the Indians in the field raking and binding wheat, some with their implements of agriculture passing along to the place of labor, and some with horses and wagons were drawing in their hay, and a number were engaged in constructing a dam for a saw-mill. In the Survey of the Missions of the Board for 1847, it is said, "There are now more striking marks of industry, good husbandry, and skill in the common arts of civilized life, than have ever before been seen in the houses or on the farms of this people." Revivals of religion have repeatedly occurred at all the Stations, and the Gospel has had the same efficacy among the Indians as among their white neighbors. The churches at Seneca and Cattaraugus have been connected with the Presbytery of Buffalo, though they have not been reported, since 1837. The Baptist denomination have had missions at Tuscarora and Tonawanda, but respecting their condition the author is not informed. In 1844, the number of Indians of the Five Nations remaining in the State of New York was:—Oneidas, 210;—Cayugas on the Cattaraugus Reservation, 197;—Onondagas, 368;—Tuscaroras near Lewiston, 283;—Senecas on four Reservations, 2,383, making a total of 3,441. A large proportion of them still adhere to their pagan practices and modes of thinking.

*Lancaster.*—This church was formerly known by the name of Cayuga creek, and by that name was received under the care of the Presbytery of Buffalo, Feb. 9th, 1819, and by that name was reported till 1834, when it received the name of Lancaster. In 1826, it numbered twenty-five members; in 1832, ninety-three; in 1834, one hundred and fifteen; and in 1846, seventy-six. Rev. Henry Safford supplied this church in connexion with Clarence during the year 1827. Rev. James Remington succeeded him in January, 1828, and supplied nine months, when ill health obliged him to desist. He again commenced in June, 1829, and supplied this church in connexion with that of Alden for several years. The church was aided in the support of these ministers by the

American Home Missionary Society, and a part of the time in the support of Mr. Remington by the Assembly's Board of Missions. Rev. Isaac Oaks was installed pastor of the church, June 24th, 1834, and was dismissed, Sept. 4th, 1839. Since that period Mr. Remington has again been reported as a stated supply, but for how long a time is not known to the writer. In 1846, the church was reported as having a stated supply. The years 1831 and '33 appear to have been years of revival with this church. In the former forty-four, and in the latter, thirty-five members were added to the church by profession. The church has an appropriate house of worship.

There is a church of Lancaster connected with the Presbytery of Buffalo City (Old School), which the writer supposes was formed by a secession from the original church, but of its number and condition he is not informed. There is a Methodist house of worship in the village of Lancaster; also one belonging to the Lutherans, and the Roman Catholics have a building appropriated to their forms of worship.

*Alden.*—The town of Alden was formerly a part of the town of Clarence, and the present church of Alden was originally denominated the church of Clarence, or Clarence Union. It was formed, as the author supposes, a Congregational church, and was taken under the care of the Presbytery of Buffalo, July 1st, 1817. The name was changed to Alden, 1826. In 1827, it was reported as consisting of eight members; in 1832, of forty; and in 1834, of one hundred and nine. This is the last enumeration which the author has seen. Under the patronage of the American Home Missionary Society, Rev. Frye B. Reed supplied this church one-third of the time for one year from September, 1827, and Rev. James Remington a part of the time for one year from May, 1829. Rev. Simeon Peck, Rev. Hugh Wallis, Rev. James W. Woodward, and Rev. James Remington, were severally appointed by the Assembly's Board of Missions to minister to this church. In September, 1836, Rev. George Coan was commissioned by the American Home Missionary Society to labor in this place. He continued two years, during which period he reported an interesting revival, and seventy hopeful conversions. Rev. Hervey Chapin, under a similar commission, followed in July, 1842, and continued his labors for three years. By whom the church has been supplied since, is not known to the writer. In 1832, twenty, and in 1834, forty-nine members were reported as having been added to the church by profession the preceding years, indicating that an out-pouring of the Holy Spirit had been granted. This church has an appropriate house of worship.

*Wales.*—This church was received under the care of the Pres-



bytery of Buffalo, Feb. 8th, 1820. In 1825 the number of members was nine. In 1837 it was twenty-three, the highest number ever reported. It has uniformly been reported as vacant till 1843, when it was reported as having a stated supply. In 1846 its name was omitted in the Presbytery's report. Whether it has withdrawn from the Presbytery, or has become extinct, or was omitted by mistake in the Presbytery's report, is not known to the writer.

*East Aurora.*—The town of Aurora is a part of the territory which formerly constituted the town of Willink, which name is now lost except as it is applied to a post-office in the town of Aurora. The two churches in the town under the care of the Presbytery of Buffalo were originally called by the name of Willink, afterwards Aurora. The church of East Aurora was received under the care of the Presbytery, July 7th, 1818. In 1825 and '26, the two churches having the same pastor were reported conjointly. The number of members in the two churches reported was, for 1825, thirty-two, and for 1826, eighty-eight. In 1827, the number reported for East Aurora was thirty-one; in 1832, eighty-six; and in 1836, ninety-four. This is the last report that the author has seen. Rev. Edmund Ingalls was ordained and installed pastor of this church in conjunction with that of West Aurora, Feb. 12th, 1819. The relation was dissolved, Sept. 14th, 1824. Rev. Matthew Dutton succeeded him in the pastorate of both churches, Nov. 15th, 1825. He was dismissed from East Aurora, Feb. 1st, 1827. Since that period no pastor has been installed. As stated supplies under the patronage of the American Home Missionary Society, Rev. John T. Baldwin, Rev. Eliphalet M. Spencer, Rev. N. S. Smith, Rev. Levi A. Skinner, Rev. Calvin Gray, and Rev. Samuel A. Rawson, have officiated at different times, most of them ministering at the same time to another church. In 1832, forty-three members were reported as having been added by profession to the church the preceding year. This is the only year in which any large addition has been reported.

*West Aurora.*—This church was received under the care of the Presbytery of Buffalo, Feb. 9th, 1819. In 1828 it numbered seventy-five members; in 1832, one hundred and twenty-six; in 1836, one hundred and forty-eight; and in 1846, one hundred and twenty. The installation of Mr. Ingalls as pastor of this church in connexion with that of East Aurora and his dismissal have been already mentioned, as also the installation of Mr. Dutton. His dismissal from the pastoral charge of this church took place, Sept. 6th, 1827. After the dismissal of Mr. Dutton, for several years the church was reported vacant. Rev. Peter Kimball was installed as pastor, Feb. 18th, 1835, and was dismissed, Sept. 1st, the same year. As stated supplies at different periods, Rev. George Coan,

Rev. Justin Marsh, Rev. Roswell G. Murray, Rev. Levi A. Skinner, and, probably, others have officiated. In several years considerable numbers have been reported as added to the church by a profession of faith in Christ. These additions, it is believed, were the result of outpourings of the Holy Spirit in his converting influences on the congregation. In the support of Messrs. Coan and Marsh the church was aided by the American Home Missionary Society.

*Hamburgh.*—This church was received under the care of the Presbytery of Geneva, Feb. 12th, 1817, and was transferred to the Presbytery of Buffalo on the organization of that body. In 1825, it numbered sixteen members; in 1832, forty-two; in 1836, ninety-eight; and in 1843, fifty-nine. This is the last enumeration which the author has seen. The church has never had a regularly installed pastor. As stated supplies under the patronage of the American Home Missionary Society, Rev. Messrs. Eliphalet M. Spencer, John T. Baldwin, Lemuel Hall, Samuel Sessions, Patrick W. Gray, and John Scott, have officiated at different times. In 1836, fifty-one members were reported as having been received the preceding year by profession, the result of a blessed revival enjoyed in the place. Since that period the church has been much diminished in consequence of emigration.

*Evans.*—The author supposes that this church, by the name of Eden, was received under the care of the Presbytery of Buffalo, July 7th, 1818. In 1825 it was reported as consisting of fifty-eight members; in 1832, one hundred and twenty; and in 1834, one hundred and thirty-three. Since the last-named year the name of this church is not found in the Presbyterian reports. The writer supposes that it is not now in connexion with the Presbytery. Rev. Samuel Leonard was installed pastor of this church, Sept. 11th, 1823, and continued to officiate in that capacity till Jan. 27th, 1830, when the relation was dissolved. Rev. William Beardsley, Rev. Abiel Parmele, and Rev. Seymour Thompson, have been reported as stated supplies to this church, at different times. From 1825 to 1831, this church appears to have made no increase in numbers. In that year a revival was enjoyed, as the result of which fifty-five members on profession were added to the church. In 1834, twenty-four were reported as thus added the preceding year. On the reports of the American Home Missionary Society, the author finds that churches named Evans, East Evans, and Evans Central Congregational Church, have been aided by that Society. Whether these are three distinct churches or otherwise, he has not ascertained.

*Eden.*—This church was received under the care of the Presby-

tery of Buffalo, Feb. 8th, 1820. In 1825 the number of members was thirty-four ; in 1830, sixty-three ; in 1843, ninety-five ; and in 1846, seventy-seven. The following ministers have labored with this church in the capacity of stated supplies, under the patronage of the American Home Missionary Society, viz. Daniel Washburn, George Coan, Samuel Perry, Ludovicus Robbins, Samuel Sessions, J. M. Sadd, Samuel Rawson, and S. Northrop. Several periods of revival have been experienced in this church, the results of which have been the enlargement of the church in some measure.

*Boston.*—This church was received under the care of the Presbytery of Buffalo on the accommodating plan, June 28th, 1835. In 1837, it reported forty-six members, having received, on profession, fifteen the year preceding. This is the only report of numbers which the writer has seen. In 1846, the church was not reported by the Presbytery. Rev. Messrs. Eliphalet M. Spencer, Thompson S. Harris, Abiel Parmele, William Waith, and Ward Childs, have severally labored here as stated supplies, under the patronage of the American Home Missionary Society. This church has an appropriate house of worship, which was erected in 1836.

*Colden.*—The name of this church as connected with the Presbytery of Buffalo, is first found in the Presbyterian Report for 1832. It then numbered thirty-one members. In 1843, it had increased to sixty-five. It has never had a regularly installed pastor, but as stated supplies under the patronage of the American Home Missionary Society, Rev. Thompson S. Harris, Rev. Abiel Parmele, Rev. Edmund Ingalls, and Rev. Charles Kenmore, have severally been employed. The church has experienced a gradual increase in the number of its members, but no extended revival has been reported.

*Holland.*—This church was received under the care of the Presbytery of Buffalo, Feb. 13th, 1821. In 1825 it numbered fifteen members ; in 1827, ten ; and in 1833, nineteen. This is the last enumeration which the writer has seen. The church has not been reported by the Presbytery since 1837. Nineteen is the highest number of members ever reported. To some extent, by the assistance of the American Home Missionary Society, the church has enjoyed the ministry of Rev. Messrs. Eliphalet B. Colman, William Bridgeman, Philo Canfield, Edmund Ingalls, and Charles Kenmore.

*Concord.*—A church by this name was received under the care of the Presbytery of Buffalo, July 7th, 1818, and the Second Church of Concord was received, Feb. 13th, 1821. In the report of the Presbytery to the General Assembly for 1825, the church of Concord is named, but no mention is made of a second church of



Concord, nor does the writer find any further notice of it. The church of Concord, in 1825, reported twenty-four members; in 1830, fifty-nine; in 1836, eighty-five; and in 1843, sixty-five. Previous to 1839, Rev. E. M. Spencer, Rev. S. H. Gridley, Rev. William J. Wilcox, and Rev. Abiel Parmele, had officiated as stated supplies. Rev. Amos P. Hawley was ordained and installed as pastor, Jan. 30th, 1837. He was dismissed from his pastoral charge, July 28th, 1840. In 1843, Rev. Edmund Ingalls was reported as stated supply, and in 1846, the church is reported vacant. In 1833, twenty-one members were reported as having been added by profession the year preceding.

*Springville.*—This is the name of a considerable village in the southern part of the town of Concord. The church in this place seems to have been identified with the church of Concord, till about the period of 1842. In 1843, it is reported as containing two hundred and forty-six members. Rev. Zechariah Eddy was installed pastor of this church, March 1st, 1842. The church has an appropriate house of worship. The Methodist and Baptist churches have each a house of worship in the village.

*Collins.*—The author finds no record on the minutes of the Presbytery of Buffalo of this church, unless it is the same church which was received Feb. 13th, 1821, as Concord Second Church. It was reported by the Presbytery in 1825, as a vacant church under their care: in 1826, as consisting of thirteen members; in 1827, of eighteen; and in 1833, of thirty. This is the last enumeration which the author has seen. In 1836, it was not reported. As missionaries of the American Home Missionary Society, Rev. Lot B. Sullivan, Rev. Hiram Smith, Rev. Abiel C. Ward, Rev. Samuel Perry, Rev. — Hibbard, and Rev. Oren Catlin, have ministered to this church. It has, however, for a large portion of the time been reported vacant. It does not appear that there has ever been any considerable revival in this church.

*Hanover.*—This church was received under the care of the Presbytery of Buffalo, Feb. 12th, 1822. It was reported by the Presbytery from year to year as vacant, till 1830, when it was reported for the last time. Fifteen was the only number of members ever reported as belonging to it.

*Forrestville.*—This is a village in the town of Hanover. The church of Forrestville is first mentioned in the statistical report of the Presbytery for 1830. The author supposes that it was a reorganization of the original church of Hanover, and the church which was by that name received under the care of the Presbytery of Buffalo, Jan. 26th, 1830, as from that period the church of Forrestville is reported in the annual reports of the Presbytery,

and no one by the name of Hanover is found. The church, in 1830, consisted of twelve members, and in 1833, of thirty-nine. This is the last time that the number has been reported. In January, 1838, it was declared to have become extinct. Rev. Abiel Parmele, Rev. Obadiah C. Beardsley, and Rev. J. A. Emery, labored here for a season as stated supplies, under the patronage of the American Home Missionary Society.

*Silver Creek.*—The location of this church is in the town of Hanover. It was organized with thirteen members, by a committee of the Presbytery of Buffalo, and received under the care of the Presbytery, Nov. 10th, 1831. It numbered, in 1832, nineteen members; in 1837, one hundred and fifteen; and, in 1843, one hundred and sixty-nine. In 1831, Rev. Abiel Parmele was stated supply, previous to the organization of the church. He was followed by Rev. Obadiah C. Beardsley, who ministered to the church as stated supply, till Feb. 11th, 1840, at which period he was installed as pastor of the church. The relation was dissolved in 1846. The ministry of Mr. Beardsley seems to have been very prosperous. Very considerable additions were made to the church by profession in several of the years of his ministry. The greatest number reported in any one year was forty-two. This was in 1834. Twenty-one were reported in 1837, and thirty-three in 1843. The American Home Missionary Society aided in the support of Mr. Parmele, and four years in the support of Mr. Beardsley.

*Sheridan.*—This town was formerly a part of the town of Pomfret, and the present church of Sheridan was originally known as Pomfret first church. It was received under the care of the Presbytery of Buffalo, Feb. 3d, 1818. In 1825, it numbered fifty-eight members; in 1830, eighty-four; and, in 1837, one hundred and five. Rev. Elihu Mason was employed as a stated supply to this church three years, from January 8th, 1826. He was succeeded in 1827, by Rev. Blackleach B. Gray, who was ordained and installed pastor of the church, May 12th, 1830, and dismissed, Oct. 9th, 1833. Since the dismissal of Mr. Gray, no pastor has been regularly installed, but as stated supplies, Rev. Messrs. Z. Eddy, Ebenezer Raymond, and Nathaniel S. Smith, have been employed. The church has been repeatedly blessed with the reviving influences of the Holy Spirit, and considerable accessions have been made to it as the result. In the year 1836, forty-six members were reported as having been added the preceding year by profession. In the support of all the ministers which have been named, the church has been aided by the American Home Missionary Society.

*Dunkirk.*—This village is situated in the town of Pomfret, on the shore of Lake Erie. The Presbyterian church of Dunkirk, consist-

ing of ten members, was organized May 22d, 1830, and was received under the care of the Presbytery, Sept. 8th, of that year. In 1831 the church numbered twenty-three members; in 1834, seventy; in 1840, one hundred; and in 1846, sixty-seven. Soon after the organization of the church, Rev. Timothy Stillman, under the patronage of the American Home Missionary Society, was employed as a stated supply. In that capacity he continued till Nov. 23d, 1836, when he was installed pastor of the church, and remained such till Sept. 5th, 1838, when the relation was dissolved. He was succeeded by Rev. James B. Shaw, who was ordained and installed June 26th, 1839, and was dismissed Jan. 26th, 1841. His successor was Rev. C. L. Hequemborough, who was ordained and installed pastor of the church, Oct. 27th, 1841, and was dismissed in 1846. In 1833, a pleasing revival was enjoyed, as the result of which, thirty-seven members were added by profession to the church. Another in 1836 brought in twenty-four members. This congregation is very circumscribed, being confined almost exclusively to the limits of the village. It has received aid several years from the American Home Missionary Society. The church has been greatly weakened by removals. It has an appropriate house of worship, which was built in 1834. There is a Methodist congregation in the village, which in 1842 occupied the Academy as a place of worship.

*Fredonia.*—This village is situated in the town of Pomfret. Its settlement was commenced about the year 1804, by emigrants from Paris, Oneida county, Sherburne, Chenango county, and Pennsylvania. Public worship was set up about the year 1806, by Presbyterians and Baptists. The present church of Fredonia was organized by Rev. John Spencer, Sept. 29th, 1810, and was denominated the church of Pomfret. It consisted of seven males and five females, who had most of them been members of churches in the county of Oneida. The church was organized a Congregational church, and it adopted the Presbyterian form of government Jan. 30th, 1817. The church was received under the care of the Presbytery of Geneva, Feb. 13th, 1817, and on the organization of the Presbytery of Buffalo, was transferred to that body. In 1825 it numbered forty-two members; in 1828, one hundred and one; in 1840, three hundred and forty-eight; and in 1846, two hundred and four. The church has enjoyed the labors of the following pastors: Rev. Samuel Sweezy, installed March 13th, 1817, dismissed July 7th, 1819; Rev. William Page, ordained and installed Sept. 10th, 1823, dismissed August 3d, 1826; Rev. William Bradley, ordained and installed Jan. 8th, 1834, and dismissed Nov. 9th, 1837; Rev. Sylvester Cowles, installed Feb. 20th, 1839, and dismissed June 2d, 1840; and Rev. Augustus Pomeroy. From the organization of the church to the period of Mr. Sweezy's settlement, the



church received very important ministerial aid from Rev. John Spencer, who resided in the vicinity, and was a standing missionary of the Connecticut Missionary Society. As stated supplies for a period of one year or more, Rev. James W. M'Master, Rev. Abiel Parmele, Rev. David D. Gregory, Rev. George R. Rudd, and Rev. Samuel M. Hopkins, have been employed. Others have served for shorter periods. This church has enjoyed many seasons of refreshing from the presence of the Lord. Under the ministry of Mr. Gregory, in 1831 and '32, there was a blessed effusion of the Holy Spirit upon the church and congregation, as the result of which, sixty-eight members were added to the church by profession. In 1834, under the ministry of Mr. Bradley, another season of refreshing was enjoyed, and thirty-nine hopeful converts were united to the church. Another in 1837, brought an accession of twenty-nine members to the church; and another in 1845, under the ministry of Mr. Pomeroy, added to the church twenty-three members. Other seasons of less note have been enjoyed.

This church has been aided by the American Home Missionary Society for a period of five or six years. They have a house of worship, erected in 1836. It is constructed of brick, and is sixty-five feet in length, and fifty in breadth. The Baptist, Methodist, and Episcopal denominations have each a house of worship in the village, and all the denominations have stated weekly preaching in their respective houses. About one-third of the inhabitants of the village attend the Presbyterian church. Of the other denominations the Baptists are the most numerous. The Methodists and Episcopalians (High Church) are about equal in numbers.

*Villaneva.*—The name of this church in the Statistical Reports of the Presbytery of Buffalo occurs for the first time in 1829. The next year the number of members reported was fourteen, and this is the only number ever mentioned in the annual reports. It has uniformly been reported from year to year as vacant; but its name is still continued on the statistical reports of the Presbytery.

*Lodi.*—This village is situated on Cattaraugus creek, which constitutes the dividing line between Cattaraugus and Erie counties. It lies partly in the town of Persia, and partly in the town of Collins. The first settler in this village was Turner Aldrich, who was a member of the denomination of Friends. He came in in 1810. Public worship was first set up in 1827, by Joseph Plumb, and a few others. The church was organized in April, 1828. The number of male members at that time was thirteen. It was received under the care of the Presbytery of Buffalo, Sept. 4th, 1827. In 1830, it contained sixteen members; in 1837, one hundred and fifty; and in 1846, one hundred and fifteen. Rev. Erastus J. Gillet officiated as stated supply one year from May, 1829;

Rev. Thompson S. Harris, three years from June, 1830; and, Rev. John B. Preston succeeded for three years and a half. Mr. Preston was installed pastor of the church, June 28th, 1836, and was dismissed, June 26th, 1839. He was followed by Rev. Mr. Cochrane for six months, and by Rev. Sylvester Cowles for three years. Rev. Levi A. Skinner commenced as stated supply in December, 1823, and was still officiating in the latter part of 1846. This church has enjoyed two extensive revivals of religion, which added considerably to the numbers and strength of the church. They have been aided by the American Home Missionary Society in the support of most of their ministers. The Society erected a house of worship which was finished in 1835, and consumed by fire, Feb. 13th, 1842. They have erected another on the same foundation, which is fifty-two feet in length, and forty in breadth, and it was nearly finished in November, 1846. The house of worship stands in the town of Collins, in the county of Erie; the village post-office in the town of Persia, in the county of Cattaraugus. The church was considerably weakened some years since by the withdrawal of some of its members, who resided from four to six miles from the village, to form a Congregational church. This church has not prospered. It has no appropriate house of worship, and enjoys the preaching of the gospel but a small part of the time. The Methodist denomination have a house of worship in the village of Lodi. It is estimated that nearly one half of the inhabitants of the village attend worship with the Presbyterian church.

*West Otto.*—The settlement of this town was commenced by Joseph Adams, from Madison county, in 1810. The first Presbyterian minister that ever preached a sermon in this town was a Mr. Dunning (the author supposes Rev. Ira Dunning). Public worship was first set up in a stated manner in 1828, and the church, consisting of eleven members, was organized by Rev. William J. Willcox, Oct. 18th, 1828. The members were emigrants from different places. The number of members has very gradually increased, so that in 1846 it amounted to forty-six. Rev. William J. Willcox was stated supply for one half of the time, for more than one year from April, 1833, and was standing moderator, in the absence of stated supplies, from the time of its organization till 1835. His labors with the church were very useful. Rev. Daniel T. Conde, now a missionary at the Sandwich Islands, was stated supply to this church, and that of East Otto, one year from October, 1835. He was succeeded by Rev. Sylvester Cowles, who supplied till 1839. Rev. Miles Doolittle was his successor, and supplied the two churches three years. His successor was Rev. Aaron Van Wormer, who supplied both churches one year. Rev. Miles Doolittle returned in 1845, and supplied a part of the time

for a period of between one and two years. In 1834, twelve members were reported as having been added the preceding year by profession. This is the greatest number ever reported as having been added in any one year.

*East Otto.*—This church was organized with nineteen members, in February, 1834, by Rev. Messrs. Willcox and Parmele. It was organized a Congregational church, and was received under the care of the Presbytery of Buffalo, on the accommodating plan, Sept. 2d, 1834. In 1846, it contained forty-two members. It has generally been connected with West Otto in the enjoyment of the labors of a minister, and in their united capacity they have been dependent on the aid of the American Home Missionary Society.

*Ashford.*—This church was received under the care of the Presbytery of Buffalo, September 4th, 1832. It had then recently been organized. The next spring it was reported as consisting of fourteen members, and no report of numbers has been made since that period. It has uniformly been reported vacant.

*Franklinville.*—This church was received under the care of the Presbytery of Angelica, February 23d, 1830, and by an act of the Synod of Geneva was transferred to the Presbytery of Buffalo, October 9th, 1838. In 1831, it consisted of thirty-one members; in 1834, of one hundred; and in 1843, of two hundred and sixty-six. This is the last enumeration that the author has seen. Rev. John T. Baldwin labored in this place and Olean, under the patronage of the American Home Missionary Society in 1828 and 1829, during which period the church of Franklinville was organized, consisting of between twenty and thirty members. After a short interval Mr. Baldwin again commenced his labors with this church, and supplied one half of the time till May, 1836. He was succeeded by Rev. Wm. Houden, who supplied one year. In 1839, Rev. Cornelius W. Gillam was ordained and installed pastor of the church. He appears to have left the church in 1842, though the writer finds no record of his dismissal. By whom the church has been supplied since his departure is not known to the author. In the support of all the ministers who have been named the church has been aided by the American Home Missionary Society. This church has enjoyed several seasons of enlargement, but the most remarkable was in 1843, when one hundred and twenty-four members were reported as having been added to the church by profession. This church has an appropriate house of worship.

*Ellicottville.*—This church was received under the care of the Presbytery of Buffalo, September 10th, 1822. From 1831 to 1837 inclusive, it is reported as under the care of the Presbytery of An-



gelica; but since that period it is again reported as under the care of the Presbytery of Buffalo. In 1825, it contained twenty-one members; in 1827, only thirteen; in 1830, fifteen; in 1836, seventy-five; in 1843, one hundred and sixty-eight; and in 1846, one hundred and sixteen. Till 1831 it was uniformly reported vacant. From that period Rev. John T. Baldwin was stated supply one half of the time for two years. Near the close of 1834, Rev. Sylvester Cowles commenced laboring as a stated supply, and continued about four years, spending a part of the time with the church of Waverley. Rev. Mead Holmes was ordained and installed pastor of the church, June 23d, 1841, and sustained that relation till Sept. 6th, 1843, when the relation was dissolved. At the commencement of 1844, Rev. S. Cowles again was employed as a stated supply, and continued in that capacity at the last information. In the support of all these ministers the church has been aided by the American Home Missionary Society. It has an appropriate house of worship.

*Cherry Creek Presbyterian Church.*—This church, recently organized, was received under the care of the Presbytery of Buffalo, Sept. 6th, 1842. The next spring it was reported as consisting of twenty-three members. In 1845, it had increased to one hundred and forty members. Rev. William Waith was employed as stated supply, under the patronage of the American Home Missionary Society, in 1844. He reported that the church had completed a house of worship, and did not need the further aid of the Society. Whether the great increase of the church was the result of an effusion of the Holy Spirit, or of other causes, the writer is not informed.

*Charlotte.*—This church, consisting of thirty members, was organized, July 22d, 1831, and received under the care of the Presbytery of Buffalo, Sept. 6th of the same year. In 1832, it reported thirty-four members; and in 1840, seventy. Since that date the name of the church is not found in the Statistical Reports of the Presbytery. In 1832, Rev. Obadiah C. Beardsley officiated as stated supply under the patronage of the American Home Missionary Society. During his ministry he reported a revival of religion, and about thirty hopeful converts. He was succeeded by Rev. J. S. Emery for two years. The church then appears to have been vacant for several years. Rev. Charles Danforth officiated as stated supply to this church in connexion with Stockton in 1840 and '41, and was succeeded by Rev. Edwin Hoyt in August, 1841. He continued one year. This is the latest information which the writer has obtained.

*Stockton.*—The author supposes that this is the church that was

received under the care of the Presbytery of Buffalo, Feb. 13th, 1821, by the name of Gerry and Chautauque, and which afterwards was reported by the name of Stockton and Gerry till 1833, at which period it took the name of Stockton, and by that name was reported till 1840, since which period its name has been omitted in the Statistical Reports of the Presbytery. In 1827, it numbered twenty-eight members; in 1832, forty; and in 1841, forty-nine. This is the highest number ever reported. Rev. Hugh Wallis officiated as stated supply one year from April, 1827. Rev. Obadiah C. Beardsley supplied one year from April, 1831. Rev. Zenas Bliss, Rev. J. B. Wilson, Rev. Charles Danforth, and Rev. Edwin Hoyt have severally officiated as stated supplies, and acted under commissions from the American Home Missionary Society. Whether the church has seceded from the Presbyterian connexion, or has become extinct, the author is not informed.

*Chautauque.*—A church by this name was received under the care of the Presbytery of Buffalo, July 7th, 1818. In 1825, it consisted of eighteen members. The year 1826 is the last in which the name is found in the Statistical Reports of the Presbytery.

*Portland.*—The town of Portland originally comprised the north-western part of the county of Chautauque, embracing what are now the towns of Portland, Westfield, and Ripley. The settlement of the present town of Portland was commenced in 1805 by James Dunn. He was followed the next year by Nathan Fay, Elisha Fay, Nathaniel Fay, and Peter Kane, and in 1806, by John Price and others. Rev. John Spencer preached the first sermon ever delivered in the town in 1806. After his removal into the town of Sheridan, he visited Portland as a missionary, and preached several times annually till 1824. A Congregational church was organized in 1817, consisting of fifteen or twenty members, some of whom resided in that part of the town which is now Westfield. This church was received under the care of the Presbytery of Buffalo, July 7th, 1818. In 1825, the church numbered thirty-eight members. In 1820 and '21, Rev. Phineas Camp, of Westfield, preached in Portland one third part of the time. With this exception very little ministerial aid for a number of years, besides what was afforded by Mr. Spencer, was enjoyed. Some of the members of the church who lived contiguous to Westfield, attended worship with the church in that town. The church of Portland declined, and finally became extinct.

In 1833, an effort was made to resuscitate the church, and the present Congregational church of Portland was organized, March 10th of that year, by Rev. David D. Gregory and Rev. Timothy Stillman, a committee of the Presbytery. This church consisted of sixteen members, of whom seven were taken from the church of

Westfield, four from Fredonia, two from the original church of Portland, and three were new members. The church thus organized was received under the care of the Presbytery of Buffalo, September 3d, 1833. In 1834, it numbered thirty members, and in 1836, eighty. As stated supplies for short seasons previous to 1841, Rev. Alfred W. Gray, Rev. Calvin Gray, and Rev. William J. Willcox, were employed. Rev. Alfred W. Gray a second time commenced laboring with the church in August, 1841, and was installed pastor in October, 1842, which relation he held till August, 1845. Rev. N. H. Barnes succeeded him as stated supply for a short season. In July, 1846, Rev. Lewis F. Laine commenced labor as a stated supply, and still continues. In the support of these ministers the church has been aided by the American Home Missionary Society. No extensive revivals have been enjoyed by this church, though two or three seasons of more than ordinary interest have occurred, during which some souls have been hopefully converted to God. The prospects of the church have been in times past peculiarly discouraging, but the members have held on, and continued to supplicate the throne of grace, and God has strengthened them, and for a time past the prospect has been more cheering. In 1842, the Society erected a house of worship at an expense of \$1,600, which is forty-four feet in length, and thirty-six in breadth. There is a good attendance on public worship upon the Sabbath, and an apparently good influence upon the community exerted by the church. In the town of Portland are two Baptist churches, one Episcopal Methodist, and one Wesleyan Methodist, besides some Universalists.

*Westfield.*—This church was received under the care of the Presbytery of Buffalo, September 11th, 1822. It contained, in 1825, fifty-six members; in 1832, one hundred and five; in 1840, three hundred and one; and in 1846, two hundred and ninety-five. At what period the church was organized is not known to the writer. In 1820 and 1821, Rev. Phinehas Camp preached in Westfield two-thirds of the time, probably as a stated supply. Rev. Isaac Oakes was installed pastor of the church, August 11th, 1824, and continued in that relation till Jan. 27th, 1831, when it was dissolved. In 1832, Rev. Jedidiah C. Parmele was reported as stated supply. June 11th, 1834, Rev. David D. Gregory was installed pastor of the church. He was dismissed, Sept. 3d, 1839. His successor was Rev. Timothy M. Hopkins, who was installed into the pastorate June 2d, 1840. Mr. Hopkins has since been dismissed, and Rev. Reuben Tinker, formerly of the Sandwich Islands mission, inducted into the pastoral office. This church has been signally blessed with the effusions of the Holy Spirit. In 1832, twenty members by profession were reported as having been received to the communion of the church the preceding year; in



1834, one hundred, and in 1837, fifty-seven. The church received aid from the Home Missionary Society in the support of Mr. Oakes, three years. They had previously been aided to some extent by the United Domestic Missionary Society. They have an appropriate house of worship in the village of Westfield. There is also an Episcopal and a Methodist house of worship in the village.

*Ripley.*—At what period this church was organized is not known to the writer. In 1821, it was under the care of the Presbytery of Erie in connexion with the Synod of Pittsburgh. It was received by transfer under the care of the Presbytery of Buffalo, Sept. 7th, 1830. In 1823, it reported forty-four members; in 1832, one hundred and eighty-one; and in 1843, two hundred and thirty-one. This is the last report which the author has seen. It appears from the Minutes of the General Assembly that this church was connected with the adjoining church of North-East in the State of Pennsylvania in the enjoyment of the Christian ministry, and that Rev. Giles Doolittle was for several years pastor of the united churches. As pastor he is reported for the last time in 1829. As stated supplies at different periods, Rev. Messrs. Erastus J. Gillett, David D. Gregory, John B. Preston, Thompson S. Harris, and Samuel G. Orton, have been employed. In 1846, Mr. Orton was reported as pastor. In 1832, ninety-four members were reported as having been added by profession the preceding year, indicating that the church had been abundantly blessed with the effusion of the Holy Spirit during that year. The church was aided by the American Home Missionary Society in the support of Messrs. Gillett, Gregory, and Preston. It has an appropriate house of worship located in the village of Quincy. The Baptist church has also a house of worship in the same village.

*Mayville.*—This village, situated in the town of Chautauque, at the north end of Chautauque lake, is the seat of justice for the county of Chautauque. The church of Mayville was received under the care of the Presbytery of Buffalo, Sept. 14th, 1824. In 1826, it numbered twenty-three members; in 1832, sixty-nine; in 1836, ninety-eight; and in 1840, fifty-nine. This is the last enumeration that the author has seen. As stated supplies to this, often in connexion with another church, and in every instance under the patronage of the American Home Missionary Society, the following ministers have officiated in this church, viz. Rodolphus Landfer, Isaac Jones, Ebenezer H. Stratton, Milo N. Miles, Edmund Ingalls, Alexander Montgomery, John Scott, Ebenezer Colman, and Miles Doolittle. Mr. Miles was installed pastor of the church, Feb. 16th, 1836, and was dismissed, Feb. 2d, 1837. Mr. Montgomery was installed as pastor, August, 1840, and the relation

was dissolved, Oct. 13th, 1842. This church had a house of worship which was erected in 1830, and consumed by fire in 1846. Whether another has been erected in its stead, the author is not informed. Three other houses of worship have been erected in the village, but the author is not informed to what denominations they belong.

*Ellery.*—The name of this church is first found in the report of the Presbytery of Buffalo for 1825, and is continued till 1834, when it was reported as consisting of twelve members. Fourteen is the highest number ever reported. By an act of the Presbytery it was merged in the Presbyterian church of Jamestown, Sept. 7th, 1836.

*Ellington.*—This church, recently organized, was received under the care of the Presbytery of Buffalo, Sept. 2d, 1828. There is no report of the number of its members till 1832. The number at that period was only fifteen. The next report is for 1846, and the number of members one hundred and three. With the exception of Rev. Abel C. Ward, for one year in 1833 and 1834, the church appears never to have enjoyed the stated ministrations of gospel ordinances till 1848. Rev. William Waith then supplied for one year. In 1843, he again supplied this church in connexion with Rutledge, one year. Again in May, 1845, he commenced laboring with this church, and in 1846, was reported its pastor. In 1839, the church was dismissed from its connexion with the Presbytery of Buffalo, to unite with the Western Association of New York. It seems, however, to have returned to its original connexion, as it is reported in 1846 as under the care of the Presbytery. What revivals, if any, have been enjoyed, is not known to the writer, nor whether the church has an appropriate house of worship. It has the aid of the American Home Missionary Society.

*Connéwango.*—The author supposes that this is the church which has its location in the village of Rutledge in the town of Connéwango. It was originally denominated the Second Church of Little Valley, and by that name was received under the care of the Presbytery of Buffalo, Jan. 29th, 1823. In 1826, it consisted of fourteen members: in 1832, twenty; and in 1836, sixty-five. Since that period the number has not been reported. For about ten years after the organization of the church, the number of members did not at any time exceed twenty, and the church was annually reported vacant. Since that period it has at times been supplied in part, and latterly the whole of the time. Rev. Abel C. Ward, Rev. Miles Doolittle, Rev. William Waith, Rev. R. Willoughby, and Rev. Louis S. Morgan, have officiated as stated supplies under the patronage of the American Home Missionary Society. The last,

in 1846, was reported as pastor. The church has an appropriate house of worship, which was erected in 1842, but not finished for several years.

*Napoli.*—This town was formerly a part of the town of Little Valley, afterwards of Cold Spring, subsequently Napoli. The church has been known by all of these names. It was received as the Church of Little Valley, under the care of the Presbytery of Buffalo, Feb. 13th, 1821. It was dismissed to unite with the Western Association of New York, Jan. 28th, 1840, and received again under the care of the Presbytery, Sept. 5th, 1843. In 1825, it numbered twenty-one members; in 1828, sixty; and in 1834, one hundred and seven. This is the last enumeration which the author has seen. Rev. William J. Willcox was installed pastor of the church, June 20th, 1827, and the relation was dissolved, Nov. 10th, 1831. Rev. Ira Dunning was his successor, and was installed pastor, June 2d, 1824, and dismissed, Oct. 13th, 1825. Since the dismissal of Mr. Dunning, Rev. Messrs. Sylvester Cowles, Justin Marsh, William Waith, Abner D. Olds, William Goodale, and H. A. Taylor, have severally officiated as stated supplies. In the support of all these ministers, the church has been aided by the American Home Missionary Society. In 1834, Mr. Cowles reported an interesting revival of religion, as the result of which thirty-one members were added to the church on a profession of faith. In 1832, twenty-six members were reported as having been thus added the preceding year. The church has an appropriate house of worship, which was completed in 1834.

*Great Valley.*—The Presbyterian Church of Great Valley was received under the care of the Presbytery of Buffalo, Sept. 6th, 1842. In 1843, it consisted of forty members. Rev. Israel C. Holmes officiated here as stated supply, under the patronage of the American Home Missionary Society, from April, 1841, five years the greater part of the time. In 1842, the Society were engaged in erecting a house of worship.

*Randolph.*—This church was organized as a Congregational Church by a committee of the Presbytery of Buffalo, Jan. 7th, 1836, and received under the care of the Presbytery on the twenty-sixth day of the same month. At its organization it was composed of fourteen members. This is the only enumeration which the author has seen. Rev. Justin Marsh officiated one year as stated supply, in 1835 and 1836, and Rev. Z. Eddy in 1840. The American Home Missionary Society aided in their support. The church has not been reported by the Presbytery since 1840. The reason is not known to the writer.



*Waterboro'.*—This village is situated in the town of Poland, adjacent to the town of Randolph. The church of Waterboro' was organized in 1828, and received under the care of the Presbytery of Buffalo, Sept. 2d of that year. In 1830, it was composed of twelve members, and in 1832, of twenty-four, having received eight the preceding year on profession. In 1836, it was merged in the church of Randolph when that church was organized. During its separate existence it was uniformly reported vacant.

*Ellicott.*—This church was received under the care of the Presbytery of Buffalo, July 7th, 1818. In 1825, it was reported as consisting of seventeen members. This is the last time that its name is found in the reports of the Presbytery. Whether it withdrew from its connexion with the Presbytery, or became extinct, is not known to the writer.

*Jamestown.*—This village is located in the town of Ellicott, and is the most populous village in the county of Chautauque. A church was formed here at an early day, and it was received under the care of the Presbytery of Buffalo, July 7th, 1818. In 1826, it numbered forty-five members, twenty of whom had been received the year preceding. In 1832, its number was one hundred and twenty-seven; and in 1840, two hundred and twenty-four. This is the latest enumeration that the author has seen. Rev. Isaac Eddy was installed as pastor of the church, June 14th, 1826. The dissolution of the relation occurred, Sept. 7th, 1830. He was succeeded by Rev. Erastus J. Gillett, who was reported as stated supply in 1831, and installed as pastor in the latter part of the year 1832, or near the commencement of the succeeding year. He was dismissed, June 11th, 1834.

About the period last mentioned the church appears to have been divided on the principle of church government. The author supposes that the original church was organized on Congregational principles, and united with the Presbytery on the accommodating plan. On the minutes of the Presbytery, under date of June 11th, 1834, a record is made of the reception of the Presbyterian church of Jamestown, lately formed. The writer supposes that the original church left its connexion with the Presbytery to unite with some other organization, as but one church of Jamestown is named in the subsequent reports of the Presbytery. If this is correct, the report of two hundred and twenty-four members in 1840 has reference to the Presbyterian church. Rev. Erastus J. Gillett was installed pastor of this church, Sept. 3d, 1835, and the relation was dissolved, Jan. 31st, 1837. He seems not long afterwards to have been engaged as stated supply, and in 1846 to be still employed in that capacity. This place has been repeatedly visited with the effusions of the Divine Spirit in his quickening and converting.

influences, and many souls have been hopefully born into the kingdom of God. In the support of Mr. Eddy the church was aided by the American Home Missionary Society. In the village of Jamestown, there is one Presbyterian, one Congregational, one Baptist, and one Methodist house of worship.

*Ashville.*—This village is located in the town of Harmony, near Chautauque lake. The name of the church first appears in the report of the Presbytery for 1826. The author finds no record of its reception, unless it is identified with one of the churches of Harmony. In February, 1822, two churches, named Harmony First and Harmony Second, were received under the care of the Presbytery of Buffalo. Their names are found in the reports of the Presbytery for 1825 and 1826, but do not occur afterwards, nor is any further record respecting them to be found. The church of Ashville may be a continuation of one of those churches. In 1827, it consisted of eighteen members; in 1832, of sixty-five; and in 1836, of fifty-two. This is the latest enumeration of which the writer has any knowledge. Rev. Samuel Leonard, Rev. Edmund Ingalls, and Rev. Spencer Baker, have supplied here, under the patronage of the American Home Missionary Society; but the church has generally been vacant. It was dismissed from its relation to the Presbytery, June 26th, 1839, to connect itself with the Association of Western New York.

*Mina.*—This church was received under the care of the Presbytery of Buffalo, Sept. 4th, 1827. The first report of members which the author finds is for the year 1831. It then numbered thirty-nine members, and in 1834, fifty-two. After this date its name is not found in the reports of the Presbytery. Rev. Justin Marsh was pastor of this church at the time it was received under the care of the Presbytery, and so continued till Sept. 6th, 1831, when his dismission took place. He was sustained by the aid of the American Home Missionary Society, the funds being furnished by the church of Farmington in Connecticut, from which the members of the church in Mina emigrated. With the late history of this church the author is not acquainted.

*Panama.*—This church has its location in the town of Harmony. It was received under the care of the Presbytery of Buffalo, Sept. 3d, 1833. There is no report at any period of the number of its members. As stated supplies, by the aid of the American Home Missionary Society, Rev. Alfred W. Gray, Rev. Aaron Van Wormer, and Rev. Abner D. Olds, have labored here. The church has a house of worship erected in 1846.

*Busti.*—The name of this church is first found in the statistical

report of the Presbytery of Buffalo for 1826. It was continued till 1834, when it appears for the last time. The number of members reported varies from fifteen to twenty-nine. The last report in 1834 was twenty. As stated supplies, by the aid of the American Home Missionary Society, Rev. Messrs. Samuel Leonard, Isaac Eddy, Spencer Baker, and Louis S. Morgan, have labored here.

*Carroll.*—The church at this place was originally denominated the church of Jones's Settlement. It was first reported by the Presbytery in 1826, as a church under their care, and in 1834, it is reported for the last time. The number of members has varied from fifteen to thirty. The greater part of the time it has been reported as vacant. It has been fostered to some extent by the American Home Missionary Society. Under the patronage of that Society Rev. Samuel Leonard, Rev. Isaac Eddy, and Rev. J. S. Emery have labored in this place. What has been the state of the church for a number of years past, is not known to the writer.



## CHAPTER XXXIV.

Presbytery of Genesee:—Byron, Elba, Oakfield, Alabama, Pembroke, Batavia, Stafford, Le Roy, Caledonia, Pavilion, East Bethany, Bethany Centre, Alexander, Union Church of Alexander and Darien, Darien, Darien Village, Bennington, Bennington Second, Attica, Attica Centre, Wyoming, Covington, Perry First, Perry Second, Perry Village, Warsaw, Orangeville, Varysburg, Sheldon First, Sheldon Second or Strykersville, Java, Weathersfield Springs, Weathersfield, Gainesville, Carlisle, Pike, China.

## THE PRESBYTERY OF GENESEE

WILL next claim our attention. Beginning at the north-eastern angle, we commence with the church of

*Byron.*—This town was formerly a part of the town of Bergen, from which it was separated in 1820. The settlement of the town commenced about the year 1808. A Congregational church was organized, Nov. 20th, 1818, by Rev. Herman Halsey, consisting of eleven members. The church had its first location in the town of Batavia (now Stafford), and, in 1823, was removed to the centre of Byron, where it has continued. In 1824, the church became connected with the Genesee Consociation; but on the ninth day of February, 1831, became connected with the Presbytery of Genesee, on the accommodating plan. In September, 1845, it adopted the Presbyterian form of government, with a rotary session. At the commencement of 1830, the church consisted of only twenty-seven members. In 1831, it was increased to one hundred and sixty-two, and, in 1846, to one hundred and eighty-six. Rev. Herman Halsey supplied this church for one half of the time, with the exception of one year, from July, 1819, till the spring of 1826. He was succeeded for one year, by Rev. William P. Kendrick, and he, for one, by Rev. Lot B. Sullivan. Rev. Lewis Cheeseman commenced ministerial labor with this church, in January, 1830, and continued till April, 1831. Rev. Herbert A. Reed was stated supply from October, 1831, to April, 1833. He was succeeded by Rev. Blackleach B. Gray, who continued about three years and six months. Rev. Avelyn Sedgwick was the next in succession, and continued one year. He was followed by Rev. Eber Child, whose labors were extended through four years. Rev. Francis Danforth succeeded him for one year. Rev. John B. Preston commenced labor as a stated supply, in September, 1844, and was installed pastor of the church, March 4th, 1846. The church has been supplied by other ministers occasionally, particularly by Rev. Josiah

Pierson, of Bergen. Under the ministry of Mr. Cheeseman, a blessed revival of religion was enjoyed, which added to the church more than one hundred members. In April, 1834, the church held a protracted meeting, in which Mr. Gray was assisted by Rev. Samuel G. Orton. The feelings and spirit produced by that effort continued for several months, and large accessions were made to the church. Again, in 1841, the church enjoyed, for a season, the labors of the same beloved servant of Christ, and more than sixty members were added to the church in one day. Sixteen new family altars were erected.

The church has been aided by the American Home Missionary Society two years, to the amount of \$50 each year. They have a house of worship, fifty-three feet in length by forty in breadth, which was erected in 1830. They have a commodious parsonage, consisting of one acre of land, with appropriate buildings, which was purchased in 1832. The circumstances of the church are prosperous at the present time. It is estimated that about one sixth of the inhabitants of the town attend worship with this church. They are intermixed with other denominations. The Episcopal Methodists have a society, respectable for numbers and character, and a commodious house of worship. The Free-Will Baptist church have a house of worship, of the same dimensions as the Presbyterian, but their society is feeble. These are all the religious organizations in the town.

*Elba.*—Of this church the author knows very little. It was organized a Congregational church, and was connected with the Genesee Consociation. From that body it was received by the Presbytery of Genesee, Feb. 12th, 1840. In 1843, it numbered seventy-six members, and, in 1846, eighty. These are the only reports of the number of members which the writer has seen. Rev. Ebenezer H. Stratton officiated as stated supply to this church, in connexion with that of Oakfield, one year from June, 1835. Rev. Russel Whiting officiated a short period in 1838. Both these were commissioned by the American Home Missionary Society. What other ministerial aid was enjoyed by this church till 1842, is not known to the writer. On the fifth day of October of that year, Rev. Gabriel S. Corwin was ordained and installed pastor of the church, and, as the writer supposes, still retains that station.

*Oakfield.*—Of this church the writer has no information, except what he derives from the statistical tables attached to the minutes of the General Assembly. It first appears on the minutes for 1836, as a church under the care of the Presbytery of Genesee, having a stated supply. The next year it is reported as consisting of eighty-seven members, having received fifty within the preceding year, and having Rev. Ebenezer H. Stratton as stated

supply. In 1846, it is reported as consisting of ninety-eight members, and statedly supplied by Rev. Hiram Gregg.

*Alabama.*—This church, organized by a Committee of the Presbytery of Genesee, was received under the care of that body, Feb. 11th, 1824, and by an act of the Presbytery was merged in the church of Oakfield, Oct. 15th of the same year. Of what number of members it was composed the writer is not informed.

*Pembroke.*—This town was set off from Batavia in 1812 or '13. Of course the population at that period must have been sufficient for the purposes of a town organization. The church, as the writer supposes, was formed a Congregational church, and was received under the care of the Presbytery of Niagara (now Buffalo), July 1st, 1817. It was transferred to the Presbytery of Genesee, on the organization of that body. In 1825, it numbered twenty members; in 1830, forty-two; in 1834, one hundred and sixty-one; and in 1846, one hundred and fourteen. Rev. Hugh Wallis removed his family into the town in the latter part of the year 1816, or in the early part of the next year, and continued to reside there for many years. The author believes that he organized the church, either before or shortly after the removal of his family into the place. He ministered to this church to a considerable extent in its infancy, and for a number of years performed much service as a missionary on the Holland Purchase, under appointments from the Genesee Missionary Society, the Connecticut Missionary Society, and the General Assembly's Board of Missions. The church appears to have had only occasional supplies for a number of years. Rev. Frye B. Reed was stated supply for two thirds of the time for two years from September, 1827, under the patronage of the American Home Missionary Society. He was followed by Rev. Lot B. Sullivan, for one year under the same patronage. The writer finds a notice of the dismissal of Rev. John Sherer from the church of Pembroke, April 23d, 1833, but he finds no record of his installation, or has overlooked it in examining the records. Mr. Sherer was appointed a missionary by the Assembly's Board for one year from February, 1831, to this church. It is probable that he continued two years. Rev. Alvah C. Page is reported as stated supply in 1834, and from this period till 1842. On the twenty-third day of June of that year, Rev. Silas C. Brown was installed pastor of the church, and continued till Sept. 9th, 1845, when he was dismissed. The next year, Rev. Darwin Chichester is reported as the stated supply. Several seasons of refreshing from the presence of the Lord have been enjoyed by this church, particularly in 1834, in which year eighty-six members are reported as added to the church by profession.



*Batavia.*—The settlement of this village commenced about the beginning of the present century, and progressed with great rapidity, it being the metropolis of the Holland Purchase. The first inhabitants, in general, were not very friendly to the institutions of religion, and some years passed before any religious order was established. A church was at length organized, as the writer believes, of the Congregational order, but it has long since adopted the Presbyterian mode of discipline. It was received under the care of the Presbytery of Niagara (now Buffalo), Feb. 3d, 1818. The writer believes that this was soon after the organization of the church. It was assigned to the Presbytery of Genesee on the organization of that body. In 1825, it numbered fifty-three members; in 1830, one hundred and nine; in 1834, two hundred and forty-one; and in 1846, two hundred and forty-seven. Rev. Ephraim Chapin was ordained and installed pastor of the church, April 8th, 1818, and the pastoral relation was dissolved, Feb. 27th, 1822. Rev. Calvin Colton was installed pastor, March 17th, 1825, and was dismissed from his pastoral charge, Sept. 20th, 1826. Rev. Charles Whitehead was ordained and inducted into the pastoral office, June 19th, 1827, and was dismissed, March 23d, 1828. He was succeeded by Rev. Russel Whiting, who was installed, April 21st, 1829, and was dismissed, Feb. 9th, 1831. Rev. Charles Fitch followed as stated supply two or three years, but was not installed. Rev. Erastus J. Gillett was installed pastor of the church, July 26th, 1837, and sustained the office till April 18th, 1839, when the relation was dissolved. Rev. William H. Beecher was his successor. He was inducted into the pastoral office, Oct. 22d, 1839, and was dismissed from his charge, August 1st, 1843. Rev. Byron Sunderland, the present pastor, was installed in the office, Feb. 12th, 1845. In a number of instances God has revived his work in this place, and large additions have been made to the church. The greatest number ever reported in one year by profession, was sixty-five. This was in 1834. In other years from twenty to thirty have been reported. This church has an appropriate house of worship, and has always supported its own minister without foreign aid. There are in the village of Batavia, one Episcopal, two Baptist, and one Methodist, houses of worship.

*Stafford.*—This town was originally a part of the town of Batavia, and the settlement was contemporaneous with that of Batavia. The church was organized on the Congregational plan, and was received under the care of the Presbytery of Genesee, Feb. 6th, 1821, as the writer supposes, on the accommodating plan. It was dismissed from the Presbytery to unite with the Genesee Consociation, Sept. 21st, 1824, and again received under the care of the Presbytery, Jan. 13th, 1846. In 1846, it numbered seventy-five members. Of its history the writer knows but little. Rev. Mil-

ton Huxley was commissioned to labor in this church by the United Domestic, and American Home Missionary Societies, three years in succession from May, 1825. He is styled pastor. Rev. Lyman P. Judson officiated as stated supply between one and two years in 1836 and '37, under the patronage of the American Home Missionary Society. Since Mr. Judson's departure, Rev. Messrs. Louis Mills for two years, and Rev. H. G. Ward for one year, have, under the same patronage, officiated as stated supplies. Messrs. Judson and Mills reported interesting revivals as having been enjoyed during their ministry. This church has an appropriate house of worship in the village, and there are two others, but to what denomination they belong the writer is not informed.

*Le Roy.*—The settlement of this town commenced near the close of the last century on the hill somewhat east of the site of the present village. It was for some years denominated Ganson's Settlement, a name derived from that of the family which first located here. The first missionary who visited the settlement was Rev. David Perry of Richmond (Mass.), who performed a missionary tour in the service of the Berkshire and Columbia Missionary Society, in the summer of 1800. He probably preached the first sermon ever delivered in the place. The settlement at that time consisted of about sixteen or eighteen families, and was the most western settlement in the State of New York. At that period there was a man of the name of Carver resident in the settlement, who was a member of a Congregational church, and the only male professor of religion in the settlement. He was induced, through the influence and advice of Mr. Perry, to commence public worship on the Sabbath. This was continued for a season, but ere long was discontinued, in consequence of the neglect of attendance. At what period it was resuscitated, is not known to the writer. A Congregational church was organized, which was received under the care of the Presbytery of Geneva on the accommodating plan, August 8th, 1815. It was transferred to the Presbytery of Niagara (now Buffalo), on the organization of that body, and from that to the Presbytery of Genesee. At what time it adopted the Presbyterian form of discipline, is not known to the writer. In 1825, it consisted of ninety-eight members; in 1830, of one hundred and seventy-nine; in 1843, of three hundred and eighty-six; and in 1846, of two hundred and eleven. What should have caused so great a diminution between the two last mentioned dates, is not known to the writer. Rev. Calvin Colton was installed pastor of the church, Feb. 2d, 1820, and the pastoral relation was dissolved, Feb. 11th, 1824. Rev. Joseph Myers was ordained and installed in the pastorate, Dec. 28th, 1825. He was released from his pastoral relation, August 27th, 1828. In 1830 and '31, Rev. Gilbert Crawford is reported as the stated supply of this church. Rev.

Benjamin B. Stockton was installed as its pastor, Oct. 2d, 1833, and continued till June 18th, 1835, when the relation was dissolved. Rev. Ebenezer Mead succeeded. He was installed pastor, Oct. 10th, 1837, and was dismissed, Oct. 11th, 1843. He was succeeded by Rev. Gilbert Crawford as stated supply, whose labors are still continued.\* In 1815, this church enjoyed a season of revival, as the author believes, in connexion with the labors of Rev. David Tullar, in which from fifteen to twenty were hopefully born again. Mr. Tullar was with the church as a stated supply for a considerable period. Several other seasons of special revival have been enjoyed by this church, which have added largely to its number of members. The church has ever supported its ministers without foreign aid, and has a good house of worship, built many years since. The Methodist, Baptist, and Episcopal denominations have each a house of worship in the village.

*Caledonia.*—Of the settlement of this place by a colony from Scotland, and the organization of a Presbyterian church by Rev. Jedidiah Chapman, March 4th, 1805, we have spoken in a former chapter. This church was received under the care of the Presbytery of Geneva, June 25th, 1806. On the organization of the Presbytery of Ontario it was assigned to that body, and from that transferred to the Presbytery of Genesee, when that was instituted. After the exscinding act of 1837, and the division of the Presbyterian Church, this church and its pastor connected themselves with the Presbytery of Susquehannah, of which they gave notice to the Presbytery of Genesee, and the names of the pastor and the church were stricken from the roll of the Presbytery, Feb. 15th, 1838. The church is now under the care of the Presbytery of Wyoming, connected with the Synod of Buffalo (Old School). The church in 1825 consisted of seventy-two members; and in 1836 of seventy-eight. This is the last report which the writer has seen. The former number is the least, and the latter the greatest which had ever been reported. The greatest number reported as received on profession in any one year, is three. Rev. Alexander Denoon, the present pastor of the church, is a native of Scotland. He was educated at the University of Aberdeen, and pursued theological studies in Scotland. He emigrated to this country, and received a license to preach from the Presbytery of Geneva, June 26th, 1806. He immediately commenced preaching as a stated supply to the church of Caledonia, and continued in that capacity till August 17th, 1808, on which day he was ordained and installed pastor of the church, and for a period of almost forty years has continued to fulfil the duties of his station. Scotch stability and uniformity have

\* While this work is in the press information is received of the death of Mr. Crawford.



characterized the proceedings of this church from its organization. It has an appropriate house of worship, built many years since.

*Pavilion.*—This town was taken from Covington, and organized as a separate town in 1841. The church was organized and reported to the Presbytery of Genesee, Feb. 25th, 1840. It is reported in 1843 as consisting of forty members. In 1846 the number was reduced to thirty-five. As stated supplies, Rev. Isaac Flagler officiated somewhat more than two years, from November, 1840. He was succeeded by Rev. Benjamin Russell for one year, and he by Rev. Hiram Gregg, for a similar period. He was followed by Rev. Henry W. Smuller, who was still in continuance at the last report. In the support of all these ministers the church has been aided by the American Home Missionary Society. They have an appropriate house of worship, for which a debt was contracted which lay as a burden on the church for several years. The Baptist church have a house of worship in the village, and also the Universalist society.

*East Bethany.*—The writer supposes that this is the church which was till 1830, or somewhat later, named Bethany. He finds no record of its organization or reception by the Presbytery. It was reported in 1827 as a church under the care of the Presbytery of Genesee, and so was reported from year to year till 1831. The two next years the Presbytery made no report to the General Assembly. In 1834, the name of East Bethany is found on the Report, and Bethany appears no more. No record is made on the minutes of the Presbytery of the reception of such a church as East Bethany. The name of this church was stricken from the roll of the Presbytery of Genesee, Sept. 15th, 1842, the church having connected itself with the Presbytery of Caledonia (Old School). On the division of that Presbytery this church was assigned to the Presbytery of Wyoming. In 1828 this church numbered forty-six members; in 1834, one hundred and six; and in 1836, seventy. This is the last enumeration which the author has seen. In 1828, and the three following years, the church is reported as furnished with a stated supply, but no name is reported. In 1834, Rev. Isaac Oakes was stated supply, and continued one year. In 1837, Rev. Eliphalet B. Colman was stated supply. How long he continued is not known to the writer. In 1846 Rev. Isaac Oakes was again stated supply. The records of the Presbytery of Genesee notice a revival of religion as having been enjoyed by this church in 1838, but the result of it is not known to the writer. The church was assisted in 1834 for one year, in the support of Mr. Oakes, by the Assembly's Board of Missions.

*Bethany Centre.*—This church was reported as organized, and

received under the care of the Presbytery of Genesee, Feb. 10th, 1830. Its name was stricken from the list of churches under the care of that Presbytery, Feb. 14th, 1844, it having become connected with another Presbytery. It is now under the care of the Presbytery of Buffalo City (Old School). In 1836 it consisted of sixty-eight members; in 1843, of forty-five; and in 1846, of sixty-seven. As stated supplies, Rev. Messrs. James B. Wilcox, Lemuel Brooks, Alvah C. Page, Josiah Pierson, Russel Whiting, and James Remington, have been successively employed. In the support of its ministers the church has been aided by the American Home Missionary Society, and the Assembly's Board of Missions.

*Alexander.*—This church was received under the care of the Presbytery of Niagara (now Buffalo), Feb. 9th, 1819, and was transferred to the Presbytery of Genesee on the organization of that body. In 1825, it numbered twenty-three members; in 1834, fifty-eight; in 1843, sixty-five; and, in 1846, thirty-five. During a large proportion of the time, it has been reported as vacant. As stated supplies, Rev. Messrs. James B. Wilcox, William C. Kniffin, Milo N. Miles, Henry W. Smuller, C. R. Clark, and J. S. Baris have, at different times, been employed, most of them for one year only. In 1834, the church reported eighteen members as having been added, by profession, the preceding year, indicating that a measure of divine influence had been enjoyed. In the support of most of the above named ministers, the church has been aided by the American Home Missionary Society. The church has an appropriate house of worship, and there is another in the village, which belongs to the Universalists.

*Union Church of Alexander and Darien.*—This church, consisting of eight members, was organized by a Committee, and received under the care of the Presbytery of Genesee, Feb. 10th, 1835. The next year it was found to be reduced in number to two males and five females, and was attached to the church of Alexander.

*Darien.*—This church seems to be, in the reports of the Presbytery, indiscriminately called Darien and Darien Centre. It was originally named South Pembroke, the town of Darien being formerly a part of Pembroke. It was received under the care of the Presbytery of Genesee, August 21st, 1824, by the name of Pembroke South. The name was changed to Darien Centre, in 1837. In 1825, it consisted of eighteen members; in 1834, of thirteen; in 1840, of seventy-six; and, in 1846, of forty. It appears to have been always a feeble church, and the greater part of the time has been reported as vacant. Rev. Truman Baldwin, under the patronage of the American Home Missionary Society, labored here as a stated supply, one year from July, 1836, during which period

the church enjoyed a season of refreshing, and eighteen members, by profession, were added to the church. In 1840, Rev. Levi A. Skinner was reported as stated supply. What other supplies have labored on this field is unknown to the writer. The church has a house of worship, which was erected in 1836.

*Darien Village.*—This church was connected with the Presbytery of Genesee, in April, 1833, and was united with the church of South Pembroke, Sept. 10th, 1834. Its number of members was not reported.

*Bennington.*—This town was originally a part of the town of Sheldon, and is composed of township No. 10, in the 3d range of townships, on the Holland Purchase. The settlement of it was commenced about the year 1806 or '07, by Hon. Chauncey Loomis and others, who emigrated from Hartford County (Conn.). Public worship was instituted about 1810, and a Congregational church, consisting of seven members, was organized in 1814, by Rev. John Spencer and Rev. Hugh Wallis. This is the church, as the author supposes, which was designated as Sheldon No. 10, 3d Range. It was received under the care of the Presbytery of Niagara, Feb. 3d, 1818, and was assigned to the Presbytery of Genesee, on its organization. In 1825, it numbered fourteen members; in 1834, twenty-three; and, in 1846, forty-seven, the highest number it has ever reported. Previous to the settlement of the present pastor, the church had enjoyed the ministry of stated supplies to the amount of about two years. In 1842, Rev. Isaac Chichester was employed as a stated supply, and, on the third day of December, 1844, he was installed pastor of the church. On the same day, their new house of worship, which is a well built edifice, forty-two feet in length, and thirty-four in breadth, was dedicated to the worship of the triune God. Since the settlement of Mr. Chichester, there have been some instances of hopeful conversion, and a gradual enlargement of the church. The American Home Missionary Society has lent its aid to this church in the support of the pastor, and still continues its patronage. The members of the church are intermixed with Methodists, Baptists, and Campbellites.

*Bennington Second Church.*—The author supposes that this is the church which was received under the care of the Presbytery of Niagara, Feb. 3d, 1818, by the name of Sheldon Third Church. It was transferred to the Presbytery of Genesee, on the organization of that body, and by an act of the Presbytery, was amalgamated with the church of Attica, August 26th, 1823.

*Attica.*—This town was set off from Sheldon in 1811, and then comprehended the present towns of Attica, Orangeville, and



Weathersfield. The author believes that the original church designated as the church of Attica is the present church of Orangeville, and that the present church of Attica was organized at a later period, and received under the care of the Presbytery of Genesee, Feb. 11th, 1823. The next year the second church of Bennington, as has been stated, was annexed to it. In 1827, it reported fifty-seven members; in 1834, one hundred and thirty-nine; in 1843, two hundred and thirty-eight; and in 1846, one hundred and eighty-nine. In 1827, Rev. Ebenezer Mead was a stated supply, under the patronage of the American Home Missionary Society, and continued one year. Rev. Hiland Hulburt was reported as stated supply in 1834. Rev. James B. Shaw was ordained and installed pastor of the church, July 1st, 1835, and the pastoral relation was dissolved, March 19th, 1839. Rev. John B. Preston succeeded him in the pastorate, and was installed, Oct. 23d, 1839. He was dismissed, Dec. 3d, 1834. What other ministers have labored on this field is not known to the writer. Repeated revivals of religion have been enjoyed by this church. In October, 1842, fifty were reported as having been added to the church by profession within a few months. This church appears to have received aid from the American Home Missionary Society but one year. It has an appropriate house of worship. The Methodist denomination has also a house of worship in the village of Attica.

*Attica Centre.*—This church was received under the care of the Presbytery of Genesee, Feb. 28th, 1833. It was annually reported by the Presbytery as vacant till 1837, since which period its name is not to be found in the reports. No number of members at any time was reported. Whether the church has become extinct, or has withdrawn from the Presbytery, is not known to the writer.

*Wyoming.*—This village is located in the town of Middlebury. The church originally was denominated the church of Middlebury, and by that name is designated in the reports of the Presbytery of Genesee. It is now known as the church of Wyoming. It was received under the care of the Presbytery of Genesee, Feb. 12th, 1822. It is supposed by the writer that this was shortly after its organization. Its name was stricken from the roll of the churches connected with the Presbytery of Genesee, Sept. 15th, 1842, it having joined the Presbytery of Caledonia. On the division of that Presbytery it was assigned to the Presbytery of Wyoming. In 1828, it numbered forty-one members; in 1831, one hundred and four; and in 1846, one hundred and thirty-one. Rev. Eli S. Hunter, D.D., under the patronage of the American Home Missionary Society, supplied the church one half of the time during the year 1827. In 1830, he supplied the whole of the time, under an appointment from the Assembly's Board of Missions. Dr. Hunter

continued as stated supply with the church several years. Rev. Norris Bull was installed as pastor of the church, Sept. 17th, 1832. His relation to the church was dissolved, Feb. 11th, 1836. In 1837, Rev. Samuel Shaffer was reported as stated supply. Rev. Pliny Twitchel was pastor in 1846, but how long he sustained the office, is not known to the writer. This church has been blessed with the reviving influences of God's Spirit, though not to the same extent as some others. In 1831, fifty-six members were reported as added to the church by profession the preceding year. This is the largest number which the author finds on record. This church has an appropriate house of worship, and there is also in the village a house of worship which belongs to the Baptist church.

*Covington.*—This church, consisting of about fourteen members, was received under the care of the Presbytery of Genesee, Sept. 18th, 1827. The writer supposes that this church was organized on the principles of Presbyterianism, and that a Congregational church, previously organized, existed at the same time. On the records of the Presbytery, under date of April 15th, 1834, it is stated that the Congregational church of Covington was received under the care of the Presbytery, and consolidated with the Presbyterian church on the accommodating plan. The church was dismissed from the care of the Presbytery to unite with the Genesee Consociation, Oct. 10th, 1837. On the reports of the Presbytery no number of members is reported except for 1829. The number then was fourteen. As stated supplies, Rev. John F. Bliss, one year, under the patronage of the General Assembly's Board of Missions, and Rev. Messrs. J. B. Willcox, Ezra Scovill, and Samuel Griswold, for one year each, under the patronage of the American Home Missionary Society, have been employed. What other ministerial aid the church has enjoyed is not known to the writer. The church has an appropriate house of worship.

*Perry First Church.*—This church was organized a Congregational church about the year 1815 or '16. It was received under the care of the Presbytery of Geneva on the accommodating plan, Aug. 13th, 1816, and from that Presbytery was transferred to the Presbytery of Niagara, and from that to the Presbytery of Genesee, on the organization of those bodies. In 1825, it numbered thirty-five members, and in 1831, eighty-one. This is the last enumeration the author has seen. Till 1830, the church was uniformly reported as vacant. That year it was reported as having a stated supply, and the next year Rev. Samuel H. Gridley was reported as pastor. Sept. 22d, 1831, the church was dismissed from its connexion with the Presbytery. Since this period the author has no information respecting its history. This church has a house of worship at the place called Perry Centre.

*Perry Second Church.*—This church was received under the care of the Presbytery of Genesee, August 27th, 1822. In 1825, it consisted of fourteen members, and the next year of fifteen. These are the only instances in which the number of members is reported. The church was uniformly reported as vacant down to 1831, when it was merged in the first church, and ceased to have a separate existence, August 30th, 1831.

*Perry Village.*—The Presbyterian church of Perry village, consisting of twenty-three members, eight males and fifteen females, was organized by the Presbytery of Genesee, July 14th, 1835. Most or all the members were taken from the church at Perry Centre, having letters of dismission in the ordinary manner. In 1840, it numbered eighty-nine members, and in 1846, ninety-three. For a few months after the organization it enjoyed occasional preaching, when Rev. David K. Gally was obtained as a stated supply. He continued with them about two years, and was succeeded by Rev. Isaac Chichester, who continued but a few months. His successor was Rev. Selden Haynes, who supplied the congregation somewhat more than a year. Their present pastor, Rev. Joseph R. Page, commenced labor in the autumn of 1839, and since that time has been with them, with the exception of twenty-one months spent at Auburn Seminary, during which period the church was supplied one year by Rev. Wales Tileston, and the remaining period by Rev. B. Beckwith. Mr. Page was installed pastor of the church, Oct. 4th, 1843, being their first pastor. The church has never been visited with a general and powerful revival, although it has enjoyed several seasons of more than usual religious interest, during which some have been hopefully converted. In the spring of 1843, about twenty united with the church on a profession of faith in Christ. The church was assisted by the American Home Missionary Society two years in the support of Mr. Gally, also in the support of the present pastor. In 1838, a handsome brick edifice for divine worship was erected, sixty feet in length by forty in breadth. By deaths and removals the church has lost within three years past much of its pecuniary strength. It is estimated that not more than one sixth of the population of the village can be regarded as connected with the Presbyterian Congregation. The Baptist church consists of about three hundred members; the Methodist about the same size. The Universalist Society is quite able. Each of these denominations has a house of worship in the village. Within the precincts of the town there are seven religious organizations: one Presbyterian, one Congregational, two Baptist, two Methodist, and one Universalist.

*Warsaw.*—This town formerly comprehended the present towns of Middlebury, Warsaw, and Gainesville. The settlement of the



town of Warsaw was commenced nearly as early as that of any other on the Holland Purchase. The church of Warsaw, organized a Congregational church, was the first organized church of that order on the Purchase, and it was not until some time afterwards that any church of the Presbyterian order was formed on that territory. The church was received under the care of the Presbytery of Geneva, on the accommodating plan, Sept. 21st, 1813. At what period it adopted the Presbyterian form of government in full is not known to the writer. At the organization of the Presbytery of Niagara it was assigned to that body, and afterwards transferred to the Presbytery of Genesee. Its name was stricken from the roll of churches belonging to the Presbytery, April 3d, 1842, it having united with the Presbytery of Caledonia (Old School). On the division of that Presbytery it was assigned to the Presbytery of Wyoming. In 1825 it reported seventy-seven members; in 1834, one hundred and forty-two; and in 1846, one hundred and thirty-two. Rev. Silas Hubbard was installed pastor of this church Oct. 27th, 1813, by a Committee of the Presbytery of Geneva. This was the first instance of the settlement of a minister on the Holland Purchase. The labors of Mr. Hubbard were divided between this church and that of Attica (now Orangeville). His pastoral relation to the church was dissolved May 2d, 1816. Rev. Hippocrates Rowe succeeded him in the pastorate, and was installed pastor of the united churches of Warsaw and Orangeville, Dec. 4th, 1816. When, and in what way, the pastoral relation of Mr. Rowe to this church terminated, is not recollected by the writer. He finds on the minutes of the Presbytery no notice of his dismissal or death, nor is his name to be found on the list of ministers belonging to the Presbyterian church in the United States in 1819. The churches of Warsaw and Orangeville are reported for that year as vacant. Rev. Abiel Parmele was ordained and installed pastor of the church of Warsaw July 26th, 1824. His dismissal took place April 17th, 1827. From this time the church was without a regular pastor till Feb. 28th, 1833. On that day Rev. Ezra Scovil was inducted into the pastoral office, which he held till March 4th, 1835, when he was dismissed. After Mr. Scovil's dismissal the church was statedly supplied for some time, but by whom is unknown to the writer. Rev. Ralph S. Crampton was installed pastor of the church Sept. 12th, 1839, and his dismissal took place Feb. 27th, 1840. Between the period of the termination of Mr. Rowe's ministry and the settlement of Mr. Parmele, Rev. Norris Bull officiated two years as stated supply. In 1846 Rev. Richard Kay was employed as stated supply. How long he had acted in that capacity is not known to the writer. This church has been repeatedly and richly visited with the gracious influence of the Holy Spirit. In 1826 a blessed revival was enjoyed, in which it was estimated that not less than sixty or seventy souls were born again. In 1834, '36, and '37,

very considerable numbers were reported as added to the church by profession, the results of blessed effusions of the Holy Spirit on the congregation.

On the twelfth day of April, 1827, a Congregational church was organized by Rev. John F. Bliss of the Genesee Consociation. This church was constituted in part of members withdrawing from the Presbyterian church without regular dismissions. The author supposes that it was connected with the Genesee Consociation, and that it still continues, but of its history he is uninformed. The Baptist and Methodist denominations have churches in the village, and each of the four denominations has a house of worship in the village of Warsaw.

*Orangeville.*—This town was formerly a part of the town of Attica. The present church of Orangeville was, as the writer supposes, named Attica, and was organized a Congregational church. It was received under the care of the Presbytery of Geneva, on the accommodating plan, Sept. 21st, 1813. From that Presbytery it was transferred to Niagara, and from Niagara to Genesee, on the establishment of those Presbyteries. In 1825 it consisted of twenty-two members; in 1834, of ninety-eight; and in 1846, of one hundred and two. Rev. Silas Hubbard ministered to this church, in connexion with that of Warsaw, for a period of two years and a half. A committee, on the call of the church, was appointed by the Presbytery of Geneva to instal Mr. Hubbard pastor of this church, in the month of June, 1814; but whether the installation actually took place is doubted by the writer. He finds on the records of the Presbytery no report of that committee, and no notice of Mr. Hubbard's dismission from the pastoral relation. Rev. Hippocrates Rowe was installed pastor of this church, in connexion with that of Warsaw, Dec. 4th, 1816. In 1819 the church was vacant, and from that period down to 1834, was for the principal part of the time reported vacant. Rev. Warren Day, under the patronage of the American Home Missionary Society, supplied this church, in connexion with that of Weathersfield, one year, from April, 1829. Rev. William C. Kniffen was installed pastor of this church, Jan. 7th, 1836. He continued a little more than one year, and was dismissed Feb. 16th, 1837. In 1840 Rev. Isaac Chichester was reported as stated supply; and in 1846, Rev. R. H. Conklin. In the years 1832, 1835, and 1837, this church enjoyed seasons of refreshing from the presence of the Lord, but the work does not seem to have been very extensive.

*Varysburgh.*—This village is situated near the north-eastern corner of the town of Sheldon. The church was received under the care of the Presbytery of Genesee, August 30th, 1843. In 1846 it reported only fourteen members. This is the only enumeration

which the author has seen. Rev. Ward Childs ministered here, under the patronage of the American Home Missionary Society, a part of the time for one year, from February, 1843, and in 1846 it was reported as statedly supplied. Whether it has a house of worship is not known to the writer. The Methodist and Baptist denominations have each a house of worship in the village.

*Sheldon First Church.*—This church was received under the care of the Presbytery of Niagara, Feb. 3d, 1818, and was then styled Sheldon No. 9, 3d Range, to distinguish it from other churches in the town of Sheldon, which at that period included the whole, or at least the principal part of the present towns of Bennington, Sheldon, Java, China, Sardinia, Holland, and Wales. At the organization of the Presbytery of Genesee, this church was transferred to that body. In 1826, it numbered fifty-one members; in 1834, ninety; and in 1846, eighty. As stated supplies Rev. Messrs. Hugh Wallis, Eliphalet B. Colman, John C. Morgan, Abel Caldwell, William Putnam, and Ward Childs, at different periods, have been employed. Several of them at the same time supplied another congregation. In the support of these ministers the church was aided by the American Home Missionary Society. This church has enjoyed several seasons of precious revival, by which it has been enlarged. The greatest number of members received on profession in any one year, which the author finds on record, is twenty-seven. This report was made in 1834. This church has an appropriate house of worship in the village of Sheldon. The Episcopal church has also a house of worship in the same village.

*Sheldon Second Church, or Strykersville.*—The village of Strykersville is located in the south-western quarter of the town of Sheldon. The church which has its location here is known on the reports of the Presbytery as Sheldon Second Church. It was organized with seventeen members taken from Sheldon First Church, by Rev. Hugh Wallis, and received under the care of the Presbytery of Genesee, Oct. 12th, 1825. In 1836, it consisted of ninety members; in 1843, of ninety-four; and in 1846, of eighty-two. At times it has enjoyed stated ministrations of the gospel in connexion with the first church; but for a considerable proportion of the time it has been reported as vacant. Rev. Ward Childs was installed as pastor of the church, in the month of January, 1837, and continued about four years, being dismissed, Feb. 10th, 1841. Mr. Childs was reported as stated supply to the church in 1846. This church has been aided by the American Home Missionary Society. It has an appropriate house of worship in the village of Strykersville, where also the Baptist church has a house of worship.

*Java.*—This church, soon after its organization, was received



under the care of the Presbytery of Genesee, Feb. 12, 1833. The author finds no record of the number of its members at any time. It was a small and feeble church, and was uniformly reported vacant. It appears, however, that in the latter part of 1838, and the former part of the next year, Rev. John T. Baldwin labored here a part of the time, under a commission from the American Home Missionary Society. Under an appointment from the same Society, Rev. John Thalhimer supplied a part of the time for one year, from April, 1844. His labors must have been directed to another people, as the church of Java, under the care of the Presbytery of Genesee, was recorded as extinct, in March, 1843.

*Weathersfield Spring.*—This village is located in the north-western quarter of the town of Weathersfield. A Presbyterian church was organized, which was received under the care of the Presbytery of Genesee, Feb. 14th, 1832. In 1834, it numbered fifty-six members, and, in 1846, forty-five. In 1834, Rev. Ahijah Blanchard was reported as the stated supply. In 1836, Rev. Conrad Ten Eyck was stated supply, under commission from the American Home Missionary Society, and continued one year. In 1841, Rev. Ward Childs labored a part of the time, for six months, under the same patronage. What ministerial aid the church has enjoyed since that period, is not known to the writer. In 1834, twenty were reported as having united with the church, by profession, the preceding year. Also, in 1836, mention is made on the minutes of the Presbytery, that this church had enjoyed a refreshing season. The church has an appropriate house of worship. There is also in the village a house of worship for the Methodists, and another for the Episcopalians.

*Weathersfield.*—This church was received under the care of the Presbytery of Genesee, Feb. 10th, 1830. In the report of the Presbytery for 1834, its name is not found, nor does it appear in any subsequent report. Whether it has become extinct, or has withdrawn to join some other body, is not known to the writer, nor has he any information respecting the number of its members, at any time. Rev. John T. Baldwin and Rev. John Thalhimer spent each one year as stated supply to this church, in connexion with that of Java, under the patronage of the American Home Missionary Society.

*Gainesville.*—Two churches in this town have been connected with the Presbyterian church. They have been distinguished as the *first* and *second*, with reference to the date of their organization, and by the prefixes *East* and *West*, referring to their location. The church of East Gainesville, or, as it was originally called, Gainesville, was received under the care of the Presbytery of

Ontario, Jan. 19th, 1819, and was transferred to the Presbytery of Genesee on its organization. This church, in 1825, consisted of fifty-three members; in 1827, of seventy-one; and, in 1820, of forty-two. It was uniformly reported as vacant, except in the years 1828 and 1834, in which it was reported as statedly supplied, but by whom is not designated. The second church, or church of West Gainesville, was received under the care of the Presbytery of Genesee, Feb. 6th, 1821. In 1825, it numbered thirty-seven members; in 1831, ninety-three; and, in 1834, fifty-three. In 1828, '29, and '30, it was reported as statedly supplied, but by whom, does not appear. In 1834, Rev. Noah Cook was stated supply, under the patronage of the American Home Missionary Society. By an act of the Presbytery, Sept. 9th, 1835, the two churches were united, and formed the church of Gainesville, under the care of the Presbytery of Genesee. This church, in 1837, reported one hundred and fifteen members, and, in 1846, one hundred and twenty-four. Rev. John M. Ballou was ordained and installed pastor of the church, Dec. 6th, 1837. In 1827, sixteen members were reported as added the preceding year, by profession, to the church of East Gainesville, and, in 1831, a like number to the church of West Gainesville. In 1837, thirty were reported as added to the united church, by profession of faith. These were years of revival, in which God, in a measure, shed down the influences of his Holy Spirit to convert sinners. This church has an appropriate house of worship.

*Castile.*—This church, denominated the First Presbyterian church of Castile, was organized with about thirty members, by a committee of the Presbytery of Genesee, and received under the care of the Presbytery, Feb. 10th, 1835. In 1836, it reported eighty-five members; in 1840, one hundred and fifty-two; and in 1846, eighty. About the time of the organization of the church, Rev. James B. Wilcox was appointed by the General Assembly's Board of Missions, a missionary for one year to the church. In May, 1835, Rev. John F. Bliss received a similar appointment from the American Home Missionary Society. In 1836 and '37, the church is reported as statedly supplied. Rev. Joseph M. Sadd was installed pastor of the church, Oct. 25th, 1837. The pastoral relation was dissolved, April 16th, 1839. Rev. Ebenezer M. Toof was ordained and installed pastor of the church, April 26th, 1843, and still sustains the relation. This church has enjoyed at several times the reviving influences of the Divine Spirit, and received accessions to its number of converted sinners. It has an appropriate house of worship, which was erected in 1836 or '37.

*Pike.*—This church was received under the care of the Presbytery of Ontario, Jan. 19th, 1819, and the same year was transferred

to the Presbytery of Genesee on the organization of that body. On the organization of the Presbytery of Angelica it was surrendered to the care of that body. On the records of the Presbytery of Genesee under date of July 15th, 1845, we find a notice of the reception of the Congregational Church of Pike under the care of that Presbytery. The author supposes it to be the same original church of Pike. In 1825, the church numbered sixteen members : and in 1846, seventy. The church was uniformly reported vacant till 1829, at which period Rev. Jabez Spicer was the stated supply. Since that period Rev. Messrs. Horace Galpin, Robert H. Conklin, J. Wilcox, and Eli Hyde, have severally been employed as stated supplies, most of them under the patronage of the American Home Missionary Society. Rev. Claudius B. Lord was ordained and installed pastor of the church, July 16th, 1845. In 1832, the church reported twenty-four members as having been received the preceding year by profession, an indication that the Spirit of the Lord had visited the church with his sanctifying and saving influences. The two following years, numbers were added to the church. The church has an appropriate house of worship. The Baptist and Methodist churches also have each a house of worship in the village of Pike.

*China.*—This town was formerly a part of the town of Sheldon, and the present church of China, the author supposes, was originally denominated Sheldon South Church, and by that name was received under the care of the Presbytery of Niagara, Feb. 3d, 1818. It was assigned to the Presbytery of Genesee on its organization. Its location is at the village of Arcade, in the town of China. In 1825, it numbered thirty-seven members ; in 1836, one hundred and thirty-nine ; and in 1843, one hundred, which is the last report that the author has seen. Rev. Edmund Ingalls, under the patronage of the American Home Missionary Society, officiated in this church, generally, in connexion with some neighboring church, for about six years from July, 1827. Rev. Solomon Stevens was installed pastor of the church, March 4th, 1835. He continued about two years, and was dismissed, Feb. 16th, 1837. In 1840, Rev. Huntington Lyman was reported as stated supply. Since that period the author has no information. In 1834, twenty-three members were reported as having united by profession with the church the preceding year. These were the fruits of a revival, enjoyed during the year. This church has a house of worship which was completed in 1834.



## CHAPTER XXXV.

Presbytery of Ontario:—Centrefield, East Bloomfield, Victor, West Bloomfield, Lima, Avon, Avon Free Church, York Second, York First, Moscow, Geneseo, Lakeville, Livonia, Richmond, Bristol, South Bristol, Canadice, Conesus, Groveland, Mount Morris, Mount Morris Second, Nunda, Sparta, Sparta Second, Dansville Village, Springwater, Conhocton Second.

WE pass next in our survey to the churches which have been connected with

## THE PRESBYTERY OF ONTARIO.

*Centrefield.*—This is a small village in the town of Canandaigua, near the line of East Bloomfield. In religious affairs, till comparatively a late period, it might be considered as connected with Canandaigua, Bristol, or East Bloomfield, the few professors of the Congregational order being connected with one or the other of those churches. In 1831, there was a very general revival in most of the surrounding towns, and this village participated largely in the gracious influence, which paved the way for the organization of a Congregational church. On the 12th day of November, 1832, Rev. Silas C. Brown, Rev. Robert W. Hill, and Rev. Edwin Bronson organized a church consisting of thirty-five members, of whom seventeen were received by letter, and eighteen on their profession of faith in Christ. Of those received by letter, five were from the church of East Bloomfield, five from the church in North Bristol, and two from the church in Canandaigua. The five others were from churches at a distance. This church was received under the care of the Presbytery of Ontario, January 15th, 1833. What is the present number of members is not known to the writer: it is not large. The church has never had a regularly installed pastor, but has been furnished with stated supplies the most of the time. Rev. Messrs. S. Storrs Howe, Jonathan Leslie, Benjamin B. Smith, Joseph K. Ware, and Silas C. Brown, have severally officiated in this capacity. The church has received, to some extent, the aid of the American Home Missionary Society. They have an appropriate house of worship. There is also in the village a house of worship belonging to the Episcopal denomination. The Society is able to have preaching but a part of the time.

*East Bloomfield.*—The settlement of this place, and its early religious history, have been noticed in a former chapter. A Congregational church consisting of sixteen members, eight males and eight females, was organized November 15th, 1796, by Rev. Zadoc

Hunn. Within one year from the time of its organization, eleven more members were added. Mr. Hunn, for a considerable period, officiated as standing moderator of the church, and preached to the congregation a part of the time. The church at an early period was connected with the Ontario Association. It was received under the care of the Presbytery of Ontario, August 20th, 1822. In 1832, it withdrew from its connexion with the Presbytery, and from that period has continued independent of all ecclesiastical jurisdiction. During its connexion with the Presbytery it adopted the Presbyterian form of government and elected ruling elders. But as that procedure created dissatisfaction, the church returned to its original form of administering discipline. In 1804, the church numbered about seventy members. Previous to this date the churches of North Bristol, West Bloomfield, and Victor, had been, to a considerable extent, formed from it. In 1825, it numbered two hundred and forty-five members. Its present number is about two hundred. In 1799, Rev. Jedidiah Bushnell, then a licentiate, preached here a part of the time. The Lord blessed his labors, and a glorious revival was experienced, as the result of which, forty-four members were added to the church. At a period, as the writer believes, somewhat earlier, Mr. Nathaniel Steele, a licensed preacher of the gospel, preached here for a short season, but death terminated his labors, and blasted the expectations of the church. He was esteemed a man of eminent piety and of much promise. In 1802, Rev. David Higgins preached a short period and received a call for settlement as the pastor of the church; but the call was declined. Rev. Aaron C. Collins, Rev. Ezekiel J. Chapman, and Rev. Oliver Ayer, officiated as stated supplies; Mr. Collins and Mr. Ayer, each for a considerable period. Rev. Darius O. Griswold was, after a short period of probation, ordained and installed pastor of the church, July 1st, 1812. He was dismissed, December 14th, 1814. He was succeeded by Rev. Julius Steele, who was ordained and installed pastor, March 13th, 1816. He continued in the pastorate till January 21st, 1829, when he was dismissed. Rev. Robert W. Hill commenced his labor in January, 1829, and was installed pastor on the 10th day of September of the same year. He still continues in the pastoral office.

The revival of 1799 has been mentioned. In 1816, there was an extensive revival, and another in 1830 and '31. In each of these revivals more than one hundred members were added to the church. Several other seasons of refreshing have been enjoyed, but not of equal extent with the above-mentioned. The church in its infancy was fostered by the care of itinerant missionaries, but in the support of its stated ministry has never received the aid of any Missionary Society. The congregation erected a house of worship in 1800, about sixty feet in length and forty-six in breadth, with a steeple. It was several years before it was finished. This was the

first house of worship, with the exception of a log edifice in Bristol, erected in the Genesee country. Another house nearly of the same size, was erected in 1836, and completed the succeeding year. It is estimated that about one-third of the population attend worship more or less regularly with this church. There is a small Episcopal society of the strictest sect.

*Victor.*—This town was formerly a part of the town of Bloomfield. In 1789, Mr. Jared Boughton of Stockbridge (Mass.) came to the place, cleared and fenced a field of six acres, and sowed it to wheat. On the seventh day of March the next spring, he arrived with his family for a permanent residence. This was the first family in the town. In 1845, Mr. Boughton and his wife were still living, and residents of the town. Several other families of the same name and relations came soon after, and settled in the same neighborhood, from whom the place was called Boughtontown. Deacon Ira Seymour, whose wife was a granddaughter of President Jonathan Edwards, the elder, was an early settler in the town. His widow was still living in 1845. For some time no stated public worship was maintained. An occasional sermon from an itinerant missionary was all the public worship enjoyed. The first stated public worship which was held, was set up by Mr. Jabez Morehouse. It was maintained for a season and then dropped. Afterwards it was revived again, and Mr. Steele, who was mentioned in the next preceding article, preached a part of the time till his death. After this event no regular public worship was maintained for a season. Some of the inhabitants attended worship at East Bloomfield, and a few were members of the church in that place. In the autumn of 1798, Rev. Reuben Parmele visited the place, and was invited to labor among them. In the winter following he removed his family, and took up his residence in the town. On the tenth day of February, 1799, he organized a Congregational church, composed of nine members, of whom five were males and four females. On the thirteenth day of the same month, Mr. Parmele was installed pastor of the church by an ecclesiastical council. Rev. Zadoc Hunn, Rev. Seth Williston, and Rev. Jedidiah Bushnell, were the ministers who officiated on the occasion. The church became connected with the Ontario Association during the continuance of that body. It was received under the care of the Presbytery of Ontario, Jan. 16th, 1828, having adopted the Presbyterian form of church government. This procedure disaffected a number of the members, who formed a Congregational church by themselves. This division lasted till 1832, when the two churches were again united. The church after this withdrew from its connexion with the Presbytery, and now stands an independent Congregational church. In 1830, it numbered forty-three members; in 1834, one hundred and six, and



in 1845, over two hundred. Mr. Parmele was dismissed from his pastoral charge, Dec. 9th, 1806, but continued to officiate as supply a portion of the time till 1812. Rev. Philander Parmele was ordained and installed pastor of the church, May 5th, 1812. He was dismissed, Dec. 28th, 1814. Rev. Ebenezer Raymond was ordained and installed pastor of the church, Nov. 9th, 1819. He continued in the pastoral office till 1826, when he was dismissed. In 1828, Rev. Daniel Johnson was employed as stated supply, and continued till 1832. Rev. Richard Kay was installed pastor of the church, Jan. 3d, 1833, and was dismissed in 1835. He was succeeded by Rev. Jairus Wilcox as stated supply for about one year. In March, 1838, Rev. Charles E. Furman succeeded as stated supply, and continued until 1846. He was succeeded by Rev. Charles Merwin, but whether as pastor or stated supply, is not known to the writer.

The organization of the church and the settlement of Mr. Parmele was followed by a season of revival which added a number of members to the church. Under the ministry of Mr. Johnson there was a measure of revival, and considerable additions made to the church. In the beginning of 1837 there was an interesting revival, as the fruits of which about forty members were added to the church. In the spring of 1843, between sixty and seventy members were brought into the church, as the result of a season of precious divine influence. There were other seasons of more than ordinary attention, during which souls were converted, and additions made to the church. The church received aid one year in the support of Mr. Johnson from the American Home Missionary Society. They have a house of worship which was dedicated in 1833. In 1844, it was thoroughly repaired and altered. It is fifty-six feet in length and forty in breadth, and will comfortably seat 500 persons. The Methodist denomination have a house of worship in the village, as also the Universalists. The Methodists number about as many hearers as the Congregationalists. The Universalist congregation to a considerable extent is composed of inhabitants from adjoining towns. There are some Baptists who attend worship in Mendon. It is estimated that one half of the inhabitants of the town are in the habit of attending public worship.

*West Bloomfield.*—The settlement of this town commenced in 1786. Col. Peregreen Gardiner's family was the first that fixed their residence here. Others came in soon after. Ebenezer Curtis, Esq., Gen. Amos Hall, Philemon Hall, and several of the name of Peck, were among the early settlers. The first inhabitants were generally from Granville (Mass.), and Guilford and Lyme (Conn.). Public worship was first commenced in 1796 by Mr. Elisha Wade, a professor of religion, who moved in that year from Lyme. He lived but a short period, and public worship was sus-

pended for a season. In 1797, three persons were hopefully converted and united with the church in East Bloomfield. One of these was Samuel Handy, afterwards a deacon in the church. Through his instrumentality public worship was revived, and has ever since been maintained. The settlement was occasionally visited by itinerant missionaries, and to some extent enjoyed the labors of Rev. Zadoc Hunn. It shared in the revival of 1799, and a number of persons were hopefully converted to God. On the sixteenth day of August of that year, a Congregational church, consisting of nineteen members, was organized by Rev. Messrs. Joseph Avery and Jedidiah Bushnell, missionaries from the Eastern States. Shortly afterwards four members were received, making the church to consist of twenty-three members, of whom seven were males, and sixteen females. Samuel Handy was elected deacon, and led in public worship when there was no preacher. The church was connected with the Ontario Association, and after the dissolution of that body was received under the care of the Presbytery of Geneva on the accommodation plan, Sept. 21st, 1813. It was transferred to the Presbytery of Ontario on the formation of that body. In 1825, it consisted of one hundred and forty-four members; and in 1834, of one hundred and seventy-six.

In the month of October, 1801, Rev. James H. Hotchkin, then a licentiate, came into the place, and was engaged to preach to the congregation one half of the time for a period of about ten months, at the close of which he received a call for settlement. He returned to his friends in the eastern part of the State, and after an absence of about three months, during which period he received ordination as an evangelist, he returned to West Bloomfield, accepted the call of the church and congregation, and was installed as pastor, May 19th, 1803, by an ecclesiastical council. Mr. Hotchkin continued in the pastorate till March 23d, 1809, when the pastoral relation was dissolved. After the dismissal of Mr. Hotchkin, the church was for a season without stated preaching. Rev. David Tullar labored in the capacity of stated supply, two or three years. In the summer of 1815, Rev. Ebenezer Fitch, D.D., President of Williams College, in the State of Massachusetts, visited the society, preached a few Sabbaths, and received a call for settlement, which he accepted, and was installed into the pastoral office, Nov. 29th, 1815. He continued about twelve years, and was dismissed, August 28, 1827. He was succeeded by Rev. Silas C. Brown, who was ordained and installed pastor, April 23d, 1828. A considerable number of the members of the church and religious society were opposed to the settlement of Mr. Brown. This opposition, instead of diminishing, increased in strength and numbers. The Society refused Mr. Brown the use of the house of worship, and the pastoral relation between Mr. Brown and the congregation was dissolved, April 29th, 1830. Still, a large majority of the

church were attached to Mr. Brown, and were determined to have him for their minister, irrespective of the religious society, which held the property of the corporation. They therefore voted him a call for settlement, which he accepted, and, on the twenty-fourth day of June, in less than two months from the time of his dismissal, he was re-installed pastor of the church. At the same time, forty members of the church, on their request, were, by an act of the Presbytery, constituted a separate church, under the care of the Presbytery. Mr. Brown continued as pastor of the first church, till July 8th, 1835, when he was dismissed. Since the dismissal of Mr. Brown, the church has had one regularly installed pastor, Rev. Daniel Gibbs, who was ordained and installed, Sept. 10th, 1839, and dismissed from his charge, Sept. 17th, 1840. As stated supplies, Rev. Eliphalet A. Platt, Rev. Silas C. Brown, Rev. George L. Haskins, and perhaps one or two others, have officiated. The church withdrew from its connexion with the Presbytery, and its name was stricken from the roll of the Presbytery, Jan. 16th, 1844.

The other church, on its request, was dismissed from its connexion with the Presbytery, August 25th, 1830. In connexion with the Religious Society, it employed Rev. William P. Kendrick as stated supply, one year. He was followed by Rev. Julius Steele, who supplied the pulpit about seven years. Rev. George Clark succeeded Mr. Steele one year. After him, Rev. C. R. Clark appears to have been a stated supply two years. The number of members received into this church after the organization down to July 3d, 1842, was one hundred and ninety-seven. The two churches are now united, and have Rev. Mr. Fisher as their stated supply. They now constitute an independent Congregational church. Whether they will learn wisdom from their past experience, and in future seek "the things which make for peace, and things wherewith one may edify another," time must determine.

The revival of 1799 paved the way for the organization of this church. In the year 1802, while Mr. Hotchkin was preaching as stated supply, there was a pleasing revival, by which the church was considerably enlarged. During the ministry of Dr. Fitch, some seasons of enlargement were enjoyed by the church, and one hundred and forty-five members were admitted to the Communion of the church, on their profession of faith. After the division of the church, for a number of years, very considerable numbers were added to both of the churches, but, for several years, the number of members has diminished. The building of a house of worship was commenced in 1806 or 1807. It was not completed for a number of years. The church over which Mr. Brown was pastor, erected a house of worship in 1831. Within two or three years past, the original house, which was much dilapidated, has been demolished; the other house has been given up, and a new



and more commodious house erected and completed, which is now used by the united congregation. There is a Methodist chapel, which was built many years past, but is now unoccupied, and falling to decay. The Christians have a house in the village, which is stately occupied.

*Lima.*—This town, at the time of its organization, was named Charlestown. It was changed to Lima in 1808. The settlement of this town began at a very early period, and progressed very rapidly. The immigrants were from different parts of the United States. Hence there was less uniformity of character belonging to them, than in some other places. Rev. Daniel Thatcher, a missionary under the appointment of the General Assembly, visited the place in 1795, found a few professors of religion, and on the thirteenth day of September of that year, formed a Presbyterian church consisting of fourteen members. The church commenced stated public worship on the Sabbath, and continued it for about two years, when their meetings were broken up by a certain unauthorized preacher employed by some of the non-professors of religion to preach to them. The church continued in a disorganized state till 1799. In that year Rev. Jacob Catlin, a missionary from Massachusetts, visited the place, collected the scattered members, and with the addition of some others, reorganized them as a Congregational church, seventeen persons uniting in the organization. From this period public worship has been maintained without interruption. The church was connected with the Ontario Association during the continuance of that body, and after its dissolution, it was received under the care of the Presbytery of Ontario, June 20th, 1820. Many years since the church returned to its first form, and is now a Presbyterian church in full. In 1804, it numbered thirty-one members; in 1825, seventy-nine; and in 1836, one hundred and sixty. Its present number is not known to the writer. For a number of years the church was favored with only occasional preaching. Sometimes a preacher was employed for a short season. The writer of these sheets preached to this congregation one half of the time for more than six months in the year 1802. Rev. Ezekiel J. Chapman was installed pastor of the church, Jan. 12th, 1809. He had labored there for some time previous. Mr. Chapman continued as pastor several years, but the time of his dismission is not recollected by the writer. A circumstance which occurred during the period of Mr. Chapman's ministry in Lima, it may not be amiss to relate, as exhibiting to some extent the state of feeling existing between different denominations. The subscription to obtain Mr. Chapman's salary was drawn as was common in such cases, binding the subscribers to pay annually to the trustees of the Society the sums affixed to their names respectively, so long as Mr. Chapman continued *to preach the gospel*,

as the pastor of the church and society. Some individuals becoming disaffected refused to pay their subscriptions. A suit was brought against them in a civil court, and the cause went to a jury. The jury was composed partly of men belonging to the Methodist denomination, and partly of men of no religion. The defendant in the suit pleaded that he was not liable for his subscription, inasmuch as Mr. Chapman preached the doctrine of *Election* as held by Calvinists, and this was not the Gospel. The fact of his so preaching was proved, and the jury gave a verdict in favor of the defendant. What ministerial aid was enjoyed in the interval between the dismissal of Mr. Chapman and the installation of Rev. John Barnard, is not known to the writer, nor does he know when Mr. Barnard was installed. He supposes that it was in 1819, or near that period. He still continues the pastor of the church. Several happy periods of revival have been enjoyed by this church, bringing large accessions to their communion. In 1829, twenty-four were reported as having been added on profession the preceding year ; in 1832, sixty-two ; and in 1836, sixteen were reported as so added.

This church has always supported its pastor without foreign aid. They have a good house of worship, built many years since. The Methodist denomination have also a house of worship in the village. The Genesee Wesleyan Seminary is located in this village.

*Avon.*—The original name of this town was Hartford, which was changed to Avon in 1808. The settlement of the town was commenced in 1790 by five families from Farmington in Connecticut, and progressed with rapidity from that time. For near twenty years no public worship was established by Congregationalists or Presbyterians, nor, as far as the writer knows, by any other denomination. Many of the leading characters of the town were grossly irreligious. On the ninth day of November, 1810, a Congregational church, composed of twenty members, most of them from the New England States, was constituted by Rev. Reuben Parmele, and two deacons, Samuel Blakeslee and Asa Clark, were elected. The church was received under the care of the Presbytery of Ontario on the accommodating plan, Jan. 15th, 1822, and adopted in full the Presbyterian form of government, and elected ruling elders, March 25th, 1842. In 1825, the number of members in the church was seventy-one ; in 1833, one hundred and two ; in 1839, one hundred and fifty, which is the highest number ever reported. Rev. John F. Bliss was ordained and installed pastor of the church by an ecclesiastical council, Feb. 25th, 1812. Mr. Bliss, finding his salary inadequate to the support of his family, turned his attention to the study of law, and proceeded so far as to practise in a few unimportant cases. This step gave great offence to the Society, and brought upon it a degree of reproach, which

proved highly unfavorable to its prosperity. Mr. Bliss was dismissed in 1818. Rev. John B. Whittlesey, who had previously labored for some time with the congregation, was installed pastor, Jan. 16th, 1822. He continued his labors with great efficacy and acceptance till March 19th, 1829, when the pastoral relation was dissolved. Mr. Whittlesey's name is still dear to the congregation as that of a faithful, laborious pastor, under whose preaching they sat for a longer time than under that of any other minister. From May, 1831, to May, 1834, Rev. Jacob Hart officiated as stated supply. He was succeeded by Rev. William C. Wisner, who continued two years. Rev. Alfred White followed him in November, 1836, and continued one year. From March, 1838, to July, 1840, Rev. Edwards Marsh officiated as stated supply. Rev. J. Hubbard, Rev. P. C. Hastings, and Rev. E. M. Kellogg, each supplied for a short period. In September, 1844, Rev. Samuel M. Hopkins received a call to the pastorate, and continued to minister to the church until July, 1847, when he left, having been appointed temporarily to take charge of the department of Ecclesiastical History and Church Polity in the Theological Seminary of Auburn.\*

Two interesting seasons of revival were enjoyed under Mr. Whittlesey's labors, which brought an accession to the church of more than fifty members on profession. In 1835, there was an interesting revival which brought into the church more than forty members. Under the labors of Mr. Marsh, the church experienced a season of refreshing, and seventeen members were received on profession of faith. In December, 1834, seventeen members were dismissed to form a new church in Littleville. The writer supposes that is the church known as Avon Free Church. A church edifice constructed of brick was erected, and the outside completed in 1812. In this condition it was used as a place of worship for several years before it was completed. In 1841, it was somewhat improved and modernized. It is much larger than the wants of the congregation require. This church has never received aid in the support of its ministers from any Missionary Society. There is a Baptist house of worship in the village of East Avon, and churches of all the leading denominations of Christians are found within the town, but all of them feeble. A large proportion of the population do not attend worship with any denomination, and desecration of the Sabbath is not unfrequent.

*Avon Free Church.*—This church, as the author supposes, has its location in the village sometimes denominated Littleville, in the town of Avon. It was constituted by an act of the Presbytery,

\* While this work is in the press, Mr. Hopkins has been inaugurated as a permanent Professor in the Seminary.



December 25th, 1834, and consisted at the time of its organization of twenty members, seventeen of whom were taken from the First Church of Avon. In 1836, it numbered one hundred and fourteen members. This is the latest enumeration which the writer finds on record. Rev. Hezekiah B. Pierpont was installed pastor of the church, Feb. 18th, 1836, and continued in the station till August 25th, 1841. What ministerial aid the church has since enjoyed is not known to the writer. In 1846, a blessed revival and ingathering of souls was granted. Seventy-seven were added to the church on profession. The church was aided by the American Home Missionary Society during the pastorate of Mr. Pierpont. An appropriate house of worship was erected in 1835.

*York Second Church.*—The location of this church is at the place called Fowlersville, in the northern part of the town of York. Its first notice is on the minutes of the Presbytery of Ontario, August 25th, 1829. Rev. John Eastman was then stated supply. In 1831 it is reported as consisting of twenty-one members, and in 1836, of sixty-three. Mr. Eastman continued to officiate as stated supply till 1832 or '33. Rev. Robert Hubbard was reported as stated supply in 1834, and the next three years Rev. Beaufort Ladd. Rev. John P. Foster was ordained and installed pastor of the church, September 21st, 1842. The pastoral relation was dissolved, January 30th, 1844. Mention of some religious interest in this church is made on the minutes of the Presbytery in 1841. The church has never received aid from the American Home Missionary Society.

*York First Church.*—This church is first noticed on the records of the Presbytery of Ontario, October 14th, 1828. Rev. Johnson Baldwin was then stated supply. In 1830, it numbered fifty-five members; in 1836, one hundred and sixty-six; and in 1840, one hundred and sixty. This is the last enumeration known to the writer. Rev. Johnson Baldwin was its stated supply as early as the year 1826, and continued to the close of 1828. He was succeeded by Rev. John B. Whittlesey, who was installed as pastor, November 18th, 1830, and continued till January 15th, 1833, when he was dismissed. In 1836, Rev. John H. Carle was reported as the stated supply, and the next year Rev. Caleb Burge. Rev. Silas C. Brown was installed pastor, January 23d, 1828, and officiated till May 5th, 1841, when he was dismissed from his charge. In 1832, forty-five members were reported as having been added, by profession, to the church during the preceding year, indicating that the church had been visited with a gracious effusion of the Holy Spirit. In the support of Messrs. Johnson and Whittlesey the church was assisted a number of years by the American Home

Missionary Society. They have an appropriate house of worship, which was erected in 1830.

*Moscow.*—This village is situated in the town of Leicester. At what period the church was organized is not known to the writer. It is first noticed on the records of the Presbytery of Ontario, as a church under its care, June 16th, 1818. On its request it was dismissed to connect with the Presbytery of Wyoming (Old School), Jan. 22d, 1845. In 1829 the church consisted of thirty members; in 1834, of seventy-three; and in 1846, of eighty-four. The church seems never to have had a regularly installed pastor during the period of its connexion with the Presbytery of Ontario. As stated supplies at different periods, Rev. Messrs. Samuel T. Mills, Amos P. Brown, John Walker, Stephen Porter, H. Reddington, and Ebenezer H. Stratton, have been engaged. In 1846, Rev. John W. McDonald was reported by the Presbytery of Wyoming as the pastor. From the reports from time to time of the number of members, it does not appear that this church has ever been blessed with an extended revival. They were assisted by the American Home Missionary Society in the support of Messrs. Mills, Brown, Walker, and Stratton. The church has an appropriate house of worship in the village.

*Geneseo.*—The town of Geneseo, when first organized, included all that part of the State of New York which lies west of the Pre-emption line. It is now reduced to a township of about six miles square. The settlement was commenced in 1790, by William and James Wadsworth, from Connecticut. A church of the Presbyterian order was organized in 1795, by Rev. Daniel Thatcher, a missionary of the General Assembly. This church has succession in the church of Lakeville. It originally extended over the whole town of Geneseo, and its principal place of worship was in a building called *the Academy*, which stood on the high ground a little back of the village of Geneseo. In 1809 a number of the members of the church who were emigrants from Connecticut, being dissatisfied with the order of the church and its pastor, requested letters of dismission in order to form a Congregational church. Their case was brought before the Presbytery of Geneva, and on the advice of that body their request was granted, and they were subsequently organized as a Congregational church, by Rev. Daniel Oliver, a missionary from Massachusetts. The writer believes the number of members at the time of organization was about twenty. This is the church which has succession in the present church of Geneseo, known on the reports of the Presbytery as Geneseo Second Church. It was received under the care of the Presbytery of Geneva, on the accommodating plan, April 19th, 1814, and was transferred to the Presbytery of Ontario on the organization of that body. In 1817

or '18, it adopted the Presbyterian form of government in full. In 1825 it numbered ninety-two members. The next year it had increased to one hundred and ninety-one. In 1836 the number was two hundred and thirty-four. This is the last enumeration which the writer has seen. Rev. Abraham Forman was ordained and installed pastor of the church, July 12th, 1817. The relation was dissolved Nov. 17th, 1819. Rev. Norris Bull was ordained and installed pastor, June 19th, 1822. He continued to sustain the relation about ten years, and was dismissed July 3d, 1832. Rev. John C. Lord was installed pastor, July 31st, 1834, and was dismissed Oct. 28th, 1835. Rev. John N. Lewis was installed into the pastorate, Oct. 3d, 1838, and was dismissed from his charge April 5th, 1841. Rev. Benjamin B. Stockton was installed pastor Nov. 8th, 1843, and still continues in the office. This church has been repeatedly watered with the dews from on high, and abundantly enlarged in her members. In 1826 one hundred and thirteen members were reported to have been received to her communion within the preceding year. This must have been the result of a powerful work of the Holy Spirit. In 1831 thirty, and in 1832 thirty-two, were reported as the number of additions by profession in those years respectively. From 1834 to 1836, the church had increased sixty-two in number, indicating that God had visited his people. This church has always supported its pastors without missionary aid. It has an appropriate house of worship, built many years since. The Methodists and Episcopalians also have organizations and houses of worship in the village.

*Lakeville.*—This is a small village situated at the foot of Conesus lake, in the town of Livonia, adjacent to the line which divides it from the town of Geneseo. The neighborhood was first settled by three men and their families, who, in the month of August, 1792, removed from Northumberland county, in the State of Pennsylvania. They were of Irish descent, and of very respectable character. Some of them were connected with the Presbyterian church in Pennsylvania, and all felt some interest in religious institutions. As a consequence, social worship was commenced almost immediately. In the autumn of 1795 Rev. Daniel Thatcher organized a church, consisting of twelve members. The church was organized on strict Presbyterian principles, and ruling elders were elected and ordained. The church seems to have been connected with the Presbytery of Geneva at the first meeting of that body, Sept. 17th, 1805, and was transferred to the Presbytery of Ontario when that body was organized. In 1825 the church reported thirty-two members; in 1836, one hundred and fifty-five; and in 1846, it numbered about one hundred and eighty. The church enjoyed only occasional ministerial labor till about the commencement of 1806. On the twenty-ninth day of January, of that year, Rev. John Lindsley



was installed pastor of the church by the Presbytery of Geneva. He continued in the station between eleven and twelve years, being dismissed from his pastoral charge July 1st, 1817.

The first members of the church were all, or nearly all, Presbyterians from the south. Afterwards a number of professors of the Congregational order came in from the eastern States. These were attached to the order in which they had been educated. In order that they might coalesce in one church, and unite in the support of the same minister, the elders of the church resigned their offices. The Plan of Union, adopted by the General Assembly of the Presbyterian Church, and the General Association of the State of Connecticut, was adopted by the church, and a standing committee of discipline, composed of an equal number of members from both parties, was chosen to transact the discipline of the church. This transaction occurred, according to the writer's best recollection, soon after the settlement of Mr. Lindsley. But the measure was not attended with success. The parties did not harmonize in feeling and action. The Congregationalists were not pleased with Mr. Lindsley. They asked, and obtained letters of dismission, and organized another church, as has been stated in the next preceding article. After this event the first church returned to its original form of Presbyterian order. Previous to the division of the church the congregation was scattered over the whole town of Geneseo. The principal place of worship was at, or near the village of Geneseo, in a building denominated the Academy. But after the division the First church (the church of Lakeville) retired to the neighborhood of their present place of worship, and the congregation at the present time is nearly equally divided between the towns of Geneseo and Livonia. Mr. Lindsley continued to reside in Geneseo some years after his dismission, and then removed to Nunda in the county of Allegany, where he died several years since at an advanced age. In 1788, we find him a licentiate of the Presbytery of New York. In 1794, he was at Galway, in the county of Saratoga, and a member of the Presbytery of Albany, made such by the division of the Presbytery of New York. In 1802, he was at Ovid, and one of the ministers set off from the Presbytery of Albany to form the Presbytery of Oneida. In 1805, without any change of location, he was with others set off from the Presbytery of Oneida to form the Presbytery of Geneva, and at Geneseo in 1817, we find him with others set off from the Presbytery of Ontario, in connexion with which he died. Thus it appears that he had lived in various and distant parts of the State of New York, had been a member of five different Presbyteries, had never broken away from any one, and at the same time had never been dismissed in the ordinary way from either of the Presbyteries with which he had been connected.

Since Mr. Lindsley's dismission the church has never had a re-

gularly installed pastor. For some considerable period the church seems to have been destitute of stated preaching. For about two years and a half from the spring of 1824, Rev. Silas Pratt preached to this people one fourth of the time. From the spring of 1827, Rev. Horace Galpin was stated supply for a little more than four years. Rev. Elijah Wallage supplied about one year. Rev. Merrit Harmon commenced labor in the fall of 1832, and continued ten years. He was immediately succeeded by Rev. Sidney S. Brown, who continued between two and three years. In May, 1845, Rev. Charles Richards commenced labor, and still continues. In 1828, the church was blessed with a revival, as the fruit of which about thirty individuals were received to its communion. In 1834, the converting influences of the Holy Spirit were again poured out, and about sixty were added to the church. In 1840, about thirty were added as the result of a revival, and in 1844, another addition of about forty members was made. Other seasons of some interest have occurred.

The church was aided two or three years in the support of Mr. Galpin by the American Home Missionary Society. They have a house of worship, built in 1824; but it is small and inconvenient. The Presbyterian denomination is at present the most prominent in the place. Several Methodist classes are found in the vicinity. There is a Baptist house of worship in the neighborhood, and a small church who worship in it. The Universalists also have a house of worship, but their number is small. The Christians are somewhat more numerous. They have a church edifice. But their influence seems to be on the wane. A large class of the inhabitants do not attend worship with any denomination.

*Livonia.*—This town was originally connected with Richmond, and the name of the town was Pittstown. In 1808, it was organized as a town with its present name. The settlement of it was commenced at an early period. At what period public worship was set up is not known to the author. In 1803, Rev. John Rolph resided in the place, and sometimes preached to the people who were disposed to attend on his ministrations. In the winter of 1804-'5, a Mr. Lane, who had been a licensed Methodist preacher in England, but who had no ecclesiastical connexion in America, preached here a part of the time. How long his labors were continued is not recollected. In the year 1806, a Congregational church denominated the Second Church in Pittstown, was organized, which was received into connexion with the Ontario Association, Jan. 14th, 1807. Some time after the dissolution of the Association, the church adopted the Presbyterian plan of church government, and elected ruling elders. The church was received under the care of the Presbytery of Geneva, July 7th, 1813, and was transferred to the Presbytery of Ontario on the organization of that body. In

1825, the church numbered one hundred and two members, and in 1836, one hundred and sixty. This is the latest enumeration that the author has seen. In the early period of the history of this church, Rev. Aaron C. Collins labored with them as stated supply for a part of the time, eight years. In 1825, the church was reported as vacant; the next two years as statedly supplied. Rev. Jeremiah Stowe was installed pastor, April 30th, 1828, and continued in the pastorate till his death in 1833. He was succeeded by Rev. Justus S. Hough, who was installed pastor, Feb. 13th, 1834. He continued somewhat more than six years, and was dismissed, April 29th, 1840. The present pastor, Rev. Benjamin G. Riley, was inducted into the office, March 23d, 1843. In 1831, thirty-one members were reported as added by profession to the church during the preceding year. This is the greatest number added in any one year which the author has found. The church has ever supported its own minister without foreign aid, and it has an appropriate house of worship.

*Richmond.*—This town and Livonia were at an early period organized as a town by the name of Pittstown. In 1808, the town was divided. The western half was named Livonia, and the eastern, Honeoye. The latter name has since been changed to Richmond. The settlement of the town was commenced at the foot of Honeoye lake, by Capt. Peter Pitts from Dighton (Mass.), in 1790. His family was the only family in the village for three years. After this the settlement progressed with considerable rapidity by immigrants from Connecticut, Massachusetts, and Vermont. Rev. Samuel Mills preached the first sermon ever delivered in this place in 1792. After the arrival of Rev. Zadoc Hunn in 1795, he was employed by Capt. Pitts and his sons to preach in his settlement one eighth of the time till his death. When there was no preacher public worship was observed, but not constantly, until Deacon Nathaniel Harmon from Vermont moved into the town in 1798. From that period public worship has been steadily maintained. In the revival of 1799 this place shared in a small degree. A few individuals were hopefully converted to God. A Congregational church, consisting of eleven members, was organized by Rev. Joseph Grover and Rev. Jacob Cram, Nov. 4th, 1801. On the succeeding Sabbath, three others were united to them. The church was received into connexion with the Ontario Association, June 14th, 1803. After the dissolution of the Association, the church became Presbyterian in its mode of government, and was taken under the care of the Presbytery of Geneva, Sept. 21st, 1813, and on the organization of the Presbytery of Ontario was assigned to that body. In 1843, the church returned to its original mode of government, and withdrew from its connexion with the Presbytery. Its name was stricken from the roll of churches belonging to the



Presbytery, August 27th, 1844. The church in 1825 included one hundred and six members; in 1832, one hundred and fifty-four members; and in 1837, one hundred and twenty-one. This is the last enumeration which the author has seen. After the organization of the church, Rev. Ahijah Warren was their stated supply one fourth part of the time for a season. On the thirteenth day of June, 1810, Rev. Aaron C. Collins was installed pastor of the church by the Ontario Association. He had previously ministered to the church for a season. His labors were divided between this church and that of Livonia. The pastoral relation was dissolved, August 14th, 1816. Rev. Warren Day was ordained and installed pastor of the church, March 2d, 1819, and continued till Oct. 28th, 1828, when he was dismissed from his charge. Mr. Day was immediately succeeded by Rev. Orange Lyman, and he by Rev. Asa Lyman, each of whom officiated two years as stated supply. Rev. Hezekiah B. Pierpont followed as stated supply six months. The next in succession was Rev. Jacob Burbank, who was installed pastor, Feb. 20th, 1824, and was dismissed, Jan. 21st, 1835. Rev. Linus W. Billington was installed as pastor, Nov. 11th, 1835. His dismission took place May 5th, 1841. Rev. Mr. Benedict, Rev. Mr. Chichester, and Rev. Sydney Mills in succession officiated as stated supplies till July, 1845, when Rev. Warren Day was again employed as a stated supply, and still continues to officiate in that capacity.

Several seasons of refreshing from on high have been enjoyed by this church, in consequence of which accessions were made to her numbers. In the year 1817, fifty; in 1827, thirty-seven; and in 1831, fifty-nine members were added to the church, mostly by profession. These were years of revival the most distinguished in the annals of Richmond. There were other seasons of special interest which brought accessions to the church, but in smaller numbers. In 1828 or '29, several members were dismissed to form the church of South Richmond. A number of members seceded from the church a few years since, and with seceders from other denominations, formed an independent church on ultra-abolition principles. It has its location in the village of Honeoye.

The church of Richmond has never received foreign aid in supporting its ministers. It has a house of worship, the audience-room of which is forty-four feet square. It was erected during Mr. Collins's pastorate, but was not completed and dedicated till the close of the year 1818. The average number of attendants on public worship is about one hundred. Besides the Independent Abolitionist Church at the village of Honeoye, the Protestant Methodists have a small society, and a house of worship in that village. At Allen's Hill a few meet in the Episcopal house of worship, to attend upon a lay service. In the south-western quarter of the town is a house of worship owned by the Baptist Church, in which

one sermon on each Sabbath is usually preached. In the eastern part of the town is a house of worship belonging to the Methodist denomination, in which services are not often held. But a small part of the inhabitants of the town are in the habit of attending public worship.

*Bristol.*—This township was originally purchased of Messrs. Phelps and Gorham in 1789, by a company in Dighton, Mass. William Goodwin, one of the company, moved his family into the place in 1790. He was the first settler, a man of eminent piety, and afterwards a deacon in the church. Some others came in the same year, and soon a considerable settlement was formed. The early settlers were from Dighton, Mass., and Hartland, Conn. Public worship commenced with the settlement. No church was formed for some time, but the professors of religion united with the church of East Bloomfield. Rev. Zadoc Hunn established himself on a farm in the western part of the town of Canandaigua adjacent to the settlement in Bristol, in 1795, and frequently preached in the settlement. In the early part of the year 1799, a Congregational church, consisting of about twenty members, was organized by Mr. Hunn, assisted by Rev. Seth Williston, missionary. The same year, perhaps somewhat earlier than the organization of the church, the Spirit was poured out in an abundant measure on this region of country, and Bristol received a copious shower. The church became connected with the Ontario Association at its first meeting, and after the dissolution of that body remained for a number of years independent. In 1823, it was received under the care of the Presbytery of Ontario, on the accommodating plan. In 1844, it withdrew from this connexion, and its name was stricken from the roll of churches under the care of the Presbytery. It is now an independent Congregational church. The church in 1804 numbered seventy-eight members; in 1825, sixty-eight; in 1834, one hundred and fifty; and in 1836, one hundred and twenty-five. This is the last enumeration which the author has seen. Soon after the organization of the church, Rev. Joseph Grover, an elderly missionary from New Jersey, visited the place, preached several Sabbaths, and received a call for settlement as the pastor of the church. This call he accepted; in the winter moved on his family, and was installed by the Ontario Association, pastor of the church, June 11th, 1800. Mr. Grover continued to perform the active duties of the pastoral office about fourteen years, when, on account of age, attended with blindness and other bodily infirmities, his actual services and his salary ceased, though he remained for a number of years to the time of his decease, the nominal pastor of the church. Rev. Ezekiel J. Chapman was installed pastor, or rather colleague pastor of the church, October 13th, 1814. The relation between him and the church was dissolved, March 30th, 1820, and

for a year or two the church appears to have been vacant. It was then supplied for a season by Rev. Archy B. Lawrence. He was succeeded by Rev. Ebenezer Raymond in October, 1824, who continued as stated supply till about the commencement of the year 1830. In the spring of 1830, Rev. William P. Jackson, then a licentiate, commenced labor as a stated supply and continued between one and two years. He was followed by Rev. Edwin Bronson, for one year, and he by Rev. Mr. Bryson, for a few months. Mr. Jackson returned to the church, and was ordained and installed as pastor, Feb. 19th, 1834. The pastoral relation was dissolved August 23d, 1836. Rev. Eliphalet A. Platt succeeded him, and continued his ministration till April, 1841. He was succeeded by Mr. Hiram Harris, a licentiate of the Presbytery of Geneva, who continued two years. Soon after Mr. Harris's departure, the church employed a Mr. Winchester to preach to them. How long he continued is not known to the writer. When he commenced he had no license from any ecclesiastical body. He was very diligent, and, it is said, successful in inculcating the doctrines of the Oberlin School, and openly controverted the doctrines of the Confession of Faith on which the church was founded. The church is now supplied by Rev. Timothy Stowe, who commenced his labors in 1846.

During the period of Messrs. Grover and Chapman's labors, there were repeated seasons of ingathering of souls, and additions made to the church. During the first period of Mr. Jackson's labors, what has been called in Bristol the "great revival" took place. More than one hundred members were added to the church as the result of it. But the numerous cases of discipline which have since occurred, give sad evidence that there was much chaff with the wheat. Near the close of Mr. Platt's labors a precious revival was enjoyed, as the result of which about fifty members were added to the church.

The first edifice exclusively for the worship of God in the Genesee country was erected by this church. It was a log-building, constructed of unhewn logs, raised to a sufficient height to admit of a gallery, and furnished with a very plain desk and seats. It was probably erected in 1799 or 1800, and stood a little south of the place where the road to Canandaigua parts from that which leads to Bloomfield. The present house of worship was erected in 1814, and dedicated on the same day on which Mr. Chapman was installed. The church has a fund for the support of the ministry, arising from the legacy of George Coddington, Esq., producing about \$150 per annum, but the Society has become so depressed by the influence of Oberlinism, ultra-Abolitionism, and other causes, as to be barely able, even with the aid of the fund, to raise a salary of \$400 for their minister. In 1804, this was the largest church, and its circumstances the most promising of any Congregational or



Presbyterian church, and, it may probably be said, of any other denomination in the Genesee country. In contemplating its present state and influence on the cause of Christ, we are ready to exclaim, "*How has the gold become dim, and the fine gold changed !*"

*South Bristol.*—This township, or at least a considerable part of it, was, at an early day, purchased of Messrs. Phelps and Gorham, by Gamaliel Wilder, Esq., and several associates, and the settlement by these immediately commenced. They were from Hartland (Conn.). Rev. John Rolph moved his family into the place, probably, in 1796. He is supposed to have come on an invitation from the inhabitants. With the aid of Rev. Zadoc Hunn, he organized a Congregational church, consisting of ten members, in December, 1796. Gamaliel Wilder, Esq., and Ephraim Wilder, Esq., were of the number. In January, 1797, Mr. Rolph was installed pastor of the church, by an ecclesiastical council, consisting of Rev. Zadoc Hunn, Rev. Eliphalet Steele, of Paris, and Rev. Asahel S. Norton, D.D., of Clinton, Oneida county. This was the first instance of the regular settlement of a minister in the Genesee country. The church became connected with the Ontario Association, on the organization of that body, and after its dissolution was received under the care of the Presbytery of Geneva, on the accommodation plan, August 13th, 1816. On the organization of the Presbytery of Ontario it was transferred to that body. Oct. 9th, 1800, Mr. Rolph was dismissed by an ecclesiastical council. He was a man of violent temper, and became involved in a controversy with some of his parishioners, which terminated in his dismission. Some years afterwards he was deposed from the ministry. In the latter part of the year 1802, Rev. Ahijah Warren, then a licensed preacher, came into the place and was employed to preach for a season. As the result he was ordained and installed as pastor, Feb. 3d, 1803. He was dismissed from his pastoral charge, June 12th, 1805. Since this period no pastor has ever been installed. Rev. Aaron C. Collins supplied for a season; Rev. Andrew Rawson, several years; Rev. Benjamin B. Smith, one or two years, and others for short periods. But for a number of years the church has been without preaching, and their house of worship has been vacated. During the period of Mr. Smith's ministry, ruling elders were elected, and the Presbyterian form of government adopted. As the result of the revival of 1799, ten members were received into the church. During the ministry of Mr. Warren a number were received. But the church has never been prosperous. In 1825, it reported but twelve members, and in 1830, but eighteen. From that time it has continually declined, and at the present period may be considered virtually extinct. The members who remain attend worship at North Bristol.

*Canadice.*—This church was formed from the church of Richmond in 1828 or '29. It was enrolled as a church under the care of the Presbytery of Ontario, August 25th, 1829. It was then denominated the church of South Richmond, or Richmond Second Church. In 1832, it took the name of Canadice. It was reported by the Presbytery from year to year as vacant. No number of members was ever reported. It never flourished, but continually declined. Most of the members removed to Ohio; some joined the Episcopal Methodists, and the number became so reduced, that the church was dissolved by the Presbytery, Jan. 15th, 1839.

*Conesus.*—All the information that the writer has respecting this church, is that it was organized by a committee of the Presbytery of Ontario, Nov. 14th, 1831; received under the care of the Presbytery, Jan. 11th, 1832; reported as vacant from year to year; and dissolved, March 9th, 1839.

*Groveland.*—Of this church the writer has very little information. It was received under the care of the Presbytery of Ontario, Jan. 20th, 1819. In 1825, it reported forty-five members; in 1857, sixty-four; in 1837, one hundred and thirty-one. It was reported as vacant in 1825 and '28, and as furnished with a stated supply in 1826, '27, '29, and '30. Rev. Isaac Crabb was ordained and installed pastor of the church, March 9th, 1831, and was dismissed from his charge, Aug. 28th, 1833. From that year down to 1837, the church is reported as being statedly supplied. In 1832, fifty-one members are reported as having been received on profession the preceding year, indicating that in the blessed effusions of the Holy Spirit which were so general in that memorable year, the church of Groveland had not been overlooked. The division of the Presbyterian church which followed the excising act of the General Assembly of 1837, resulted in the division of the church of Groveland. The majority of the church seceded from the Presbytery of Ontario, and became connected with the Presbytery of Steuben (Old School). A part of the members chose to remain in connexion with the Presbytery of Ontario. Under these circumstances the Presbytery, May 3d, 1842, passed the following resolution, viz. "Resolved, that the members of the church of Groveland who adhere to the Presbytery of Ontario, remain the regularly constituted church of Groveland, and a constituent part of this body." What has been the history of the churches since the division is not known to the writer. The church, connected with the Presbytery of Steuben, numbered, in 1846, one hundred and twenty-one members.

*Mount Morris.*—In the autumn of 1815, the author was at the village of Mount Morris. It was then a small village newly com-

menced. A church consisting of a few members had been formed, which worshipped in a commodious school-house, and had Mr. Stephen M. Wheelock, a licentiate, preaching to them. The church was received under the care of the Presbytery of Geneva, Feb. 12th, 1817, and at the organization of the Presbytery of Ontario, was assigned to that body. It numbered in 1825, one hundred and twenty-nine members, and in 1836, two hundred and sixty-seven. At what period Mr. Wheelock terminated his labors with the church is not known to the writer. Rev. Silas Pratt was ordained and installed its pastor, May 8th, 1817, and was dismissed, April 9th, 1818. In 1821, Rev. B. Foster Pratt is found to have been laboring here. His labors were continued till near the close of 1825. Rev. William Lyman, D.D., officiated as stated supply one year from June, 1826, and Rev. James McMaster one year from August, 1828. In 1834, the name of Rev. George W. Elliott is found on the report of the Presbytery as stated supply to this church. Rev. Clark H. Goodrich was installed pastor of the church, Jan. 19th, 1837. The pastoral relation was dissolved, August 3d, 1838, and on the twenty-ninth day of the same month, Mr. Goodrich was deposed from the ministry, and excommunicated from the church. Rev. Cyrus Hudson was installed as pastor, Sept. 10th, 1840. He was dismissed, as the writer believes, in 1846, and was succeeded by Rev. C. H. A. Buckley. Under the ministry of Rev. B. F. Pratt, in 1821 and '22, a plentiful shower of divine grace was poured out upon this congregation, and as its fruits more than eighty members were added to the church, increasing it to three times its previous number. The years 1834 and '35 seem to have been years of revival, as the result of which the number of members in the church was increased by more than seventy. The writer has no report of the number of members later than 1837. It was then two hundred and fifty-four. In the support of Rev. B. F. Pratt the church was aided by the United Domestic Missionary Society; in the support of Dr. Lyman and Mr. McMaster by the American Home Missionary Society. The church has an appropriate house of worship. The Episcopal, Methodist, and Baptist denominations have each a house of worship in the village.

*Mount Morris Second Church.*—The place of meeting of this church is in a small village denominated Tuscarora, in the town of Sparta. The settlement was commenced in 1822-'23, by Messrs. Culver, Babcock, and Coulkens. A church consisting of eleven members of the Reformed Dutch order was organized by Rev. Israel Hammond in 1839. The church was organized as a Presbyterian church, and named the Second Presbyterian Church of Mount Morris, Feb. 26th, 1846. The number of members in November of that year was thirty-six. The church was received



under the care of the Presbytery of Ontario, June 2d, 1846. Rev. Israel Hammond was five years the pastor of the church, while it was connected with the Reformed Dutch denomination, and during this period the church was aided in the support of its pastor by the Synod's Board of Missions. In the spring of 1844, Rev. Peter S. Van Nest commenced labor as a stated supply, and at the last information of the writer still continued in that capacity. An interesting revival under the labors of Rev. Edwards Marsh, was enjoyed in the spring of 1844. The church has a good house of worship, fifty feet in length and thirty-six in breadth, erected in 1834. There is a Methodist Society in the place, but it is feeble. About one half of the population attend public worship. Previous to the organization of the church above noted, there was a church denominated the Second Presbyterian Church of Mount Morris, which was organized in the latter part of 1830, or early part of 1831. It was received under the care of the Presbytery of Ontario, Jan. 18th, 1831. In 1830, it numbered twenty-eight members, and in 1834, thirty-two. It was reported by the Presbytery from year to year as statedly supplied till 1840. Whether the two churches are in any way identified, or whether the former has become extinct, or left its connexion with the Presbytery, is not known to the author.

*Nunda.*—The settlement of this town was commenced within the present century. The present church of Nunda was organized with eleven members in 1831 or '32, and was received under the care of the Presbytery of Angelica, Feb. 28th, 1832. By act of the Synod, it was transferred to the Presbytery of Ontario, Oct. 9th, 1844. In 1834, it reported one hundred and twenty-one members, and in 1843, three hundred and seventy. This is the last enumeration which the writer has seen. Rev. Asa Johnson was installed pastor of the church, Feb. 26th, 1834. He was dismissed Sept. 14th, 1837. Rev. Wales Tileston was installed to the pastoral office, April 18th, 1838, and dismissed May 13th, 1840. From this period till 1846, the writer is not informed what supplies were enjoyed. Rev. Edwards Marsh was inducted into the pastorate, June 2d, 1846, and still continues. In 1834, a protracted meeting was held, conducted by Mr. Littlejohn, which brought an accession to the church of more than fifty members. A revival in 1840 resulted in the addition of between seventy and eighty, and another in 1843, added seventy-seven members to the church. In the support of Mr. Johnson the church received aid from the American Home Missionary Society. They have a house of worship which was completed in 1834.

*Sparta.*—The settlement of this town was commenced at an early period. Many of the early settlers were from Pennsylvania,

and some of them of Scotch origin. A Presbyterian church denominated Dansville and Sparta, was organized in 1819 or the early part of 1820. It afterwards was called Sparta First Church, and was received under the care of the Presbytery of Ontario, Feb. 8th, 1820. In 1825, this church reported thirty-one members; the next year but nineteen. The diminution was caused, as the writer supposes, by the division of the church to form another. In 1832, sixty-one members were reported; in 1837, ninety-five; and in 1846, one hundred and three. Rev. Amos P. Brown was installed pastor of the church, August 24th, 1831, and the pastoral relation was dissolved, August 28th, 1833. Rev. Thomas Aitkin is the present pastor of the church. These are the only pastors whose labors the church has enjoyed. It has generally been reported as steadily supplied; but by whom does not appear. The author's information is defective. After the excising act of the General Assembly in 1837, this church became connected with the Presbytery of Steuben (Old School), and its name was stricken from the roll of churches belonging to the Presbytery of Ontario.

*Sparta Second Church.*—This church was formed by a division of the First Presbyterian Church of Sparta, in accordance with a resolution of the Presbytery of Ontario, allowing the members of the church of Sparta who resided in Dansville, to be formed into a distinct church. The church was received under the care of the Presbytery, August 23d, 1825. In 1830 the church consisted of twenty-five members; and in 1836, of seventy-four. The church has never enjoyed the labors of a regularly settled pastor, and seems to have been always in a feeble condition. As stated supplies, the names of Rev. Messrs. Amos P. Brown, Ludovicus Robbins, and Lemuel Hall are found. Of the history of the church since 1836, the writer has no knowledge. It was assisted in the support of Messrs. Brown and Robbins by the American Home Missionary Society.

*Dansville Village.*—The settlement of this village and its immediate vicinity commenced at a quite early period. The settlers were Yankees, Pennsylvanians, and Germans, between whom there was very little affinity, and the institutions of religion were for a long time almost totally neglected, and irreligion prevailed. A Presbyterian church, consisting of eleven members, was organized March 25th, 1825, by Rev. Messrs. James H. Hotchkin, Robert Hubbard, and Stalham Clary. The church was received under the care of the Presbytery of Bath, August 30th, of the same year, and was transferred by an act of the General Assembly to the Presbytery of Ontario, June 2d, 1826. At that period it numbered thirty-two members; in 1832, one hundred and fifty; and in 1837, one hundred and seventy-one. Since that period the author has no in-

formation. For a number of years Rev. Robert Hubbard officiated as stated supply. Rev. Elam H. Walker was ordained and installed pastor of the church Oct. 1st, 1834, and still continues to sustain that relation. Within one year after the organization of the church twenty-one members were added to the previous number. Some of these were received on their profession of faith, as the result of a measure of divine influence which had been shed down upon the congregation. In 1831, seventeen, and in 1832, ninety-one members were reported as having been received the preceding years, on profession. These were years of special divine influence. In 1837 twenty-eight were reported as having been joined to the church by profession the preceding year. This was to some extent a year of the right hand of the Most High. This church has always supported its own minister without foreign aid, and has a commodious house of worship, erected many years since.

In the early part of the year 1840, some members of the church desired that Mr. Augustus Littlejohn should hold a protracted meeting with them. The pastor and others were opposed to it, not having confidence in the man. Under these circumstances the Methodist house of worship was obtained, and a meeting managed by Mr. Littlejohn, and for many days and nights in succession was attended. This meeting, it is said, was characterized by all the wildness, extravagance, and rant, peculiar to Mr. Littlejohn. But the effect was great, and many were said to be converted. The pastor of the Presbyterian church, and a large proportion of its members, stood aloof from the meeting. This gave disaffection to those who attended the meeting and approved of its proceedings, and they withdrew from the pastor and those who sympathized with him, and claimed to be the church, and as a separate church have ever since acted. The Presbytery, at a meeting held April 29th, 1840, recognised Mr. Walker the pastor, and the members adhering to him, as the church of Dansville Village, and the others as seceders. This latter class constitute a separate church, under the care of the Presbytery of Angelica. It has a house of worship. There is also a house of worship belonging to the Lutherans, and another the property of the Methodists, in which regular services are maintained.

*Springwater.*—This town was originally a part of the town of Naples. The settlement of it was commenced on the last day of March, 1807, by Mr. Seth Knowles and his family. At what time regular public worship was set up does not appear; probably, not till several years had expired after the commencement of the settlement. While the population was sparse, Rev. Lyman Barrett, the pastor of the church of Naples, occasionally visited the place, and preached. On the tenth of February, 1821, he formed a Congregational church consisting of twelve members. The church was



received under the care of the Presbytery of Ontario, Jan. 16th, 1827. In 1843, the church consisted of forty-six members, the greatest number ever belonging to it at one time. In 1846, the number of members was thirty-six. The whole number who had been members at any time was one hundred and twenty-three. For about five years after the organization of the church, Mr. Barrett occasionally preached, and administered the sacraments, and acted as moderator in the church. After him Rev. James Cahoon performed similar services for about three years. Rev. Seymour Thompson was stated supply near three years. Rev. Daniel B. Woods was ordained and installed pastor, Sept. 19th, 1839, and was dismissed from his pastoral charge, August 25th, 1841. Rev. William Hunter succeeded Mr. Woods in October of the same year, and was ordained and installed pastor of the church, Sept. 25th, 1844. He still retains his relation to the church. The most distinguished season of revival ever enjoyed by the church, was in 1843, as the fruits of which, twenty members were added to the church by profession. In the support of Messrs. Thompson, Woods, and Hunter, the church has been aided by the American Home Missionary Society. They have a convenient house of worship, fifty feet in length and thirty-six in breadth, which was dedicated to the service of Almighty God, Dec. 31st, 1840. The Methodists have a house of worship in the village, and are about equal in number to the Presbyterians. The Baptist church is smaller. The Christians have a small society and a house of worship. The Universalists are considerably numerous, but have no house of worship, and no regular preaching.

*Conhocton Second Church.*—This church has its location in the north-western part of the town of Conhocton. It was organized about the period of 1836 or '37, consisting of a very small number of members living in the same neighborhood, and at such a distance from any other church, as to render it inconvenient to worship with them. The writer believes that the number of members never exceeded fifteen or sixteen. The church changed its form of government, and was received under the care of the Presbytery of Ontario, Sept. 18th, 1839. While Messrs. Thompson and Woods labored in Springwater, they supplied this church a small part of the time. But for several years the church has been without preaching. Several of its members have gone to other parts, public worship has been suspended, and the church is virtually, if not formally, dissolved.

## CHAPTER XXXVI.

Presbytery of Angelica:—Dansville Free, Ossian, Portage, Portageville, Eagle, Centreville, Hume, Grove, Burns, Allen, Caneadea, Rushford, Farmersville, Black Creek, Haight, New Hudson, Belfast, Angelica, Almond, Amity, Friendship, Cuba, Burton, Olean, Sico, Andover, Independence.

WE shall next turn our attention to the history of the churches connected with

## THE PRESBYTERY OF ANGELICA.

We begin with

*The Free Presbyterian Church of Dansville Village.*—In giving the history of the original church of Dansville village, connected with the Presbytery of Ontario, we have related the origin of this church as found in a protracted meeting held by Mr. Littlejohn, in the early part of the year 1840. Whether the church received a formal organization, or claimed to be the original church of Dansville village, is not certainly known to the writer. The church was received under the care of the Presbytery of Angelica, July 15th, 1840, with a proviso that this act of reception should be subject to the advice and order of the Synod. It does not appear that the Synod took any exceptions to the action of the Presbytery in the case. The church in 1843 was composed of two hundred and six members; and in 1846, of two hundred and forty-two. Rev. Leverett Hull officiated here as stated supply for a season. Rev. D. N. Merritt was installed pastor of the church, July 11th, 1843. His continuance was for a brief period. He was dismissed April 30th, 1844. Rev. Joel Wakeman preached for a short season as a stated supply, and was succeeded by Rev. William F. Curry, who was installed pastor of the church, June 25th, 1845. It has already been mentioned that the church has an appropriate house of worship, and the other churches in the village have been noticed.

*Ossian.*—This town was one of the first settled townships in the County of Allegany. The Presbyterian church was organized by Rev. Robert Hubbard, but the date is not known to the author. In 1825 it numbered forty-nine members. From this date the number somewhat diminished till 1832, at which date it reported sixty-three members. In 1843 the number was one hundred and ten; and in 1846 it was ninety. The church was received under the care of

the Presbytery of Bath, August 29th, 1820, and was transferred to the Presbytery of Angelica on the organization of that body. For many years the church was small and feeble, and enjoyed but very little ministerial aid, except an occasional service from Rev. Robert Hubbard, who had the charge of two extended congregations. The church is uniformly, with one exception, reported vacant till 1837. On the 13th of September, of that year, Rev. Ashbel Otis was ordained and installed pastor of the church. On account of the failure of his health he was dismissed, Feb. 26th, 1839. The church has since been reported as having a stated supply, but the name is not given. In 1832, twenty-five members were reported as having the preceding year united with the church by profession. These were the fruits of a revival enjoyed by the church. The years 1837 and 1840, were also years of revival. In looking at the reports of the American Home Missionary Society, the author finds the names of Rev. Messrs. Ludovicus Robbins, William P. Kendrick, Robert Hubbard, Ashbel Otis, and A. C. Dubois, as missionaries appointed to labor on this field at different periods.

*Portage.*—This town was formerly a part of the town of Nunda, which in 1813 embraced the present towns of Nunda, Portage, Pike, Eagle, Centreville, Hume, Granger, and Grove. The author supposes that the settlement of the town commenced in the present town of Portage. In 1813 the settlement is noticed as of recent date. A Presbyterian church, denominated the First Presbyterian Church of Nunda, was organized and taken under the care of the Presbytery of Ontario, Jan. 18th, 1820. The church was situated within what was understood to be the proper limits of the Presbytery of Angelica, and by letter from the Presbytery of Ontario became connected with the Presbytery of Angelica, Feb. 24th, 1829. Ever since that period it has been denominated the church of Portage. In 1825, it numbered eighty-three members; in 1832, one hundred and eleven; and in 1846, one hundred and fourteen. Rev. Phinehas Smith was ordained and installed pastor of the church, March 5th, 1829, and the relation was dissolved Feb. 24th, 1830. He was succeeded by Rev. Abel Caldwell, as stated supply, who continued five or six years, with the exception of an interval of one year, during which Rev. Horatio Waldo filled the place. Rev. James B. Wilson followed for a season, and was succeeded by Rev. L. Rogers, who probably continued one year. In the support of all these ministers the church has been aided by the American Home Missionary Society. What ministerial aid the church has enjoyed since 1837, is not known to the writer. It has been reported as steadily supplied. On the records of the Presbytery this church is repeatedly mentioned as having enjoyed a season of revivals; but it does not appear from the Statistical Reports that any very considerable number of members were added to the church, as the



fruits of these revivals. The writer believes that this church has for many years had an appropriate house of worship, but he is not positive as to this fact.

*Portageville.*—This village is located in the town of Portage, on the line of the Genesee Valley Canal. A Presbyterian church was organized, and received under the care of the Presbytery of Angelica, Feb. 24th, 1829. The church gave notice of its secession from the Presbytery, Jan. 10th, 1843, and it is now connected with the Presbytery of Buffalo City (Old School). In 1829, it reported eighteen members; in 1836, thirty-five; and in 1846, forty-eight. The church is uniformly reported as having a stated supply, with the exception of 1834, when it was vacant. In May, 1836, Rev. James B. Wilcox received a commission from the American Home Missionary Society to labor on this field, and he continued about two years. He was followed by Rev. Abel Caldwell, who continued one or two years, and he, by Rev. Lemuel Leonard, who was installed pastor of the church, Oct. 30th, 1839, and continued under the patronage of the same Society four years. In 1846, he was the pastor of the church, in connexion with the Presbytery of Buffalo City. This church has in a very gradual manner increased the number of its members from eighteen to forty-eight, which is the largest number found on record. It has an appropriate house of worship. There are also in the village two houses of worship for the Baptists, one for Methodists, and one for the Universalists.

*Eagle.*—This church was received under the care of the Presbytery of Angelica, July 13th, 1842. In 1843, it numbered thirty-seven members, and in 1846, thirty-five. In August, 1842, Rev. Smith Sturges commenced laboring on this field, including also Centreville, and continued one year. He was followed by Rev. E. H. Danforth, for one year. Both these supplies were under the patronage of the American Home Missionary Society. Mr. Sturges reported a revival during his continuance, which seems to have added eighteen members to the church on profession. Mr. Danforth reported that a parsonage was erected. Whether they have an appropriate house of worship, is not known to the writer.

*Centreville.*—This church, consisting of fourteen members, was organized by Rev. Silas Hubbard, July 25th, 1824, and was received under the care of the Presbytery of Genesee, August 31st, 1824, and transmitted to the Presbytery of Angelica, Feb. 24th, 1829. In 1825, it consisted of fifteen members; in 1831, of thirty; in 1843, of one hundred and nine; and in 1846, of seventy-eight. As stated supplies, at different periods, have officiated Rev. Messrs. Silas Hubbard, Horatio Waldo, Horace Galpin, John T. Baldwin,

Lemuel Hall, Phineas Smith, Leonard Rogers, Samuel Sessions, Smith Sturges, and H. B. Taylor. In the support of all these ministers the church has received aid from the American Home Missionary Society. One or two seasons of revival, but not very extensive, have been enjoyed. This church has an appropriate house of worship, and a parsonage.

*Hume.*—This church was received under the care of the Presbytery of Angelica, Feb. 26th, 1834. In 1840, it reported twenty members; in 1843, one hundred and forty-two; and in 1846, one hundred and thirty. As stated supplies, under the patronage of the American Home Missionary Society, Rev. Messrs. William J. Willcox, Hiram Gregg, G. S. Northrop, John Ingersoll, and John Van Antwerp, have officiated at different times. In 1834, this church is noticed on the minutes of the Presbytery, as having enjoyed a revival of religion. In 1843, under the ministry of Mr. Gregg, a revival was reported, during which as many as forty were hopefully converted to God. A house of worship was erected in 1842.

A church was organized at Mixville, in the town of Hume, in 1842, of the Congregational order, as the writer supposes. It is not connected with the Presbytery, and the writer is not informed of its state.

*Grove.*—This church was received under the care of the Presbytery of Angelica, Aug. 30th, 1836. Rev. William P. Kendrick, under the patronage of the American Home Missionary Society, labored here and in Allen in the year 1836. The church was then, as the writer supposes, of recent formation. In 1837, it is reported as consisting of nineteen members. In 1840, it was reduced to the number of five. This is the last time it has been reported by the Presbytery. The writer supposes that it has become extinct.

*Burns.*—This church is of comparatively recent organization. The author does not find the date of its organization, or of its reception by the Presbytery. It was first reported in 1837, consisting of twenty-nine members. In 1843, it numbered one hundred and twenty, and in 1846, one hundred and fifteen. Rev. Benjamin Russell was ordained and installed pastor of the church, Sept. 14th, 1837. He was dismissed, August 28th, 1839. Rev. J. G. L. Haskins officiated as stated supply the latter part of 1832, and former part of the succeeding year. In 1845, Rev. Royal Twitchell commenced laboring here as a stated supply, and still continues his labors. Mr. Haskins reported a revival as connected with his labors. From 1840 to 1843, the church more than doubled its number of members, an indication of a work of grace in the congregation. In the support of its ministers the church has received

the continued aid of the American Home Missionary Society. It has an appropriate house of worship, which was completed in 1842 or 1843.

*Allen.*—This church, consisting of ten members, was organized September 9th, 1826, by Rev. James H. Hotchkiss and Rev. Robert Hubbard, and was received under the care of the Presbytery of Bath, October 4th of the same year. It was transferred to the Presbytery of Angelica on the organization of that body. In 1829, it reported forty members; in 1836, one hundred; and in 1846, fifty. On the records of the Presbytery of Angelica, under date of February 26th, 1839, it is noted that the church of Allen, *reorganized*, was received under the care of the Presbytery. The cause of this reorganization is not known to the writer; but the circumstance seems greatly to have diminished the number of its members. Rev. Samuel Sessions was installed pastor of the church February 26th, 1840, and was dismissed July 14th, 1841. This is the only instance in which the church enjoyed the labors of a regularly installed pastor. As stated supplies at different periods, Rev. Messrs. Moses Hunter, Silas Hubbard, Loring Brewster, and John M. Bear, have served this church. Most of them at the same time have supplied another congregation. Mr. Hubbard labored under a commission from the Assembly's Board of Missions. The others were patronized by the American Home Missionary Society. The church has an appropriate house of worship.

*Caneadea.*—The settlement of this town by white people is of recent date. Till within a few years past, the Indian Reservation included the whole, or at least a considerable proportion of it. The church was recently organized, and received under the care of the Presbytery of Angelica, January 13th, 1846. In that year it numbered twenty-six members. Rev. Royal Twitchell preached in this place under the patronage of the American Home Missionary Society, one half of the time for three or four years. Whether the church has an appropriate house of worship is not known to the writer.

*Rushford.*—This, as a newly organized church, was received under the care of the Presbytery of Angelica, April 17th, 1838. In 1840, it reported twenty-eight members; in 1843, eighty-three; and in 1846, one hundred and sixteen. Rev. Messrs. Royal Twitchell, C. W. Gillam, and Samuel A. Rawson, have severally officiated as stated supplies, under the patronage of the American Home Missionary Society. Mr. Gillam, in 1843, reported a revival in the place resulting in the hopeful conversion of about forty individuals. In consequence of this revival the number of the mem-



bers of the church was much increased. This church has an appropriate house of worship.

*Farmersville.*—This church was received under the care of the Presbytery of Angelica, February 23d, 1830. The next year it reported seven members; in 1836, thirty; and in 1840, fifteen. From its locality or other causes it appears to have been a feeble church, and by an act of the Presbytery, July 9th, 1844, it was attached to the church of Franklinville.

*Black Creek.*—The location of this church was in the present town of New Hudson. The settlement of the town commenced in 1821, by Messrs. Davidson, Lyon, Eastwood, Burlingham, and M'Keen. Public worship was soon after set up. The church was organized by Rev. Robert Hubbard, in the year 1822. It was composed of six individuals, most or all of whom had been members of a church in the State of New Hampshire. It was received under the care of the Presbytery of Bath, September 11th, 1822, and on the organization of the Presbytery of Angelica, became connected with that body. In 1825, it consisted of eleven members. In 1833, it numbered forty-five: this is the highest number ever reported. It was amalgamated with the church of Haight, August 29th, 1837, and the united church took the name of New Hudson. The church in its original state was generally reported vacant. It was, however, to some extent, supplied by Rev. Reuben Hurd.

There is another church now existing, called the church of Black Creek, which was formed of sixteen members seceding from the church of New Hudson. It is connected with the Presbytery of Buffalo City (Old School). In 1846, it numbered thirty-five members, and enjoyed the labors of Rev. Abel Caldwell as stated supply.

*Haight.*—The present town of New Hudson was formerly named Haight. The church of that name was formed in 1828, by a division of the church of Black Creek with the aid of Rev. Moses Hunter. It was received under the care of the Presbytery of Angelica, February 28th, 1832. At that period it numbered thirty-seven members; in 1834, seventy-nine; and in 1837, sixty-four. It has generally been reported vacant. In the years 1822, '33, and '34, considerable additions were made to the church by profession, indicating the presence of the Holy Spirit in his converting influences. This church was united with that of Black Creek, August 29th, 1837, and in their united capacity were called the church of New Hudson.

*New Hudson.*—This church, formed by the union of the churches

of Black Creek and Haight, was reported in 1840 as consisting of ninety-two members; in 1843, of fifty-six; and in 1846, of sixty-four. In 1837, Rev. Asa S. Allen labored here as stated supply under the patronage of the American Home Missionary Society. He continued about one year. Rev. Royal Twitchell, under the same patronage, supplied one half of the time from March, 1841, for three years. What ministerial aid the church has enjoyed since the departure of Mr. Twitchell is not known to the writer. The church has received accessions by profession to its numbers; but it does not appear that any great effusion of the Holy Spirit has been experienced. The church has an appropriate house of worship. The spirit of emigration has much diminished its numbers. Its members live intermixed with those of the old school church of Black Creek, also with Baptists, Methodists, and other denominations.

*Belfast.*—This church was organized with eleven members, and was received under the care of the Presbytery of Angelica, Feb. 23d, 1830. In 1831, it was reported by the Presbytery as vacant, and consisting of eleven members. It was never reported by the Presbytery after this date. Whether the church has become extinct, or has seceded from the Presbytery, is not known to the writer.

*Angelica.*—Of the settlement of this place mention has been made in a preceding chapter. The first settlers were from different parts of Europe and the United States. Hence there was little similarity of character between the different members of the community. A Reformed Dutch church was organized in Alfred, to which some individuals in Angelica attached themselves, but it soon became extinct. As early as 1810, perhaps more early, Rev. Samuel Parker, a missionary from the Missionary Society of Massachusetts, visited this place repeatedly, and labored to some extent. Rev. Robert Hubbard in the same capacity visited the place in 1811, and spent some time with the inhabitants, who manifested a wish for his continuance. A Presbyterian church consisting of eleven members, was organized, May 6th, 1812, by Rev. John Niles of Bath. The church was received under the care of the Presbytery of Geneva, August 19th, 1812. On the division of that body it was assigned to the Presbytery of Bath, and subsequently to the Presbytery of Angelica. In 1825, it numbered thirty-three members; in 1829, ninety-two; in 1836, one hundred and eighty-five; and in 1846, sixty-one. Rev. Robert Hubbard was ordained and installed pastor of the church, August 20th, 1812. He was at the same time installed pastor of the church of Alfred (now Almond). He continued with the church of Angelica till Oct. 4th, 1826, when the pastoral relation was dissolved. He was succeeded by Rev. Moses Hunter, who was inducted into the pastorate, Nov. 15th,

1827, and continued till August 27th, 1833, when he received a dismission. The next pastor in succession was Rev. Leverett Hull, who was installed, Sept. 30th, 1835. He continued about two years, and was dismissed, August 30th, 1837. During the interval between the dismission of Mr. Hunter and the settlement of Mr. Hull, the pulpit was temporarily supplied by Rev. Samuel W. May. Since the dismission of Mr. Hull no pastor has been settled; but different ministers have officiated from time to time as stated supplies. For some time past Rev. Horace Fraser has been the stated supply. Soon after the organization of the church there was a revival under the ministry of Mr. Hubbard, which added nine members to the church by profession. Under the ministry of Mr. Hunter two very considerable periods of revival were enjoyed, and another under the ministry of Mr. Hull, which greatly enlarged the number of the members of the church. Since that period the number has greatly diminished. This church has been aided in the support of its ministers a number of years, both by the General Assembly's Board of Missions, and the American Home Missionary Society. It has a house of worship, which is fifty feet in length, and forty in breadth, erected in 1828 or '29. The Episcopalians, Baptists, and Methodists, have places of worship in the village. The Presbyterian congregation is the largest. The Methodist next in number, and the Episcopal next. But a small proportion of the population of the town attend worship anywhere.

*Almond.*—This town was formerly a part of the town of Alfred. Of its early settlement, and the organization of a church of the Reformed Dutch order, we have spoken in a former chapter. The existing church was organized on the Presbyterian platform, May 5th, 1812, by Rev. John Niles of Bath. It consisted of twenty-one members, residing in Alfred and what is now Hornellsville, and was denominated the church of Alfred, which name was changed for that of Almond on the division of the town. The church was received under the care of the Presbytery of Geneva, August 19th, 1812, and on the division of the Presbytery was transferred to the Presbytery of Bath, and subsequently to the Presbytery of Angelica. In 1825, it numbered forty-one members; in 1833, one hundred and ten; and in 1846, two hundred and ninety-eight. Rev. Robert Hubbard was ordained and installed pastor of this church and that of Angelica, August 20th, 1812. His connexion with the church of Almond continued till Feb. 25th, 1829, when it was dissolved. For three years after the dismission of Mr. Hubbard the church was without a pastor, but was supplied most of the time by Rev. James Cahoon and Rev. Lewis Cheeseman. Rev. Moses Hunter was installed as pastor, Sept. 18th, 1833, and sustained that relation till Feb. 26th, 1839, when he was dismissed. He was succeeded by Rev. Abiel Parmele, who, as stated supply, continued



with the church about five years. In September, 1844, Rev. Joel Wakeman, then a licentiate, was employed as a candidate for settlement. He was ordained and installed pastor of the church, Jan. 14th, 1846, and is its present pastor. This church has been blessed with five general revivals. The first was in 1831, in connexion with the labors of Mr. Cahoon. Nearly one hundred members were added to the church as the fruits of this revival. The second was in 1834, under the ministry of Mr. Hunter. About thirty were added to the church. Again in 1837, under the ministry of Mr. Hunter, the Spirit was poured out, and as the result, forty-eight members were added to the church. The next revival was in 1843, under the ministry of Mr. Parmele, which resulted in the addition of twenty-seven members to the church. The latest revival was in 1845, under the labors of Mr. Wakeman; twenty-six members were added to the church as its fruits.

This church has always supported its ministers without foreign aid. A temporary house of worship was built at an early period, during the ministry of Mr. Hubbard, which was replaced by a new and commodious one, erected in 1834, at an expense of \$3000. It is sixty feet in length, and forty in breadth. The average congregation upon the Sabbath is about three hundred. There is a Methodist congregation in the village, but it is small and weak, and has no appropriate house of worship. There is also a Baptist church, which has a good house of worship, but is barely able to support a pastor. A large proportion of the inhabitants attend no place of worship.

*Amity.*—The settlement of this place commenced in the year 1806. There is a village in the town, located on the Genesee river, and on the line of the New York and Erie railroad, called Philipsburgh, or Philipsville. The latter is the name given to it in Disturnell's Gazetteer of New York. The house of worship belonging to the Presbyterian church is located in this village. The church is therefore sometimes called the church of Philipsburgh or Philipsville, and at other times the church of Amity. Public worship was set up by the Baptists at an early period, and a church of that order was organized in 1809. The Presbyterian church, consisting of sixteen members, was organized by Rev. Moses Hunter, in 1832, and was received under the care of the Presbytery of Angelica, Feb. 28th, of that year. In 1834, the church reported forty-three members; in 1840, seventy-two; and in 1846, fifty-seven. As stated supplies for different periods, Rev. Messrs. Jabez Spicer, Samuel W. May, O. S. Powell, Benjamin Russell, and Edward Reynolds, have officiated, the last three under the patronage of the American Home Missionary Society. Rev. Nathaniel Hammond is the officiating supply at the present time. Considerable additions to the church were reported in 1834, '40, and '43, indicating that

the Spirit had been poured out in his converting influences upon the community. The church has an appropriate house of worship, forty feet in length, and thirty-six in breadth, which was erected in 1840. Wesleyan, and Episcopal Methodists, and some Episcopalians, are intermixed with the Presbyterians, but the great mass of the community are of no denomination, and attend no place of worship.

*Friendship.*—This town, formerly an integral part of the town of Caneadea, was erected into a separate town with its present name in 1815. The settlement was commenced in 1805, by Samuel Wardell, Esq., upon a lot which now composes the western part of the village of Friendship. He cut the road by which he arrived at his lot. Messrs. Zebulon and John Gates, with their families, came in soon after. In 1806, Messrs. Elisha Strong, John Harrison, John Higgins, and George Higgins, arrived, and settled on Van Campen's Creek, two miles east of the village. From this period the settlement was more rapid. In the early settlement of the town, when the number of inhabitants was small, it was common for the ladies to turn out and assist in raising their log-houses. The first frame building in the town was a barn, erected by Esq. Wardell, which is still standing. Occasional public worship was held here by Rev. Robert Hubbard, of Angelica, and Rev. Mr. Braman, of the Baptist Church. A few members of the Presbyterian order were connected with the church of Angelica, or constituted a branch of that church. The church as it now exists was organized by the Presbytery of Angelica, and received under the care of that body, August 26th, 1835. It consisted of sixty-one members, and it is a Congregational church, connected with the Presbytery on the accommodating plan. In 1843, it numbered ninety members, and in 1846, one hundred and three. Rev. Messrs. Reuben Hurd, William Bridgman, John F. Bliss, Sylvester Cory, and Calvin Gray, have severally officiated in this place as stated supplies. In the early part of the year 1841, Rev. Charles Crocker, then a licentiate, commenced labor with the church, and was ordained and installed pastor, Feb. 9th, 1842. He still continues in the pastorate. The church has enjoyed two general revivals of religion, the effects of which have been salutary and lasting. One of these was in 1839: the other in 1843. The church has been aided in the support of almost all its ministers by the American Home Missionary Society. It has an appropriate house of worship, forty-five feet in length and thirty in breadth, which was erected in 1836. The Methodists, Seventh-day Baptists, and First-day Baptists, have churches in the town, all of which are of longer standing than the Presbyterian church. The First-day Baptist church is much the largest as to its number of members, while it about equals the Presbyterian in the number of attendants on its worship. Though there are many of the inhabitants of the town

who do not attend worship anywhere, still there is a greater proportion of them who are regular attendants at the house of God, than in former times.

*Cuba.*—The settlement of this town commenced in 1815, by a few families from the northern and eastern part of the State. They are said to have been loose in principle and practice. They were followed by others in 1819 and 1820, some of whom were pious. Some meetings upon the Sabbath were held about this time, and Rev. Robert Hubbard, of Angelica, visited the place, and preached the first sermon ever delivered in the town. As characteristic of the man, it is said that he came with his portmanteau filled with crackers and other comfortables for a sick woman, a disciple of Jesus, at the house where he preached. Methodist and Baptist preachers followed, and occasionally preached in the place. But irreligion greatly prevailed, and regular public worship was not established till 1827. A Presbyterian church, consisting of ten members, five males and five females, was organized by Rev. Reuben Hurd, July 19th, 1827. A few others soon united with them. The church was received under the care of the Presbytery of Angelica, Feb. 24th, 1829. For several years the church was destitute of stated preaching. Rev. Reuben Hurd and Rev. Moses Hunter occasionally preached, and otherwise assisted them, and some additions were made to the church. In 1832, it numbered thirty-two members; in 1834, one hundred and forty; in 1843, two hundred and two; and in 1846, one hundred and eighty. In 1835, forty-eight members received a dismission to form the church of Friendship. Near the commencement of the year 1833, Rev. Samuel W. May was employed as stated supply for one year, to preach half of the time in Friendship. Rev. William Bridgeman was employed for one year from the early part of 1835, to divide the time between Cuba and Friendship. From the close of Mr. Bridgeman's labors for more than a year, the church was without preaching, and in a broken condition. In April, 1837, Rev. Asa S. Allen came to reside in the place, and was employed as a stated supply to this church, and that of New Hudson. His labors were continued about nine years. In 1847, Rev. N. Leighton was ordained and installed pastor of the church. Under the ministry of Mr. May there was a revival, as the result of which eighty-nine persons were added to the church. In 1838, the church was favored with another revival, and about fifty members were received to the communion of the church. The beginning of the next year was signalized by a display of the grace of God, and thirty or forty hopeful conversions took place. Two considerable revivals have since occurred, making goodly additions to the church. The church has been aided several years in the support of its ministers by the American Home Missionary Society. It has a



house of worship, fifty feet in length and thirty-six in breadth, which was completed and dedicated in 1838. The Baptist denomination have a house of worship and a respectable church, formerly prosperous, but latterly divided and distracted by Millerism, about one third of the church having seceded and set up worship by themselves. The Methodist church is small, and destitute of an appropriate house of worship. The Universalists have preaching a part of the time, but their congregation is small. The congregation uniting with the Presbyterian church includes about half who attend on any meeting for worship.

*Burton.*—The name of this church was originally Great Valley. It was changed to Burton in 1834. It was received under the care of the Presbytery of Angelica, Feb. 23d, 1830. In 1831 it consisted of seven members. In 1836 it reported twenty-eight members. This is the largest number ever reported. In 1843 it was united with Olean. While in its separate existence it was generally reported vacant, and appears to have been in a very feeble condition.

*Olean.*—This town in 1813 comprehended the whole county of Cattaraugus. The settlement at Olean was commenced in 1803, by Major Adam Hoops, when the only access to the place was by an indifferent and circuitous road from the county of Steuben to King's settlement in Pennsylvania. The settlement did not progress very rapidly. A Presbyterian church was organized, and received under the care of the Presbytery of Bath, Sept. 11th, 1822, and was assigned to the Presbytery of Angelica on the formation of that body. In 1825, it consisted of eight members; and in 1840, of twenty-eight. This is the last enumeration which the author has seen. It has never flourished, and has generally been reported as vacant, and, as has been before stated, was in 1843 united with Burton. What has been the condition of the united church is not known to the writer. In the Statistical Reports of the Presbytery the name of neither church is found since 1840. It has a house of worship in the village of Olean, and there is another belonging to the Episcopal denomination.

*Scio.*—A Presbyterian church was organized in the village of Wellsville in this town, by a committee of the Presbytery of Angelica, July 6th, 1841. In 1843 it reported twenty-two members; and in 1846, eighteen. The church has enjoyed the preaching of the gospel but a small part of the time, and is in a very feeble condition.

*Andover.*—The settlement of this town was commenced in 1808, by four brothers from Poultney (Vt.), of the name of Baker. Soon

afterwards Joseph Woodruff, from the same State, moved in. He was a member of a Congregational church, and the first professor of religion that settled in the town. Those who preceded him were supporters of religious order, but not members of any church. The son of Mr. Woodruff, three grand-children, and two great-grand-children, were members of the church in 1846. For a number of years very little preaching was enjoyed, but meetings were held on the Sabbath, and in the absence of a preacher sermons were read, and devotional exercises observed. In 1823 Deacon Asa S. Allen, now a minister of the gospel, moved into the place, and the next year, on the fourteenth day of July, a Congregational church, consisting of six members, of whom three were males, and three females, was organized by Rev. Robert Hubbard. This church, on the accommodating plan, was received under the care of the Presbytery of Bath, Jan. 30th, 1827. It was transferred to the Presbytery of Angelica when that body was organized. In 1827 it consisted of twenty-seven members; in 1832, seventy-six; and in 1846, fifty-two. The church has never had a regularly installed pastor. As stated supply, Rev. Silas Hubbard labored here one year half of the time. Rev. Jabez Spicer supplied this church, in connexion with Independence, under the patronage of the General Assembly's Board of Missions, three or four years, from February, 1830. Rev. Benjamin Russell supplied the two churches, under the patronage of the American Home Missionary Society, two or three years. Rev. James Conly took the charge of the two churches, as stated supply, at the commencement of the year 1845, and still continues. He, too, has been aided by the American Home Missionary Society. The largest number of members reported as received on profession in any one year, is sixteen. This was in 1846, and the result of a revival enjoyed. The church has a comfortable house of worship, forty feet in length, by thirty in breadth. They have also one hundred acres of wild land, a donation from the agent of the Pulteney estate, on which a parsonage has been erected. The Methodist denomination has a house of worship in the village, of about equal value with the Presbyterian house. The close communion Baptists have a church in the village, which meets for worship in a school-house. Each of these churches has preaching half of the time. There is no other denomination in the village.

*Independence.*—The history of this church is in a great measure identified with that of Andover. The few professors of religion of the Presbyterian denomination in the town of Independence, were connected with the church of Andover. On the sixth day of January, 1833, nine members of the church of Andover received letters of dismission for the purpose of being organized as a Presbyterian church in Independence. These, with some others, were soon after organized as a church, which was received under the care of the

Presbytery of Angelica, Sept. 18th, of the same year. In the enjoyment of ministerial labor this church has always been connected with Andover, the same minister dividing his time equally between the two churches. In 1833 the number of members reported was fourteen; in 1843, twenty-nine; and in 1846, twenty-six. This church has a lot of wild land of one hundred acres, but no appropriate house of worship. The members of the church are dispersed throughout the town, and their meetings for worship are held in different places. The three prominent denominations of professing Christians in Independence, are the Methodists, close communion Baptists, and seventh day Baptists. Each of these denominations has an appropriate house of worship, and a well established congregation.

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